
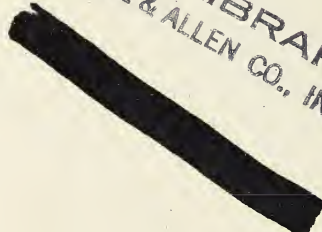


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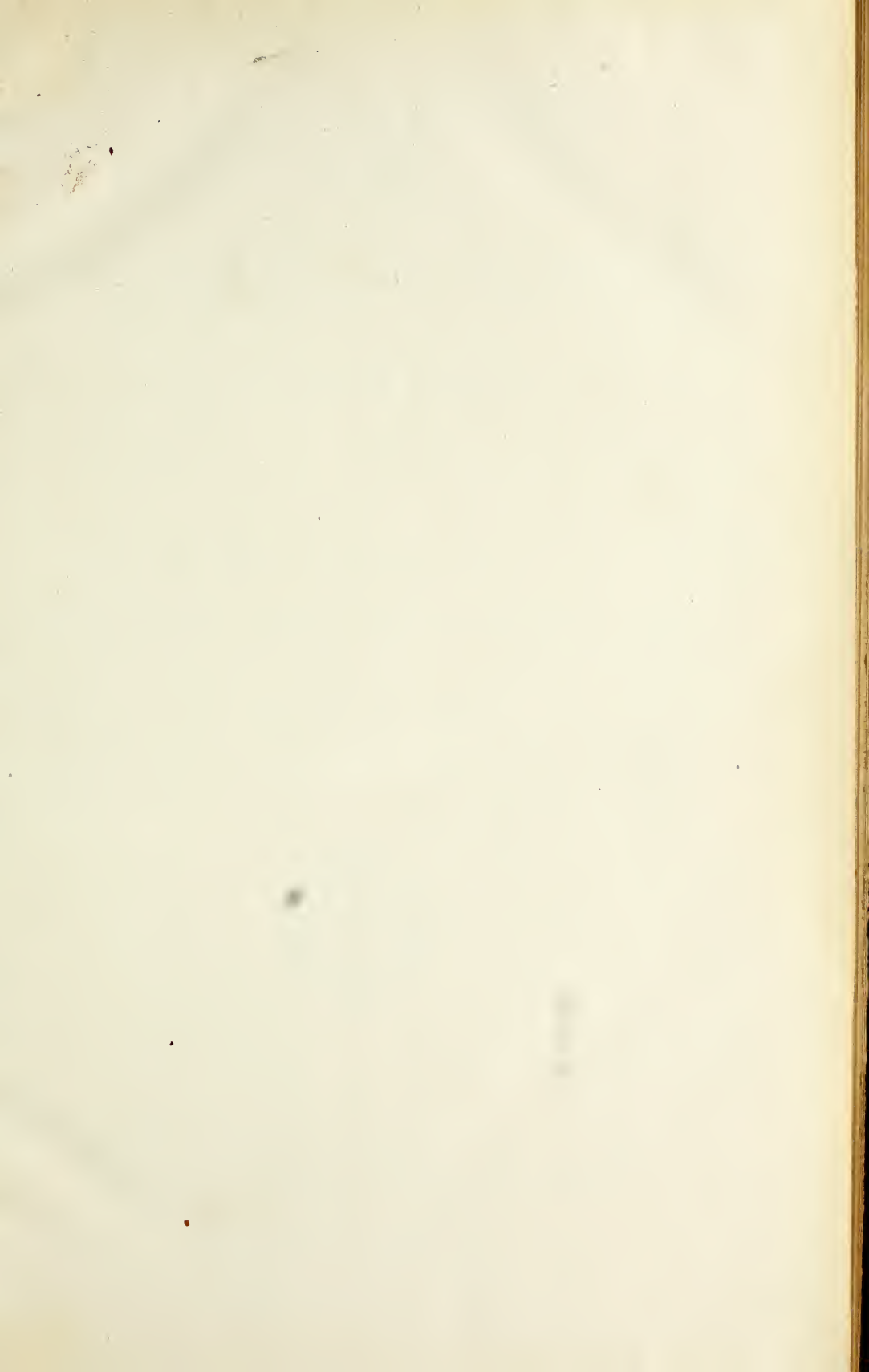
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THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXIII

NOVEMBER, 1908, TO OCTOBER, 1909

EDITED BY MRS. DELOS E. FINKS



WOMAN'S BOARD OF HOME MISSIONS OF
THE PRESBYTERIAN CHURCH IN AMERICA

• NEW YORK

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HOME MISSION MONTHLY

VOL. XXIII

NOVEMBER, 1908

No. 1

EDITORIAL NOTES



MEXICANS in the United States and Our Missions Among Them, is the topic this month. New Mexico is the home of the larger mass of our Spanish-speaking citizens—a part of our country quite unique in its character. There is an atmosphere of the quaintly picturesque which prevails over all this land of the *mañana* (to-morrow). Said a new comer: "So near alike are all the houses to those of Palestine, with their bare, brown walls and flat roofs, that I find it hard to believe that it is a part of our great United States."

✠

AND who are the Mexicans? A race mixture of Spanish and Indian blood, with traditions which hold them strongly to the old-time Spanish customs and affiliations under Papist rule. Many natives are to-day in the ranks of progressive Christian citizenship; many more, of the yet enthralled, are in special need of the uplift our schools and churches afford—hence the work of our Woman's Board among them.

✠

THERE are in Texas two hundred thousand Mexicans. As yet the Woman's Board of Home Missions has no work among this large class of needy ones. The hour when work shall be started by our Board among the Mexicans of Texas waits on the generosity of those who will provide new funds for this new field.

✠

AMONG the striking missionary experiences brought out at the Board's Annual Meeting last May was a reminiscence by that veteran Alaska missionary, Mrs. A. R. McFarland—the first, in fact, to go there after American occupancy and who even before that had been a pioneer missionary in New Mexico. No wonder that her heart burned within her as she listened to the new and younger missionaries who

now occupy the field where her work began. And how did she reach New Mexico in those old-time days before the railroad had penetrated the Southwest? "I rode," she said, "eight hundred ninety miles in a stage coach—a three-seated coach and three persons on each seat. I was the only woman and we had to sit upright for thirteen days and nights of continuous travel."

✠

THAT was in the days of the overland stage route, and Mrs. McFarland's trip was surely in sharp contrast with that which the modern traveler may take in a parlor car. "There were a good many privations connected with the journey," she continued, "but I knew the Lord would take care of me. Twice we were surrounded by Indians, and once we supposed we were going to be killed, though I didn't believe that the Lord would call us to go to that field and then forsake us in the wilderness. My husband had gone out in the fall and I was going alone, but the Lord was with me. We were the first of our church to go to New Mexico. I wish I could tell you how we opened our school and carried on the work there. We began the work alone, and I am amazed to see to what extent it has grown. There are now a synod there and presbyteries, and schools spread out all over that land, and hundreds of the native people have been converted."

✠

ON the second Friday of September a farewell meeting, in the Assembly room of the Home Board, to bid God-speed to outgoing teachers bound for Porto Rico and Cuba, took the place of the daily twelve o'clock prayer meeting. It was good to know this interesting group of a dozen missionaries, some of whom were returning, and others for the first facing toward our Island missions. It was a time when tender memories were formed. A few days later the Porto Rico teachers while at sea

were caught in the hurricane and for two days were fastened below decks. They write that in that time of peril and uncertainty it was a precious and staying thought that they were being remembered at the daily noon prayer meeting of the Board. The rumor had spread over the Island that their vessel had sunk and their welcome was more than joyful when they landed safely.

✠

UPON returning from her around-the-world trip, our President, Mrs. Darwin R. James, not feeling in her accustomed vigor, expressed the desire that she might have relief in her duties as presiding officer. Accordingly, Katherine Jones Bennett has been made Acting President, an appointment which will commend itself to the constituency of the Woman's Board. For several years Mrs. Bennett has been one of our most active vice-presidents and before her marriage was the Board's Young People's Secretary.

✠

PROBABLY no name has stood longer on our list of vice-presidents than that of Mrs. Little of Texas, wife of that indefatigable ally of Home Missions, Dr. Henry S. Little, who passed to the church triumphant about a year ago. Word now comes that Mrs. Little has been called to her heavenly home. She lived to see the recent splendid enlargement of the Synodical Society of Texas by the Cumberland societies.

✠

MR. CRAIG, Superintendent of schools, is now in Alaska, having gone there to inspect our mission stations, especially the Sitka school, where he will advise upon matters connected with the proposed erection of new dormitories and class rooms.

✠

FOR Home Mission territory, Point Barrow, Alaska, proves itself more thrillingly inaccessible than many remote foreign fields. Dr. and Mrs. Marsh set out to return to this northernmost inhabited spot in America—our North Pole station it might well be called—to relieve Mr. and Mrs. Spriggs. The boats get in once a year at Barrow—if the ice permits. The last word from Dr. Marsh was dated, August 13, 1908, Icy Cape, On Board the Jeanette:

We are still one hundred and fifty miles from Point Barrow and little prospect of getting

there by boat this year. Ice everywhere. Ice kept back the whaler's tender, so we were held almost a month at Teller and have been three weeks getting from Teller to Icy Cape. If the ice does not open up we will probably go by schooner to Wainwright and then go the last one hundred miles by canoe. We are hoping that Mr. Spriggs will come down the coast by canoe to meet the ships. To-morrow, if they are not here, we will send natives up the coast for them so they can get out on the schooners at least, if the Thetis has gone. The schooners can get over the shoals with a fair wind, but the whalers are too deep.

I will write the latest possible date as to our whereabouts, but you need feel no anxiety about us if you don't hear again, as our supplies are here and we can stop at Wainwright if necessary 'till snow comes, and sled up to Barrow. I got some skins for clothes at Nome, so we will be all right; our only thought is for Mr. and Mrs. Spriggs.

✠

A COMMUNICATION from Mr. Spriggs, received Sept. 24th, speaks of their anticipated return thus:

In one sense we are very glad to entertain hopes of joining hands with relatives and friends, yet we are loath to leave behind our many Eskimo friends whom in the last nine years we have learned to know and like so well. At present the ice conditions are such that it is very debatable whether we get out at all—the receipt of this letter will be evidence that we have.

✠

BUT there is something more to tell which shows why it is worth while to suffer such perils by the way; it concludes the message from which we have just quoted:

The whole Eskimo community has greatly advanced in the past few years. Of a five thousand population, men, women and children, we have two hundred and forty-seven accepted church members and nearly another hundred who have signified their intention of living for Christ. The past spring we admitted fifty to membership. These people are children, and will be for years to come, and need leading and counsel, religious, moral, physical and financial.

✠

WHEN the last good-by was said to Dr. and Mrs. Campbell in the summer of 1907, on their return to their lonely station on St. Lawrence Island in Behring Sea, it was with the knowledge that a year must elapse before word could come of their welfare. The long-looked-for message has now arrived, and we are glad to know that they are safe and well.

Mrs. Campbell tells of her class of

Eskimo women who have met twice a week with a quite remarkable eagerness. One young woman could not come on account of a tiny infant. "One day," writes Mrs. Campbell, "Yoghongwu said, 'Oh, I wish I could go to woman's class. Sometimes when I am outside and see the women going I run into my house and cry because I cannot go too.'"

Mrs. Campbell says further of her class:

On Tuesdays the meetings opened with a Gospel song, either in English or an Eskimo translation, prayer, and one or more Bible verses, repeated in concert in Eskimo. Then came the English lesson, following Harrington and Moor's First Book for non-English Speaking People. I would repeat a sentence: 'This is my hand, head, arm or eye,' pointing to the member named, and the class would say it after me several times, then try to write it on slates from a copy on the blackboard. This was very hard at first, but before the winter was over they could copy quite plainly.

§

But all will wish to read the rest of the report:

On Thursdays, Oningou, Dr. Campbell's interpreter, was usually present to interpret the Bible lesson. I always tried to select a lesson that would be helpful to the women, using when I had enough of a kind, Sunday school cards, having the class write and memorize the golden text. The results are not entirely satisfactory, but when one takes into consideration the crowded condition of the room, and that

nearly all of the women are mothers, some of them bringing two babies along—at a single meeting there were twenty-five women and twenty babies—one feels that they have been working against heavy odds.

We feel that the work among the women is very important, for the mother has so much of the moulding of the children. Then, too—as in other heathen places—a woman is considered of little account; as one man put it last winter when we called at his house on a business matter, "Woman cannot think; only men think. We punish the women if they do not obey, so that they will learn to do the right and be good women."

Since our arrival last August there have been fifteen babies born, and in accordance with my custom I called upon them all, taking with me as a gift a cake of soap, a washcloth and towel, and a piece of outing flannel to make the baby a shirt, or more often a kind of union suit, and last but by no means least, advice about keeping the child clean. The mothers always seem grateful for the former three and sometimes pay attention to the last.

As the years go by, we realize more and more the childishness of the people, and the necessity of much love and patience on our part. We feel more, too, the need of keeping very close to the Saviour Himself, that He may use us as instruments in His work of saving His people in this place. For though we may work ever so hard it will avail nothing if we are out of harmony with Him, for has He not said that it is neither by might nor power but by His spirit?

Pray for us that we may be kept in close communion with our Master, and for our people here that they may yield themselves to Him.

THE FAIR LAND

By Prudence M. Clark

ONE morning this summer, while at home on my vacation, I heard voices on the porch below my room. A friend who had been away for some time in California and other parts of the West was telling of his experiences and travels. I could not leave my work at once and paid little attention to the conversation till I heard him say, "Of all the places I have seen, New Mexico is positively the most worthless. It is nothing but a great desert."

Knowing my interest in New Mexico you may be sure that I was aroused in a moment and felt like going down to defend the dear old territory.

This friend had passed through New Mexico late in the autumn and had taken no stop-overs by the way. I could understand how with such an acquaintance only, not having made any study of the territory, he might get such an impression.

New Mexico is a large territory, there being only three of the States larger. It is nearly twice as large as all New England.

New Mexico has a diversity of soil and climate. It has varied resources and industries. It has different kinds of communities and classes of people and many interesting places. There are American towns and settlements, mining and lumber camps; native Mexican plazas, Indian reservations and pueblos; buried Indian villages and even ancient cliff dwellings. It has beautiful scenery and many wonderful natural features, rich valleys, spreading plains, lonely deserts, lofty mesas and its grand old mountains. In many places these have a wealth of forest and pasture land upon their slopes and untold stores of hidden treasures within their depths. Then there is the beautiful and wonderful everywhere among the mountains—the lake, the river, the spring,

the waterfall, the erosion or castle work, the precipice, the gorge, the canyon, and even the extinct volcanoes.

New Mexico cannot be understood and fully appreciated in a day or even in a year. Disadvantages it may have, as do most places, but it should certainly have a place of esteem in our land, with its delightful, healthful climate, its many resources already developed and still to be developed.

It has a large place in the hearts of many who live here. In our schools we sing its praises in these words of the poet:

You ask what land I love the best?

New Mexico, New Mexico.

The fairest land of all the West,

New Mexico, New Mexico.

See yonder Rio Grande's stream,

Whose rolling waters brightly gleam;

Oh! fair it is as poet's dream,

New Mexico, New Mexico.

Alfalfa hills and Kaffir corn,

New Mexico, New Mexico,

Where plenty fills her golden horn,

New Mexico, New Mexico;

See how her lofty mountains rise
'Gainst yonder sunset's varied dyes,
They rival all Italian skies,
New Mexico, New Mexico.

Thy plains with flocks and herds are filled,
New Mexico, New Mexico.

Thy valleys fertile as ever tilled,
New Mexico, New Mexico.

Great orchards stretch o'erflowing hands,
With fruits as fair as any land's,
The Father's loving gift to man,
New Mexico, New Mexico.

Thy matchless clime is Nature's best,
New Mexico, New Mexico.

Thy fragrant air with healing blest,
New Mexico, New Mexico.

We search for beauty earth around,
Thy scenes more fair than all are found;
Then thy loudest praises sound,
New Mexico, New Mexico.

Thy lavish hand doth naught withhold,
New Mexico, New Mexico;

Thy mines have treasures vast untold,
New Mexico, New Mexico;

Thy sons most loyally combine
To claim thy place with States in line;
Oh happy land, Oh land of mine!
New Mexico, New Mexico.

Sung to the tune of "Maryland."

THE MARY E. JAMES SCHOOL

OUR NEW SCHOOL FOR MEXICAN BOYS, SANTA FE, NEW MEXICO

By Irvin L. Tyler



GARDENING

THE Mary E. James School threw open its doors January 1, 1908, with fifteen bright Mexican boys eager for an education.

The work about the house, the grading of the grounds, and the janitor's work at the Allison School have been done by our boys. During the vacation five boys have had the care of the

two gardens, dug the ditches for new sewers, done the irrigating and kept the lawn in good condition. One of our boys has become expert at bread making, while others do laundry work equally well.

I often think as I watch them at

work that the Master will use many of these very boys to lead their people out from ignorance and superstition. Five boys publicly confessed their faith in Christ and were received into the church. Three others are ready to do the same, but are not allowed to become Protestants, as their parents are devout Catholics. One boy received a letter from his parents telling him if he became a Protestant he could never come home. When telling me about the letter he said: "I am a Protestant in my heart. When I am twenty-one I will join Mr. Rendon's church." He herded sheep this summer and requested that we remember him in our school prayer meetings during the vacation.

The outlook is now most promising. Applications come from all parts of New Mexico and from southern Colorado. If there were room there would be one hundred boys in school. Boys and girls are begging for admission to our schools and we are forced to turn them away. Shall we continue to do this? May there not be some way provided to give us more room in the dormitories?

ALLISON SCHOOL FOR MEXICAN GIRLS

By Antoinette Brengle

THERE can be no question but that the coming of the Mary E. James School to Santa Fe, in connection

with the Allison, will prove a great help to the work among the people. It has done us all good, and the opportunity for mutual helpfulness can but prove a blessing.

The work at Allison this year has been of necessity somewhat broken into, but the changes made have been welcome ones, and as a result the year has proved in many respects unusually profitable.

A deeper spiritual interest has been shown among our pupils than for some time past—fourteen or

fifteen of the girls making a public profession of their faith in Christ, while a number of others would gladly have done so had they been able to gain their parents' consent. I wish you might attend one of our boys' or girls' prayer

meetings. They always make me feel that the Master is not far off.

We are a busy family at Allison during

the school year. Our "breakfast girls," as we call them, go on duty at five o'clock each morning, and throughout the day each one knows just what she has to do, but all is so arranged that no one has duties too hard. We are justly proud of the very nice bread which our girls make, besides doing much other simple cooking; so it is throughout all the different departments—in laundry, sewing-room or wherever it may be, under the supervision of a faithful teacher, good



1. MONDAY AT MARY E. JAMES SCHOOL
2. BOYS WORKING ON ALLISON IMPROVEMENTS

work is the result. But you must not think it is all work with us. We have plenty of good, wholesome play.

Every one of the improvements which have been made at Allison this summer will lighten work and add to our comfort

and enjoyment, and all of them we have wished for so long that now to have our wishes realized gives us keenest pleasure.

We are deeply grieved to hear of the death of Miss Rose Wilmers at her home in Iowa. She was with us as assistant matron for only a part of last winter; coming to us an entire stranger, she soon won our hearts by her cheery spirit under all circumstances and her deep spirituality. Although with us for so short a

time, her influence in the school will not soon be forgotten.

I cannot close without a word for Mr. Tyler, superintendent of the Mary E. James School and the Allison School, so recently come to us from his far Eastern home. He goes on day after day, planning and working for the best good of both schools with as much interest in the native people as though he had always been one of us. We welcome his coming.

THE PENITENTES

TIERRA AMARILLA, NEW MEXICO

By E. Josephine Orton

[The misguided zeal of the Penitentes excites the commiseration of all who are familiar with their rites. That they still freely indulge in their fanatical practices appears in this and the following article.—*Editor.*]

ON Wednesday morning of Holy Week, which was our spring vacation, we left our spring house-cleaning and the laying of the new rag carpet which had been sent us, and went to Ensenada, a little town about two miles from Tierra Amarilla, to see the "Penitentes," a fanatical religious sect somewhat after the order of the Flagellants. During Holy Week numbers of them go out from their Morada, a house built near their church, and walk over the hills and through the woods beating themselves. I had read about them and heard more and I was curious to see for myself if their practices were as bad as had been pictured.

We were told that Wednesday would be the best day to see them, as on that day there would occur "La procesión de sangre," the procession of blood.

Two of the school girls went with us to show the way. After a delightful walk over the hills we came to a place where we had a good view of the church and the surrounding country. We had waited here what to us seemed a long time when a woman passing by told us that the procession would not take place until two o'clock. When about to return home discouraged we saw several white objects on a hill at a little distance. We hurried toward them until near enough to see plainly and hear the snapping of their whips; then we crouched among the bushes.

There were eight in this group; we afterward saw five in another, accompanied by attendants who piped on shrill little instruments and chanted mournful strains

ending with "La sangre de Dios," the blood of God.

They wore but a single white garment—little more than trunks, and a thick black veil enveloped the head and face. Their whips were fringed to make a long brush at one end which they flung over the shoulder making a sharp snapping sound as they struck their raw and bleeding backs upon which a small cross had been cut in the flesh. They had repeated this whipping until their garments and whips were drenched with blood. They uttered not a sound, but their drooping figures flinched every time the whip struck the quivering flesh, and it took all the devotee's strength to draw it back.

I could not but think what a sad, sad sight to Him who suffered and died to make full atonement for our sins.

Tired and hungry, yet we were glad to come home to a house full of work, and thus for a time shut out the memory of the day. After dinner we sprinkled and swept our dirt floor, spread papers over it, tacked burlap over them and then came the tug of war stretching and laying our new rag carpet. A carpet stretcher would not work on a mud floor, so we had to do it by hand—crawling, stretching, pulling, and straining. Nine o'clock found us just finishing and hysterically tired, but how fresh and clean our sitting-room looked and how pretty and bright the carpet that was made by loving Christian hands! Our hearts, too, were full of peace and joy because of a dear Saviour who had called us to lives of wholesome work and loving service.



PROCESSION OF PENITENTES

THE PENITENTES OF TRUCHAS

By Marion A. Le Duc

TRUCHAS is quite a stronghold for the Penitentes. But they are becoming more liberal, and were very friendly to us this year, sending children to our school and attending our services. Much has been written about the Penitentes, so that it is not necessary here to describe their religious beliefs and practices; yet a few lines regarding what I witnessed may not be amiss. As Lent progressed my desire to see them grew, but their pilgrimages were always made late at night and we were afraid to go out, as there are some very rough characters in those mountains.

I did not know that the Penitentes made pilgrimages in the daytime, therefore I was much surprised to be told after school on Wednesday of Holy Week that they were on the road beating themselves and if I went to the bridge over the Acequia I could see them. I hurried to the bridge and there they were, fourteen in number, marching slowly along with heads and faces wrapped in black cloths, bent low, and beating their bare and bleeding backs with whips made of the cactus plant. On their return an hour or so later I obtained a better view of them, and the sight was such that I never want to see the like again.

The following day they went out many times. The image of Jesus headed the procession which moved slowly up the street, chanting a weird song accompanied by the queerest apology for instrumental music ever invented—made by wooden rattles—and carrying heavy wooden crosses on their lacerated backs. When they

met the procession of women coming from the church, headed by the image of the Virgin, they halted and knelt, and the Virgin was lowered to the street and made to bow at the feet of Jesus which she was represented as kissing. One of the leaders of the Penitentes read in poor Latin a long service from a book, interspersed with chants, and then the image of the Virgin was slowly withdrawn backward a little distance, and an opportunity was given each woman and girl to approach on her knees the image of Christ and, bending in the dusty street, to kiss its feet. The images were returned to the church, and that evening we attended the strangest service I have ever witnessed—the *tinieblas*, or darkness. It was intended to represent the earthquake and darkness at the time of Jesus' death, but is a very crude portrayal of that event. I pitied the poor fellows who, all during the long service, lasting two hours or more, were kneeling on the bare floor, their heads still wrapped in the black cloths, and the heavy crosses resting on their backs. One of them came near fainting and had to be supported. That morning one of their number had died because of the exposure during Lent, but he was considered fortunate, as they believed that a high place in heaven would be the reward of dying on Good Friday, and because of such severe self-chastisement. We were very weary before the close of the *tinieblas*. The lighted candles had gradually been extinguished one by one, between the long prayers for the dead and the chants; when we were in total dark-

ness there began a terrific noise, made with heavy chains and weird wind and wooden instruments. This was kept up for half an hour or more, and flashes of light representing lightning shot here and there. The noise increased in violence as the time went on, and we put our fingers

in our ears and wished we were outside. When this service was ended we went from the church to the valoria, or night vigil, of their dead companion, and heard a queer song, setting forth their religious belief. Thus was the day concluded.

DIRECT RESULTS IN EVIDENCE

PRESBYTERIAN SPANISH MISSION SCHOOL

By Carrie E. Crowe



HAPPY DAYS IN OUR LOS ANGELES SCHOOL

LOCATED at 1039 Macy St., Los Angeles, California, is a home school for Spanish-speaking girls, called "The Presbyterian Spanish Mission School." It is fostered and sustained by the Woman's Presbyterian Board of Home Mis-

sions in New York. It has, also, the watchful, loving care of the Women's Home and Foreign Missionary Society of the Presbytery of Los Angeles, one of whose standing committees is called the Spanish School Committee, and whose by-laws read: "The Spanish School Committee shall, by one of its members, visit the school—day and Sunday school, and Home—once each month, and report in executive session the condition, needs and progress." This committee is faithful to its trust.

There are two commissioned teachers, one in charge of the class room, the other in charge of the Home and of the instruction in home-

making les-

sons are applied in the regular house-keeping in the Home, the household duties being performed by the students.

There are comfortable accommodations provided for twenty boarders; no day pupils are received. The students' ages range from six to fifteen years. Each has her school duties and domestic work, and we find them cheerful, tractable, capable little women. All grew during the past session physically, mentally, and spiritually. Before our summer vacation all of our students confessed their faith in the blessed Jesus, whose life and character they had been studying.

Their lives, for several weeks before this confession, and their inquiries had prepared the teachers for this outcome. They had manifested careful consideration of the feelings of others, an evident desire to do assigned work in the best way, a spirit of obedience in the school and home life,



WE ARE PUPILS OF THE LOS ANGELES SPANISH MISSION SCHOOL

and reverence in their Bible study. Throughout the term each teacher has had a Prayer Circle on Wednesday evenings. There the students loved to search the Scriptures, and finally all learned to pray aloud.

Every morning at the breakfast table each one recited a portion of the Scriptures, thus storing in memory words that it might not always be possible to read, for in some of their homes the Bible is a forbidden book.

The family worship—morning and evening—was helpful in our family life. The Sunday-school classes were much prized, their Sunday-school teachers much loved by our girls. The sermon following the Sunday-school service was never irksome to even the smaller girls. The afternoon Christian Endeavor service was gladly attended. We realized, day by day, actual results for good in their lives, when under these influences.

The work is worth while. These souls can be saved only through the faithfulness of the Christian Church in the support and care of these schools and homes and churches.

As I now know the Mexican women and girls I realize how greatly they need the helping hand, the loving, tender sympathy of our favored Christian women and the earnest prayers of the Christian Church.



SPANISH MISSION SCHOOL, LOS ANGELES

But we Christian people, too, have needs. We need deep faith in God, deep pity for all His poor ones, and strength to carry to them His Word.

How shall the Word be brought to this people with power?

"Go, search thy soul and mark
Each want, each weakness, every dark
And painful dint where life and sin
Have beaten their hard impress in:
Apply the balm, and test the cure,
And heal thyself, and be thou sure
That which helps thee has power again
To help the souls of other men."

ONIE AND SOFIA

By Matilda L. Allison

FREDERICO and his family dwelt happily together in a small adobe house on the edge of an old plaza. The little ranch which produced the wheat and corn for their tortillas had descended from father to son through several generations. Frederico was industrious and, except on feast days, when custom required him to make merry by means of wines and strong drink, he was a sober and peaceable man. Five children had come to brighten the home. The care of these sat lightly upon the parents. The mother helped to plant and hoe the beans and chile, cared for the chickens and pigs, and there came a happy day when old Brindle was added to the list of their possessions. The children grew rosy and strong. The motto "Let to-morrow take care of to-morrow"

brought contentment. If crops were short there was a little left over from the last year and they need only eat a little less and wait for better times. They were usually ready to pay their tithe when the church collector came around. There was always the "Baile" to enliven and entertain them during the long winter evenings. Lately a strange man had been visiting them and reading to them out of a wonderful book in which they were becoming much interested. Their sky was very bright.

But now a cloud cast a gloom over that happy home. The mother lay sick. The streams were almost dry and crops were withering from want of water. The aid of the saints was invoked: the mother recovered, but the dreadful fever had seized

the father. Ah! those weary weeks of suffering and watching.

There was no money to bring the doctor from the far-off town. Moreover, why should they send for him? Was not this the hand of God? Perhaps they should not have listened to the words of the strange man. The saints were angry; they must be pacified. An altar is erected. Images from the church are added to those in the home. Neighbors and friends join in prayer for the sick one, then a procession is formed, and the images are carried over the brown fields. Surely, San Isidro will look with pitying eye and send refreshing showers! But alas! soon there comes a day when there is weeping and wailing in this home—the priest is hastily summoned. Ah! the last comforting rites of the church cannot be administered because their dues have not been paid. What can be done? Yes, there is the cow. The children will sadly miss the nourishing milk, but the price of it will cover the ringing of the church bell and burial in consecrated ground. No sacrifice is too great to make for their loved one, and Brindle is driven to greener pastures.

Then follow lonely, hard days. The strange man again visits the home and listening to the sorrowful story suggests help by sending Onie and Sofia to the boarding school for girls, lately opened by the Woman's Board of Home Missions. The mother's heart rebels at the thought of losing her little comforters. She cannot give them into the care of strangers. And is not the teacher a "Protestante"? Days and months pass, and an August sun shines hot. The Santa Fe minister and his wife are taking the mission teacher to the new school at Ranchos. They are asked to stop at the old plaza, and if the

mother will consent, bring the little girls back with them.

In due time the returning carriage stops at the door of the Santa Fe mission and there is a fleeting glimpse of the children as without ceremony they jump from the wagon and with arms outstretched and hands full, their long black hair streaming in the wind, they quickly disappear within the mission grounds. The teacher, fearing that they have determined to run away and return home, searches anxiously for them. But no! they are only making their toilet. They had left home in haste and since they possessed only the garments they wore, the mother had removed their clothing before they left home, washed and hung it upon the back of the wagon to dry by the way, there being no time for it to dry before starting, and wrapped them in shawls for the journey. Now they were seeking the first opportunity to don their simple wardrobes to which certain accessories were added for the occasion. An old muff, a pair of gloves and a handkerchief, given them by some tourist, were shared by one using the gloves and handkerchief, and the other carrying the muff—and this on a hot August day.

Their school days are long ended, both are married and have homes of their own. Although cut off from church privileges by reason of long distances, the well-kept home of one is always open to our evangelists for preaching services; she cherishes her Christian faith. As often as opportunity offers she does not fail to send a loving message to her old teacher, and when possible accompanies it with a little gift, such as a box of honey from her own ranch. Her home is one of many made possible through the schools of the Woman's Board.

THE "CHILD'S STORY OF THE BIBLE"

By Olinda A. Meeker

At Raton, New Mexico, we had two copies of the "Child's Story of the Bible" in Spanish which created unusual interest during the year. The children would engage them to take home several days in advance, as there was such a demand for them. In almost every home there is some one who can read in Spanish and that one would gather the rest of the family about him or her. If no one could

read I had explained the pictures to the children so that they could repeat a great deal of the wonderful story to those at home. I have often seen an instructed pupil take a little newcomer and go over the pictures with him—a little missionary in embryo.

It is certainly true that the hope for Protestantism among the Mexicans is in the young people.

TWO COMMUNITIES IN CONTRAST

By Alice Blake

OUR Legislature passed a law that no license shall be granted for a saloon in any locality unless there is a town or village of at least one hundred inhabitants. Our village is composed almost entirely of our converts and we would not permit liquor under any circumstances within our control, but an illegal license was obtained and a saloon opened at a distance of a mile and a half. The countryside for miles around was demoralized and it took us eight months to get that license annulled. Then it was only the supreme power of Governor Hagerman that was able to influence the county officers.

Twenty miles from us there still exists another illegally licensed saloon. Almost every soul in that valley is the abject slave of the saloonkeeper. He has a lien on the fruit of the trees and on every seed that is put into the ground. The public school has almost no attendance and the whole interest of the community settles around the saloon and the dance.

Our children are in school, looking forward to Menaul or Allison, contemplating a future of effort and usefulness. *Theirs* are idling on the river bank or hanging around the saloon and dance hall, listening to ribald song and story.

The children of these two communities

will each have his or her influence on the condition of our country. I doubt if statistics would indicate the

PROGRESS OF OUR WORK
or the direction of truest advance. I be-



"LOOKING FORWARD TO MENAUL"

lieve that our real step forward consists in our having been able to demonstrate our principles. Our opponents are beginning to realize the fact that the Protestant religion is something more than a set of negative doctrines. This realization will have the effect of reducing the number offering themselves for admission into our communion, but it will give us a more enlightened class of converts. We have had to contend with conditions that we scarcely realized and did not know how to counteract or resist.

A PROGRESSIVE WORK

EMBUDO, NEW MEXICO

By Carrie E. Fenton

FIVE miles from the station of Embudo, in the northern part of New Mexico, is the plaza of Embudo, the largest of several villages in the Embudo River valley.

The community, almost without exception, is friendly to our work notwithstanding that the priest who comes here to hold services forbids that his members send their children to the Protestant school and threatens them if they do not obey.

I have been told that the work of Christian teaching was begun here by a Christian woman who many years ago had made her home in a little plaza near Embudo. Although not a commissioned mission worker, she had the true missionary spirit and, like the Master, went about doing good. She visited the people in their homes, going to the different plazas, carrying food and medicine for the sick. No one ever came to her house without receiving a cordial welcome and no



THE SCHOOL AT EMBUDO, NEW MEXICO

school and a Christian Endeavor Society of earnest young people. Five grades are taught in the day school, which has grown so large that the building will not accommodate all who wish to enter—if it could do so there would be an enroll-

one left without having heard some words from or about the Bible. On Sundays they came to her house from far and near and she conducted services in the Spanish language, which she had learned to speak, singing and praying with them and teaching them from the Bible. Many of our Embudo people received their first Bible from her and some their first teaching in Christianity.

Mission school work followed and there is now a Presbyterian church of over one hundred members, a well-attended Sunday

ment of one hundred or more. Some come from other plazas, a mile or two away. The interest of the Mexican people in the schools seems to be greater than ever before; we have had applications for places for children from plazas where a year or two ago no one would send to a Protestant school. The people in even the more secluded parts of the territory are beginning to read and write and speak the English language and are anxious that their children may have the opportunities which the parents have never had.

THE MEXICAN BOYS' OPPORTUNITY

MENAU SCHOOL, ALBUQUERQUE

By J. C. Ross

WERE you to sit with me, or take a walk over the grounds, I think I could tell you some interesting facts about Menaul School, and the lives of the pupils, both before they come to us and after they leave us. But to see you here, or very many of you at least, who are interested in our work, has thus far been a pleasure we have not had, so we must resort to that poorer means of communication—writing.

The property of Menaul is worth something like fifty thousand dollars, and is

advancing each year in value both through improvements and natural enhancement.

Menaul has accommodations for one hundred forty pupils—all boys—and is always full to the utmost.

Class work includes all grades from low primary through high school. Beginners often come who do not speak or understand one English word, for their native tongue is Spanish, yet these same boys in nine or ten years enter freshman class in college, and we have had them stand at the head of their college classes, where

everything was in a tongue foreign to them. The class-room work for these one hundred forty boys, in eleven grades, is done by four teachers.

Our high school teacher, who for many years taught in the North, says she has seldom had better classes than here. This is especially true in higher mathematics. One young man did not fail on a single independent and original theorem during his whole course in geometry.

After eleven years here it is still surprising to me to see the little fellows, with but one school term of but eight months, able to interpret any common conversation, not grammatically, of course, but so that one cannot fail to get the meaning. Some of them take two years in one. One young man graduated from the entire course in nine years, and is now making a fine record in college.

Industrial duties are varied. Each one has manual work, or, as they sometimes think, "woman's work" when they are assigned a task of cooking or baking, dishwashing and table setting, or it may be washing and ironing, floor-mopping or mending clothes. All of this must be done, and since we have no girls, the boys must do this work. In charge of this line of work there are five instructors, and they, too, have their hands full. There are old pupils of the school who have honored names as bakers and cooks. The head meat cook at The Alvarado, the Santa Fe hotel in Albuquerque, on a salary of seventy-five dollars per month, received his first lessons in cooking at Menaul School.

We expect naturally to see boys and young men take more interest in the lines of work that usually fall to men—the milking and feeding, the farming and gardening, and more or less mechanical labors in the line of repairs, as well as aiding in work on our new buildings. We are

hampered because we have *no work shop*, a thing greatly needed here.

Five years ago, when Pierson Hall was being built, we lowered the contract bid just two thousand dollars by work the pupils did. We now have a fine new cellar and store-room, made of concrete stone, worth at least five hundred dollars, for which the Board gave us seventy-five dollars, I believe. We are just completing a fine new laundry and bath, with school rooms and trunk rooms above—"McSparin Hall." It has cost three thousand two hundred dollars in money, and a contractor said lately it could not be built for less than ten thousand dollars. We have worked on it for more than a year, but feel fully repaid by the convenience and help it will be. The greater part of the money was used for material, and we did most of the work. The beautiful building is not the only result, but the training of the boys in the line of cement stone work—the future building material for this country—was valuable to them. As a result of this training, five of the boys have been working at the cement business this vacation, hoping thereby to lay aside money for the expenses of the coming school year.

The following list shows in part the trades and professions in which our boys are engaged. There are preachers, teachers, bookkeepers, cooks, carpenters, farmers, miners, sign painters, railroad engineers, clerks in stores, machinists, soliciting agents, printers, butchers, dairy men, timber men. One is a lawyer.

Of Menaul's graduates nearly all are following the trades.

Nine only have graduated from the literary department and three from theology. Of the nine, six have taken higher work and four are still in college, planning later to prepare for the ministry. One hopes to go to South America as a missionary and one to Porto Rico.

EN ROUTE

From the Note-Book of a Visitor to California, as She Passed Through New Mexico

PASSED Laguna, a village of adobe hogans and homes. Indians all about, some in half American clothes, some in real Indian dress with blankets, and papoose strapped on back. Little girls carrying babies, bent almost double by their burdens, but happy in their joy of childhood. Though clothed in rags, turquoise ornaments, earrings and bracelets of silver coin were in evidence.

Stopped at Albuquerque. Secured a buggy and drove out two and one-half miles to Menaul School; warmly welcomed by Mr. and Mrs. Ross. We were shown every part of the building and work, from cellar to roof; saw pupils in classes, at work, at meals, in the kitchen preparing food. Large range and bake ovens kept busy. The boys marched into the dining-room, standing attentively while Mr. Ross

said grace: behaved exceedingly well at the table.

Pierson Hall, a substantial brick building, is in the center of the group which constitutes the school plant.

McSparrin Hall, about completed, a very fine building; to be used as laundry and bath rooms, and the top floor for class rooms; everything good and up-to-date.

Well is perfected, with plenty of water. There is need of better farm equipment, horses, etc.

Santa Fe. Up at 5.30 a. m. to catch train for Santa Fe, an all-day trip until 8.30 p. m. Visited Mary E. James School recently opened. As fine a set of boys and young men in attendance as you could wish to see; the building is a nice, substantial structure; the adobe forms a very much more attractive material for building than bricks, more cheerful and suitable for the climate and surroundings.

The principal of the Allison School for girls joined us at dinner; a fine woman, one in whom you could place the utmost confidence.

IS YOUR MISSIONARY EFFORT DIRECTED TOWARD ANY OF THESE FIELDS?

CHILDREN IN ONE SCHOOL

RANCHOS DE TAOS, NEW MEXICO,

The Bible lesson with which I open my school in the morning is the most interesting lesson of the day. The children like to read and talk about it. One morning I asked them what one thing they would desire above all others if they had their choice of blessings. A little girl answered: "The new-born," meaning "The new birth." She understands what conversion means. On Children's Day, this same child told of Paul's conversion, composing her own sentences in English. Another related the story of Moses, another of John the Baptist, another of Daniel, and one of them spoke fifteen minutes at our Christmas entertainment on the life of Joseph, a subject of her own choice. This child of eleven years seemed almost inspired.

On Children's Day I gave the children potted plants which they held in their hands as they sang "Growing up for Jesus in our Sunday School." They took these plants home to watch their growth through the summer. Lessons can thus be taught which the children will keep in memory.

When I told the children I was going home for the summer vacation their faces looked so forlorn that I was sorry I had spoken until nearer the time. One said, "I want the teacher to stay in this school until I die"; and they became reconciled to my leaving only when I told them that I had not seen my mother in three years. Their first question was how long would I be away, and then they counted the time until I would return. When I told the grown people I was going home, their first question was, "Are you coming back?"

During my absence I received letters from the children with little flowers and leaves enclosed, and one little boy wrote: "My plant is growing, and I am growing up for Jesus too."

The longer I teach, the more fascinating the children become, and this last year has been a very pleasant one. But there is a sad phase underlying my work of which I am conscious, although I try not to become discouraged. It is pitiful to see how resigned many of the Mexicans are to custom. For example: One morning a woman came to my home. She was sorrowing over the death of her husband; she

said that she had been to mass that morning but did not understand a word the priest said. I asked her why she went. She replied unconcernedly, "Oh, because it is the custom to go to mass." She said she would like to come to church but that she must not hear the music of the organ until at least a year had passed.

ALICE HYSON

CONDITIONS CHANGE LITTLE

COSTILLA, NEW MEXICO

The Mexicans are very tenacious of their distinctive customs. Many of the villages are still exclusively Mexican; the priests not only make no effort to improve the condition of the people, but as a rule violently oppose the efforts of the mission teachers in their behalf and the majority of the public school teachers, outside of the cities, are only a degree less ignorant than the masses. From my observation there seems little change in conditions except that due to mission schools.

I would implore all the readers of the HOME MISSION MONTHLY to pray constantly for the outpouring of the spirit upon the Mexicans, that they may be prepared to accept Jesus as their Saviour, and that the Master Himself speak through each of His servants working in this difficult field.

L. C. GALBRAITH

VERSATILITY IN APPROACH

LAS VEGAS, NEW MEXICO

Next to our living rooms is a smaller one, separated by a wide arched doorway, and one important feature of the work is the opening of a reading room here for the boys. Parents are very careful about allowing their girls to be out at night, so no girl ever appears in the evening, unless accompanied by her brother or father. We try to keep a few interesting games on hand, and nearly every evening last winter the room was full of boys, reading, studying or playing games. Sometimes the "maestra" was called upon to help them out with a difficult lesson. Much of the time we have regular evening pupils, children who work and cannot attend school during the day.

The work in the school-room, though at first beset with difficulties, has progressed encouragingly. There is a daily Bible talk, and portions of Scripture are committed. We also have a most helpful talk from the Spanish pastor once a week. He seems to be quite gifted in talking to children, and the weekly prayer meeting always finds a goodly number of our boys and girls present. We are often touched by the way they take part in the service. One night I heard a very boyish voice in prayer, and discovered that a little fellow of nine was praying, in English, a little prayer that he had learned in the school-room.

We find the Spanish pastor and his wife very pleasant co-workers. They both speak excellent English and always show the kindest readiness to help us in any way, we, in turn, doing what we are able to assist in the church services.

Laura W. Pierson

COMMUNITY ADVANCING EL RITO, NEW MEXICO

All three in the picture are members of our church at El Rito and are most faithful in attendance. The old lady on the left is the mother of the dear woman in the doorway, and counts not only grandchildren in abundance but great grandchildren and great great grandchildren, the five generations living all around her.

The people of El Rito are, as a rule, adopting newer customs, newer and more convenient methods for work, and I think before the passing of many more years few of the old customs will be found here. There is a future for the Mexican and to my mind a bright one, bounded only by desire and ambition.

May God bless them and open their eyes to their opportunities, giving them the power to see and improve them.

Grace Scanland

ONLY AMERICAN RESIDENT PENASCO, NEW MEXICO

Since my return from the Denver Normal Institute for teachers, where I spent five weeks this summer, I have met but two American women, one a resident in Taos, thirty miles away, the other camping with her husband six miles from here in the cañon. Yet I am never lonely, for the Mexican people are friendly and kind, and to do the work for the blessed Master is a great pleasure to me.

There have been sad days during the year when I knew that some of my pupils were passing away for want of proper medicine and care. During this vacation two of my bright



FAITHFUL FRIENDS, EL RITO, NEW MEXICO

girls have been laid to rest, simply because the medicine was not administered properly, nor due attention given the patients. How much I wish that our Mexican girls could take a course of training to prepare for work among their own people. Many precious lives might be saved if good nurses were provided.

I am so thankful that we have young men now who are able and willing to take part in the prayer meeting and Christian Endeavor Society. The friends of most of them oppose the choice that they have made. They need prayer and sympathy that they may stand bravely for the Master's cause.

Sue M. Zuver

PROGRESSIVE AGENCIES TAOS, NEW MEXICO

The mission school and those associated with it, the pastors and evangelists, are often the only progressive agencies at work in whole communities.

They, only, are sending "gleams across the wave," striving by earnest efforts, prayers and great faith to overcome Sabbath desecration, gross indifference, and the many evils following in the train of the saloon.

In our community an important Government position is held by a native of New Mexico. High Christian courage, combined with that rarer gift tact, have made it possible for him to keep a postoffice closed on Sunday, although it required a strong purpose to take this stand against bondsmen and people of his own and our race.

Hannah MacLennan

ONE YEAR IN TRUCHAS

So you want a message from Truchas, dear, queer little Truchas! It is just a year since I went as a missionary up to the little mountain plaza, so beautifully located "almost up to heaven," as Dr. Gass expressed it when he came up to dedicate our new chapel in December, but alas! so dirty and full of sin and sorrow, and in



FIRST MISSION QUARTERS, LAS TRUCHAS, NEW MEXICO

such need of the pure Gospel of Christ. Miss Allison was there to introduce me to the people, who received me cordially and expressed the hope that I would like Truchas, and would stay with them.

Mrs. Carter, their first teacher, was still there, and although no longer under our Board, she has continued to do real missionary work. The people always speak of her as "La Maestra Rebecca," and no one could be more loved than she is. She was my chief adviser after Miss Allison left, and it was a great comfort to have her to consult.

Before Miss Allison's departure, my associate teacher, Miss Armenta, a native New Mexican, arrived on horseback, having ridden one hundred miles from her home, accompanied by her father on a second horse, and her baggage on a third. The energy and determination which she showed in reaching the field characterized all her work during the year we spent together, which terminated in a romance, for she is now Mrs. Archuleta, the wife of one of our most promising young men, who, as elder in the church, and Sunday school superintendent, was our right hand man.

The children help in the planting, harvesting, and other work. Some crops are late in being harvested, and it is usually well into November before all the people have moved back to town, and then as they leave for their ranches early in the spring but a few months are left for the children's schooling.

The people of Truchas have so intermarried that they are all related, and a bereavement in one family causes mourning in all. Both men and maidens must now go to other plazas to seek wives and husbands or else marry cousins, which is often done, but the deterioration of the race following such action is apparent even to the most ignorant, and is being avoided by at least the young people with any education.

The religious work was very encouraging. The people only laugh at threats for pat-

ronizing our school. The coming of the Bishop was a great event, a number of years having elapsed since his last visit. Great preparations were made. Every house was cleaned and even the streets were swept. Most of their brooms are home-made, and as they are short, one must stoop to use them. The women become very expert in handling them, and it is remarkable how quickly they can sweep their adobe floors. We received the gift of a number and found them very nice for the fireplace.

We decided to attend the service and hear the Bishop. The church was packed with a kneeling multitude, and though we stood just inside the door, we became "the observed of all observers," for the Bishop took us for his text, and was vehement in his harangue against us, calling us serpents sent to harm the people. We had been there long enough to get well acquainted, and the people looked up at us with an expression which said, "We know better than that." Some were very angry at him before the close, and told us that they meant to come to our church. The denunciation of our work had only served to help it, and toward spring when interest in our services began to decrease we said we wished the Bishop would pay the people another visit.

When our teachers' pretty new home was pronounced ready for occupancy—the first of November—we hastened to move in although the plastering was not dry, for stoves were needed to accomplish that, and those we were using were all that were available. The result of my thoughtlessness in sleeping in a room which could not be heated was a severe attack of malarial fever. That was the beginning of one



THE TEACHERS' NEW HOME, LAS TRUCHAS. MISS CLARK AND PUPIL AT LEFT, MRS. CARTER, MISS ARMENTA, MISS LE DUC

sickness after another, and I finally had to resign from the work. But as I look back upon the time spent there I feel that the experiences of those months are worth all the suffering endured.

MARION A. LE DUC

STATIONS AMONG MEXICANS IN THE UNITED STATES

CALIFORNIA

LOS ANGELES. (School, 1039 Macy St.) Miss Carrie E. Crow, Miss Clara L. Smith.
LOS ANGELES. (Mission.) Miss Ida L. Boone.

COLORADO

IGNACIO. Rev. A. J. Rodriguez.
SAN JUAN. (Mogote P. O.) Miss Mollie Clements.
SAN PABLO. Miss Georginea Boxwell.

NEW MEXICO

ALBUQUERQUE. (Menaul School.) Mr. J. C. Ross, Miss Violet M. Alden, Miss Elizabeth L. Smith, Miss Sarah B. Sutherland, Miss Mary P. Webster, Mrs. J. C. Ross, Miss Mary D. Smith, Mrs. Madge C. Stewart, Miss Carrie B. Heiskell, Miss Maude Hart.

AGUA NEGRA. (Holman P. O.) Miss Anna D. McNair.

ARROYO HONDO. Miss Ada Hogman.

CHIMAYO. (John Hyson Memorial.) Miss Prudence Clark, Miss Pearl English.

COSTILLA. Miss L. C. Galbraith.

EL RITO. (Chacon P. O.) Miss Embudo. (Dixon P. O.) Miss Dora M. Fish.

LAS TRUCHAS. Miss Victoria MacArthur, Miss Maude MacArthur.

LAS VEGAS. Miss Laura W. Pierson, Miss Mabel Allen.

OCATE. (Halls Peak P. O.) Mr. Epifanio N. Marex.

PENASCO. Miss Sue M. Zuver.

RANCHITO. (Taos P. O.) Miss Nellie Scanland.

RATON. Miss Celia J. Riley.

SANTA FE. (Mary E. James School.) Mr. Irvin L. Tyler, Miss Mary E. Logan, Miss Letitia McElvaney, Miss Carrie Henderson.

SANTA FE. (Allison School.) Miss Antoinette Brengle, Miss Margaret R. Forsythe, Miss Carrie A. Rigg, Miss M. Josephine Morton, Miss Alice L. James, Miss M. Frances Robe, Miss Myrta B. Morrow.

TAOS. (Pyle Memorial.) Miss Hannah MacLennan.

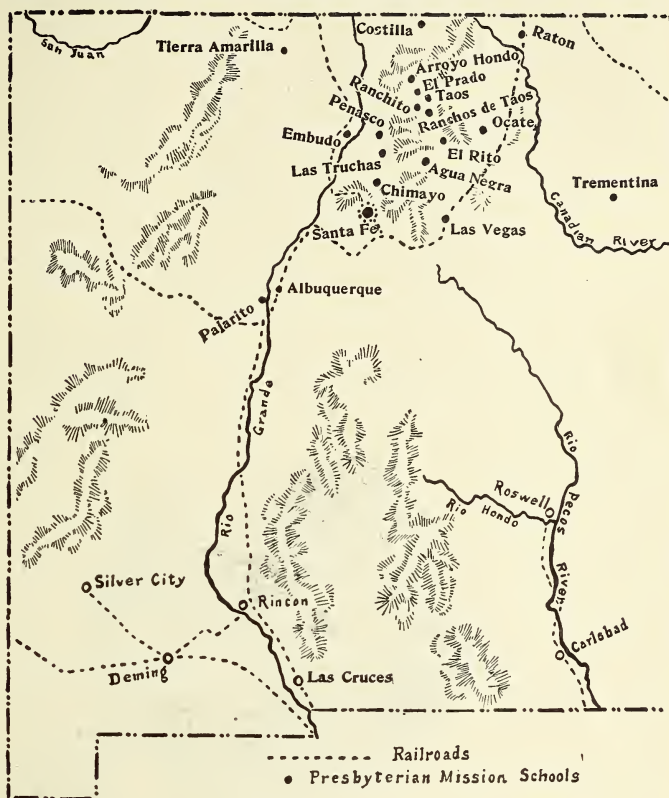
TAOS. (El Prado.) Miss E. W. Craig, Miss Lucy Craig.

TAOS. (Ranchos de) Miss Alice Hyson.

TIERRA AMARILLA. Miss E. Josephine Orton.

TREMENTINA. Miss Alice A. Blake.

MAP SHOWING OUR MISSION SCHOOLS IN NEW MEXICO



OUR FRIENDS, THE MISSIONARIES

IN the list of missionaries for the Mexican field, we naturally note first the changes in the force, but a second glance will show that most of these changes are only transfers, and it will be interesting to look for our old acquaintances in new surroundings. Except in the two boarding schools only one name on the list will be unfamiliar.

Miss Anna D. McNair, who was at Pajarito for a time, has returned to her old field—Agua Negra.

From Embudo, Miss Carrie Fenton has retired for rest after long service. Here we find Miss Dora M. Fish, already well known to those who have followed the work at Marshall, North Carolina, and Jewett, Tennessee. Funds for a teachers' cottage at Embudo, to be called the Augusta C. Lockwood Home, are being raised by the Albany Presbyterial.

From El Rito, to our regret, Miss Grace Scanland has been obliged to retire on account of the altitude.

At Las Truchas we find again familiar names, though hitherto associated with a far-away field. The Misses MacArthur, since obliged to return to the States from Anasco, Porto Rico, have taken up work in this comparatively new field. Here a pleasant home, built nearly two years ago under Miss Allison's careful supervision, is ready for the teachers.

At Las Vegas, Miss Laura Pierson, associated with the Indian work at Tucson, Arizona, begins, with her friend Miss Allen, her second year on the Mexican field. These workers, overcoming the barrier of a strange tongue and many other difficulties, have won their way to the hearts of the people. We hope much for this field during the coming months.

At Raton we miss the familiar names of the Misses Meeker, who have for a time withdrawn for rest and further study. The advantages furnished by the public school at Raton lessen the need for educational work under our Board and it now seems best for the

worker there to devote all her time to definite missionary effort. Miss Celia J. Riley, who as Bible reader seems especially fitted for this work, has been transferred from Arroya Hondo.

Miss Ada Hogan will take Miss Riley's place at Arroya Hondo, while at Ocaté, Miss Hogan's former field, Epifanio Marez, a young Mexican trained in our schools, becomes a mission teacher.

Turning now to our boarding schools, we find at Albuquerque two recent volunteers—Miss Mary P. Webster of New York, and Miss Mary D. Smith of Colorado. Miss Maude Hart has already done service at Good Will, South Dakota.

At the Allison School we have the new name of Miss Carrie A. Rigg of Illinois. To supply

other vacancies, Miss Alice L. James has come from Richfield among the Mormons, and Miss Robe from Nuyaka Indian School. We cannot omit mention of the loss to the work of Miss Rose Wilmers, whose death is noted elsewhere in this magazine.

The Mary E. James School appears for the first time on the list of stations. The work has been in progress less than a year, but already much has been accomplished—the superintendent, Mr. I. L. Tyler, cannot now be called a new worker. Miss Mary E. Logan was formerly at Sitka, Alaska. Miss Letitia McElvane, formerly of Tacoma, Washington, and Miss Carrie Henderson of North Carolina have lately joined the ranks.

For the workers new and old we bespeak loving interest and persevering prayer.

INTIMATE TOUCH WITH CHIMAYO

A Letter From Prudence Clark

I AM writing to you on our porch this morning. Our woodbine is making a shady little nook for me. I am glad that the vine is not any larger than it is, for

I can peep out on each side of it, and the mountains, the sky and the valley are so beautiful today. All nature is whispering to those who will hear. The sky is deep and blue, and the clouds soft and white and fleecy. The distant mountains are blue and hazy; those to the south are bright and shining in the full glow of the morning sunlight. The cañon at the southwest is in the shadow. How like life's pathway this little mountain picture! It has its mist-en-shrouded mountains, its sunlit peaks and its shadowed cañons; but over it all is the sunshine of a Heavenly Father's love.

Birds are twittering about as I write. They have somelittle nestlings in the corner of the porch. The birds take special delight in a mammoth sunflower near the porch; a little canary is admiring it now. Though just a wild sunflower, it has grown nearly as tall as the house. We were curious to know how many buds and blossoms it had the other morning, and we counted three hundred.

We are working for ourselves, as well as for others, these days before school begins. We are canning fruit, putting up pickles and making jelly. Most of the fruit is given us and we are trying to take care of it. Sometimes, as we look at our supply, we smile and ease each

other's conscience by saying, "We are getting ready for Presbytery in the spring." Sure enough, too, Presbytery is coming, but it had better come at its earliest appointed time, if it wants to be sure of its share of everything.

We are so glad that we are to have an evangelist to help us again. Last year we and our elders had the work alone most of the time. Now, Mr. Atencio, a well educated native evangelist, one of the best in the territory, lives in Truchas and supplies Chimayo. He is with us every



YOUNG MEXICAN AMERICANS, CHIMAYO, N. M.

other week, and it is easier to carry on the work.

The little Chimayo church is glad to be able to help already in carrying the Gospel to others. Our elders, school boys who have grown up into strong Christian manhood, have been appointed by Presbytery to supply a vacant church, thirty miles from here, and to preach at different stations. They take turns in going and are being well received.

OFFICE VIEW-POINT

FROM THE SECRETARY

Ella A. Boole

November days naturally bring to our minds thoughts of Home Mission Day in the Sunday schools and of the annual Praise Meeting. Both of these should be included in the plans of every Woman's Home Missionary Society, but many times it will be necessary for the president of the missionary society to *call the attention* of the Sunday school superintendent to the program, which is furnished free from our Literature Department, and to the needs to which the offering will be applied.

Changes have been wrought in our Indian training school among the Pimas and Papagoes during the past year. The four city blocks, on which the school was formerly located, had become so valuable, and the proximity of the city with its perils rendered the discipline of the school so much more difficult, that it was deemed advisable to dispose of this property at the good price which was offered, and remove to a ranch three and one-half miles from town. Here new buildings have been erected, and while the sale price of the former site, and some contributed funds, covered the purchase of the ranch and the erection of the new buildings, we all know how many extras are required in going to a new house; additional furniture and equipment are absolutely necessary, and many other things will be appealed for. We feel sure that the Sunday schools will supply the needed funds for these extra expenses.

Remembering that ten ten-cent pieces make a whole dollar, wherever you can, urge either individuals or classes to make their contributions in this form. What a change it will make in the accounts of the treasurers all over the country when all gifts begin to come in *whole dollars*! Always even up and not down in the money that you send, to make this possible.

The Praise Meeting, at which a thank-offering is taken for the work of the Woman's Board, should be a time of real thankfulness for the blessings that attended the work in the past and of prayer that the goodness of God may still be further manifested in a blessing upon the work upon the field. This occasion may be made an opportunity for giving a special invitation to every member of the church and congregation; each member should also have one of the thank-offering envelopes, and the need for her help be so explained that every woman will contribute something, either large or small, as she feels that she can. Various features may be introduced into this meeting, but a special program has been prepared by the Woman's Board, which can be obtained of the Literature Department.

Study Classes. By this time all societies will have formed their plans for the coming year, and yet if they have not planned for a Home Mission Study Class, this is just the

time to do so. Arrange for one to begin right after the holidays; make it interdenominational if you can, then in the regular meeting of the missionary society you can bring out special Presbyterian facts that will give to the study class the turn that is necessary to make it practical in its work for Home Missions. Be on the look out for articles in the current publications that you can use in connection with your study class.

Pledged Work. If your society has not already made definite plans for meeting all its pledges promptly, and to send in money in equal quarterly payments, will you not plan to send in at once *half the amount for your pledged work*, for the year, so that the treasury may be relieved in the closing months of the year, and also the Woman's Board saved the expense of paying interest on funds with which to meet obligations?

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

The Westminster Guild

Was it necessary? Is it meeting a need? Is it growing? These, and many similar questions relative to this newest organization—for young women over eighteen years of age—are frequently asked, and a few facts are pertinent.

The "Board of the Northwest" (Chicago), with whom the organization originated, shows in its annual report that about \$600 was contributed by 37 chapters for work in China about two years ago. To-day we find 100 chapters are reported and one of these gives pledges for 400 shares of \$2.00 each, to be divided equally between Alaska and China. Every chapter in the country is expected to assume *at least one share*. So much for the money gain, which is not first in importance, for we know it comes with knowledge of the work. A very small percentage of the members of these chapters had been affiliated with any other missionary organization. The broadening of plans to include the study of Home Missions as well as Foreign, to divide equally the gifts between home and foreign work, and the national character of the organization because of this larger conception of "Missions," has proved the wisdom of those who planned, and the contagion is spreading rapidly. Eight Synodical Guild Secretaries have been appointed:

Colorado, Miss McClintock.
Illinois, Miss Fuller.
Iowa, Miss De Nice.
Kansas, Mrs. Hutchison.
Michigan, Miss Adams.
Minnesota, Miss McCord.
Oklahoma,
Wisconsin, Miss Wells.

These secretaries stand in the same relationship as other synodical officers, but their duties at present must cover the entire State. They

must search out in every presbytery the churches where such an organization will be welcomed, plan an organization meeting, advise leaders as to methods of study, giving, etc., send names of chapters and leaders to the Woman's Foreign Board and to the Woman's Home Board, and give an annual report at the synodical meeting.

The Chicago Guild Committee held a two-days' conference with their six secretaries recently, which the writer was privileged to attend. It was not simply a time of asking and answering questions on methods, but a season of spiritual uplift. The topics presented were along this helpful order: Historical sketches of the Woman's Board of Home Missions, and the Board of the Northwest. The relation of synodical and presbyterial societies to these Boards. Missionaries and how they are supported. Channels through which the money should pass. (The local chapter treasurer is to send funds to the presbyterial treasurer, carefully designated, one half to the Home presbyterial treasurer and one half to the Foreign.) Westminster Guild "Shares"—Hingpo Station, China, and Haines Hospital, Alaska (the two special objects recommended). How arrange organization meetings. How conduct the study hour. The social side of the chapters.

Two or three of the plans for the social hour may be suggestive. A chapter of college girls had a "College Spread." One chapter made the social meeting a time for preparing and packing a box of supplies for their missionary hospital. Another invited a number of guests and gave a representation of arrivals and inspection at Ellis Island.

One precious hour of this conference was spent with Dr. John Balcom Shaw, who referred to the possible crevice in our church life which the Guild Chapters might bridge over, these secretaries building with four great beams: (1) Prayer, (2) Power, (3) Purpose, (4) Push.

Six bright, enthusiastic young women secretaries went away from the new Presbyterian headquarters in Chicago with an enlarged vision of the vast field for the exercise of their God-given talents, and with an eagerness to get to work.

The Programs for Young People's Meetings are becoming more and more popular and are in demand by the young people's departments of other denominations. Nothing satisfies our young people better than facts and these leaflets are full of up-to-date facts on specific topics. The one for November, "A Million a Year—Our Immigrants," is a theme of vital importance in nearly every hamlet in our country and this united study and prayer of thousands of young people should arouse us with personal responsibility and indicate a definite line of service.

Thanksgiving Sunday-School Program. If you find no arrangements have been made for using this program, will you see to it that an offering is sent from your Sunday school for the work at the training school for Pima and Papago Indians? Sunday-school superintendents have been importuned from this office and by presbyterial officers. Is it your turn?

POST CARD MESSAGES

From Miss Edith Hughes, Field Secretary for the Southwest

Lake Geneva, Wis., Sept. 5th.

Dear Editor:—Your post card plan fits admirably into the busy life of a Field Secretary. My first message comes from the shore of Lake Geneva, where the Y. W. C. A. Student Conference is in session. Five hundred Christian college girls make an inspiring sight. Many of them look forward to definite Christian service at home or abroad. Several Mission Boards have representatives here. I have interviewed a number of Presbyterian girls who are seeking information about our Home Mission school work.

Milan, Mo., Sept. 10th.

My visit here has resulted in the organizing of a new missionary society. The faithful pastor and his wife had been preparing the way, so my work was made easy by their co-operation. These ladies have adopted the pledge and envelope system at the beginning of their work.

Ethel, Mo., Sept. 16th.

Kirkville Presbytery is in session. The meeting has already resulted in the forming of a missionary society among the women of this church. Ten participated in the organization, and seven magazines were subscribed for. Envelopes and pledge cards were ordered for twenty-five, so immediate growth is anticipated. The Ethel church has less than forty members, but they are very much alive.

Marceline, Mo., Sept. 17th.

Here is a society taking more missionary magazines than it has members. That it is flourishing goes without saying. The work of our Board was explained at an afternoon reception, and six new members were received immediately.

Louisiana, Mo., Sept. 21st.

A busy but happy Sabbath yesterday. Spoke at four services. An enthusiastic Junior Band and a Young Ladies' Circle give a promising outlook for the future. I will visit three country churches near here, then leave Missouri for the present.

St. Louis, Mo., Sept. 25th.

The three churches visited here are without pastors, but the women keep up their organizations. One society was on the verge of disbanding, but decided to revive instead. The trip required thirty-seven miles of driving in eight different conveyances, and nine meals were eaten in seven different homes. Each society decided to study the topics given in HOME MISSION MONTHLY and seven subscriptions were secured. I am now en route for Indiana to attend district meetings of Crawfordsville Presbytery.

Indiana.

A country church whose missionary society has not missed a meeting in twenty-five years of its history! Such is the record of Beulah Church near Attica. A flourishing children's band meets on Saturdays. A few consecrated women who know how to place "first things first" have made this good work possible.

AIDS FOR LEADERS

DECEMBER PROGRAM FOR MISSIONARY SOCIETIES

(Published in advance to allow for proper preparation.)

TOPIC.—The Mountaineers

Their Claim Upon Us Our Claim Upon Them Present Progress

Key Note. "These are our Kindred."

Their Claim Upon Us. Text: "For this cause I bow my knees unto the Father for whom every family in earth and heaven is named."

Prayer. That these people, many of whom are of Scotch-Irish descent, may be brought into the full possession of their spiritual heritage through our Christian and fraternal helpfulness.

Our Claim Upon Them. Text: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

Prayer. That these, our kindred, may respond to our interest and effort and Christian giving in their behalf, by embracing the opportunities offered to them through our schools and churches.

Present Progress. Text: "Forgetting those things that are behind and reaching forth unto those things which are before."

Prayer. That those who are still hemmed in by barriers of poverty and isolation may soon be given greater opportunities.

Future Good. Text: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be mine, my own possession from all people."

Prayer. That together we may keep the covenant

God made with His people of old, that by faith, love and obedience we may be *one with and in Him*.

Note.—This devotional exercise may be developed by the leader giving the text, with brief comment, to be followed by a short prayer embodying the thought indicated.

Round Table Roll Call of Members. Each to answer to her name by some sentence relating to one of our schools or teachers among the Mountaineers. For selections see next HOME MISSION MONTHLY, December, 1908.

Basis for Discussion or Papers on Mountaineers.

(See list of helps for December on fourth page of magazine cover.)

Their Claim Upon Us. Origin, early history, untoward conditions.

Our Claim Upon Them. Kinship, schools established, churches organized and sustained.

Present Progress. See reports of Secretary of Woman's Board, of Superintendent of Schools and pages of December HOME MISSION MONTHLY.

Report of local Treasurer, stating how much the society contributed last year to the support of the work among the Mountaineers; how much has been pledged this year, and what the total contributions of all branches of work under the Woman's Board have been from the end of the society's fiscal year to December, 1908.

Secretary of Literature should mention new leaflets, also specially urge early renewal to the HOME MISSION MONTHLY and new subscriptions.

FOR STUDY CLASSES—THE FRONTIER

INTERDENOMINATIONAL STUDY OF HOME MISSIONS, 1908-1909 TEXT BOOK, "THE CALL OF THE WATERS." HOW TO USE IT.

NOTE.—Up to this point in our study the individual has been the unit in pioneering and frontier extension. We see now that George Roger Clark's "Following the Warpath" brought about national movements in colonization. This activity of the young nation had far-reaching effects, influencing even the present environment of all dwellers west of Pittsburg—and perhaps east of it as well. It is worth while to follow out suggested lines of national advancement and time will be well spent in tracing their influences. Nevertheless the key thought to Chapter II to thoughtful minds, is expressed in this sentence from page 55, "Christianity and Christian education were grandly placed in the foundations of the third frontier," and in the question raised on page 63, "How was the Bible given to this and succeeding frontiers?" We have therefore as our

TOPIC: The Placing of Christianity and Christian Education in the Old Northwest

I. PROGRAM (covering pp. 48-68)

Singing. "Guide me, O Thou Great Jehovah."

Bible Reading. "Into the Unknown." (p. 48.)

Prayer.

Singing. "O Master let me walk with Thee."

1. Map Talk. a. Following the Warpath. pp. 49-51. 5 min.
- b. The Great Migration. pp. 53, 54. 5 min.
2. The Founding of Marietta. 5 min.
3. Home Missionaries and Their Wives. 5 min.
4. Schools and Colleges of the Third Frontier. 5 min.

Singing. "The Master of our schools." (H. M. M., Sept., p. 278.)

5. Reasons for the Louisiana Purchase. 5 min.
6. Home-Making on the Long Trail. 3 min.

7. Churches beyond the Frontier

Line. 2 min.

8. "Presbyterian Pioneers." 10 min.

Offering and Prayer.

Singing. "God bless our Native Land."

Tune—"Dort."

NOTES.

1. Continue to develop map begun in previous lessons. Put in French names as suggested. Make graphic in every way possible.
2. Ask members to come prepared to give *one fact* to add to description in text.
3. Ask members for "personals" to illustrate the general statement of the text. Get these from old missionary magazines, if living sources are not available.
4. See "Presbyterian Pioneers" and "The Story of the Churches—Presbyterian."
5. Bring these out from the text in lively fashion.
6. Read sentence-by-sentence as in first lesson.
7. Notice in these "The Call of the Waters." (See maps in "Life of Sheldon Jackson.")
8. The Denominational Supplement to "Pioneers." Price 10 cents per copy. Literature Department, 156 Fifth Avenue, New York.

II. The Study Class

Assignments. (See also pp. 67, 68.)

The Missionary Societies.
The Circuit Rider.
Home Missionaries' Wives.
Home Missionaries' Children.
Marietta College.
Oberlin College.
The Illinois Band.
A Roll Call—Famous Graduates of Pioneer Colleges.
"Presbyterian Pioneers."

Questions. 1-10, pp. 66, 67.

To what degree is—so-called—secular education of the Old Northwest indebted to Presbyterian pioneers?

Name at least ten churches now of great

power and usefulness which were once log churches of the frontier supported by Home Missionary Societies.

Books to Read:

For Facts: "The Conquest of the Old Northwest," "The Story of the Churches—Presbyterian."

"Leavening the Nation."

For "The Crossing," "Atmosphere."

"Alice of Old Vincennes."

"The Circuit Rider."

"The Hoosier School Master."

Committee Work.

On Maps. "Alice of Old Vincennes" will suggest ways to make graphic "Following the Warpath." "The Great Migration" will need vehicles of many kinds.

On Illustrations. 1. *Concentrate* on churches, schools, colleges and universities the result of pioneer effort in third and fourth frontiers. *College colors* will add life to picture. Continue illustration of "My Country."

On Research. Make list as before of monuments commemorating events of third and fourth frontiers.

On Facts and Dates. Provide from these entertainments (which will be also instructive) for a social evening.

KATHARINE R. CROWELL

A COLLECTION OF AUTUMN AIDS

With the autumn activities in a Home Mission society comes the need for new supplies and up-to-date facts. For this reason the following list of helps should be in demand:

Our new Praise Meeting supplies include a program entitled *Without Money and Without Price* (one cent per copy, \$1.00 per hundred copies); an *Invitation* in note form (40 cents per hundred); and a *Thank-Offering envelope* supplied without charge except postage (6 cents per hundred). In addition to these which are just received from the press we still have a limited supply of the envelope form of *Invitation* (40 cents per hundred). For enclosing with Praise Meeting invitations the little poems, *What Have We Done To-Day?* *The Best We Have*, and *As He Hath Prospered Thee* (each 40 cents per hundred) have proved their acceptability.

Many will remember the little *Autumn Prayer* (40 cents per hundred) that has called forth unstinted appreciation from those who have enclosed it in their letters, and also from those who have received it.

The *Prayer Calendar for 1909* (10 cents), with its beautiful cover and contents attractively and simply arranged, should have increased use because of its value to the work and workers on the field and in the societies.

Our text books for Home Mission study are being received with approval. *The Call of the Waters* (30 cents in paper and 50 cents in cloth), by Miss Crowell, the interdenominational study for women's societies, contains six chapters for six studies on the Frontier. Suggested "Questions," "Topics for Work," "Pointers," and "Books of Reference" follow each chapter. In addition to these helps a program on each successive chapter will from month to month appear in the HOME MISSION MONTHLY. The first was issued in the September number. (For back numbers of the magazine address HOME MISSION MONTHLY, 156 Fifth Ave., enclosing 5 cents for each copy desired).

Pioneers (25 cents in paper; 40 cents in cloth), by the same author, can be made charmingly interesting for the study of the younger people. Suggestions for its development are

given in the book. A supplementary pamphlet for leaders, entitled *Presbyterian Pioneers* or "Our Share" in the development of our country can be purchased for 10 cents per copy.

For constructive work in connection with these studies we have a *Wall Map of the United States*, size 32 x 44 inches (25 cents, mailing 10 cents extra), printed on heavy manilla paper, capable of decoration by the use of water colors. Only rivers and State boundaries are indicated.

The *Whitman Course* of nine carefully arranged programs on *Our Country* has been much appreciated wherever used. The topics considered are; 1. The United States; 2. Americans; 3. Indians; 4. Mountaineers; 5. Foreigners; 6. Mexicans; 7. Mormons; 8. Alaskans; 9. Porto Ricans. Each program is given in outline, but a list of references is printed on the folio in which the set of nine is enclosed. (Price two cents each, 15 cents per set.)

It is recommended that Mrs. James' last annual address, just printed in leaflet form, on *Our Greatest National Inheritance* (3 cents) be used as freely as possible. It treats a subject worthy of consideration at the present time.

Frequent request for a recitation suitable for children leads us to mention the *Children's Service* (2 cents), a poem by Mrs. Sangster, which is particularly beautiful.

It is hoped that all societies will adopt the use of the *Home Mission Emblem*, which can now be furnished on *stickers*, 3x1½ inches (15 cents a hundred, \$1.00 per thousand), or on *post cards* (10 cents per dozen, 50 cents per hundred, \$3.50 per thousand). Printed in three colors these can be used in innumerable ways. The post cards will serve for invitations for all kinds of meetings. The design is not only attractive but most significant.

Ten *Home Mission Posters*, made up of "phrases, quotations, and mottoes designed to catch and fix attention upon home mission concern," printed in red and blue on white, are ready for use. Their size is 14x21 inches, so that they can be read across a meeting room. Printed on paper the set can be had for 15 cents; on six-ply cards the set is 50 cents, express 25 cents extra.

S. C. R.

Boxes. It is urged that when sending requests to the box department for names of missionaries' families needing boxes, societies state the *exact date* when they will make a decision. Requests should be made two weeks in advance of the time appointed for their meeting. The trouble and annoyance of extra cor-

respondence will be avoided if this request for the *date of consideration* is remembered.

Correction—Baltimore Synodical. The dates of Baltimore Synodical are Oct. 27th and 28th, instead of 29th and 30th, as stated in October list of meetings.

RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other Bands by initials—as Busy Bees, B. B. Last syllable omitted when ending ville, port, town, field. Emergency *

RECEIPTS FOR SEPTEMBER, 1908

ARKANSAS—Mound Prairie: Hope 25. White River: Mt. Pleasant J 1.70; Ravensden Spgs 1.72; Smithy 1.80. **\$30.22**

BALTIMORE—Baltimore: Taney 35. New Castle: Buckingham 3.69; C 1.32; BOP 1.70; Chesapeake Cy 5; WWC 2.75; Delaware Cy C 1.50; Dover 14; EC 10; Elkton 10; Forest 2; George 7; Green Hill 10.40; Leves 15; Lower Brandywine 7; Makemie Meml 4.20; C 1; Milford 11.50; N Castle 3; Ocean View C 1.25; Pencader 3; Fort Penn 1; Red Clay Cr 4; Rock 2; VVV 2; Smyrna 3; St. George's 10; W Nottingham 17.50; C 1; SD 1; White Clay Cr 13.75; Wilcombe 16; CB 50c.; YP 1; Wilmington Ist 6.20; C 2.40; Central 1; C 5; Hanover HS 53; C 2.50; Rodney St 8; C 6; CWB 10; West 4; Zion PS 4.50; H 2.50. **\$328.16**

CALIFORNIA—Benicia: Fulton S 2; Healdsb 12; Hoopa (Indian) C 3.25; Middlet 9.75; Napa 8; Petaluma 2; San Anselmo 5; San Rafael 13; Santa Rosa 25; St. Helena J 1. Los Angeles: Alhambra 24; Azusa 5; Coronado 2.50; Covina 5; El Monte 1.75; Fullerton 2; Glendale 10; Hollyw 25; S 5; SMO 3; Inglew 5; C 5; La Jolla 1.60; C 2.50; Long Beach Ist 50; C 20; I 10; S 10; Los Angeles 2d 12; 3d 81; I 10; Bethesda 17; S 11.25; Boyle Hts 10; S 37.61; C 5; I 1.50; YL 10; Central 10; I 5.70; Grand View 13.75; Highland Pk 55; S 1; 27.22; I 2.50; J 2.25; Immanuel 60; S 25; C 11; Chester 1.25; Knox 8.30; Redeemer 6; I 1.25; South Pk 4; S 7; Spanish 1.50; West Lake 2; Moneta 5; S 4; Monrovia 20; S 7; JB 1.25; National City 2.50; Orange S 20; Pasadena Ist 60; S 31.25; I 5; Mrs. Gates Cl 35; Pomona 8; C 2.50; I 3; Rivera 20; I 3; San Diego Ist 38; S 10; YL 25; Santa Ana 71.40; C 7.50; I 2.50; South Pasadena Calv 13; BC 2.50; Tropico 5; Tustin 5; C 2.50; Westmr 2.50; Presb 34.71; Mrs H S Williams 25. Oakland: Alameda 0.8; Berkeley Ist 45; C 6.25; Danv 8; Elmherst 15; Fruitvale 2; High St 3; Golden Gate 6; C 3.80; Hayward 18; C 2.50; I 25c.; J 50c.; Knox 6; Livermore 5; Oakland Ist 48; C 10; Brooklyn CS 112.50; Centennial 5; Emmanuel 6; Union St 50; J 5; Pleasant 35; Richm 5; San Leandro 6.25; St Johns 25. Riverside: Ontario Westmr 3; Redlands 60; C 7.30; Rivers Arlington 5; C 5; San Bernardino Ist 5; C 4.40; Upland 1.50. Sacramento: Carson Cy C 2.50; Chico 8.20; C 2.50; Colusa 2.50; C 1.50; Elk Grove 5; Fair Oaks C 1.25; Ione 75c.; Red Bluff 7.50; Sacramento Fremont Pk 3.50; S 2.50; C 3; J 50c.; Westmr 9.30; S 3.75; C 2.50; Winters 4.50. San Francisco: San Francisco Ist 40; C 10; Ist 20; 7th Av 7; Calvary 25; DS 15; C 23; Howard 8; Lebanon 10; Mizpah 4; Olivet 10.50; St John's 11.30; Westmr 10.50; O 5. San Joaquin: Hanford C 25. Santa Barbara: Arroyo Grande 3; Ballard 1.05; Carpinteria 3; C 1.25; J 2; Montecito 5.25; Nordhoff C 1; Santa Barbara 10; YL 2.50. **\$2,137.14**

COLORADO—Denver: Brighton S 1. Denver Ist Av 5.75; S 10.50; C 6; 23d Av 63; Central 108.25; S 18.75; JC 43.75; Hyde Park 5; North 8; So Bway 20; C 2; Westmr 15; Golden 10; Wray 4. **\$329.**

ILLINOIS—Bloomington: Bloomington 2d 25; Champaign 50; C 20; Cooksv 5; Danv Ist Int 12.50; Bethany 2; Lexington 13; O 7; Philo 4; Waynesv 5. Ewing: Bridgep 10; Salem 4. Freeport: Belvidere 9.50; Cedarv 7. Freep 2d 10; Galena South 3; Linn-Hebron 7; Marengo 5; Middle Cr 5; Oregon 5; Rockf Westmr 4; Savanna 5; Warren 2.70; Winnebago 6.50. Ottawa: Aurora 4; *1; Ausable Gr 5; *1; Elgin 8; Mendota 11; *1; Monk C 4; Ottawa 8; Pontiac 12; *1; Rochelle 11; *1; Wenona 5; *1. Peoria: Canton 3; Delavan 6; Dunlap 4; C 2; Bd 2; Elmira 4; Elwood 3; Farmington 3; Galesb 4; Green Valley 4; Ipaiva C 4; Knoxville 3; GRMC 19; Lewist 5; Peoria Ist 15; C 5; Bd 1; 2d 23; Grace 12; Salem 2; Bd 2; Vermont 3; Washington 9. Rock River: Albany 3; Aldeo 15; Alexis 11; Arlington 3.95; Ashton C 5; Center 4; Fulton 9; Garden Plain C 5; Joy 2.75; Kewanee 1.50; Milan 7; Peniel 2.60; Princeton 7; Rock Island Bway 12.50; Central 7.50; Sterling 43.70; Viola 14; Woodhill 5.50. Rushville: Appanoose 10; Augusta 7; Bushnell 4.50; Camp Point 3; Elvaston 10; Fountain Green 5; Hamilton 3; *1; Monmouth 11; Mt Sterling 13; Navoo 2; Prairie Cy 9; *1; Quincy 3; Rushv 11; *1; W Prairie 6; **\$745.70**

INDIANA—Crawfordsville: Bethany 5; Bethel 5; Benlah 8; Clinton 3; Crawfordsv Ist 5; Center 10; AIWS 5; Darlington 1; Delphi S Bd 5; Fowler 1.50; Frankf 30; Geetingsv 55c.; Lafayette Ist 4; 2d 4; Lexington 9; Newt 4; Rossv 2; Russell 5; Thorn 6. Fort Wayne: Auburn 6.50; Bluffton 10; Decatur C 2.65; Fort Wayne Ist 15.95; 3d 9; Westmr 2.50; Garrett 2.15; Goshen YMFMS 8.25; Kendall 10.45; Lima 6; Ossian 3; Waterloo C 1.20; Winona Fed C 3. Indiana: Bloomf 3.10; Boonv 4; Evans Ist Av 4.60; *1; Chestnut Ist 30.75; Jefferson Av 4.75; Olive St 1.95; Park Meml 1; Walnut St 28; Farmersb 3; Ft Branch 3.80; Hicks 3; Indiana SW 9.50; *1; Jansov 1; Oakland Cy 3; Princeton Bway 1.50; *87c.; Rockp 3.50; *25; Royal Oak 3; Terra Haute Central 6; Wash Av 12; C 5; Vincennes Ist 18; Bethany 3;

Washington Ist 8; Cumberland 50c. Muncie: Anderson 6; O 2; Elwood 3.25; Hartford Cy 11; Jonesb 22.5; Marion 10; Muncie Ist 20; S 25; C 3; Noblesv 1; Peru 10; Winchester 2.20. New Albany: Bedford 10; S 5.20; Corydon 3; Hanover 4; Jefferson 11; Mitchell 4; Madison Ist 3; LMC 5; 2d 1.50; N Albany Ist 9.15; 2d 10; 3d 6; Orleans 4; Pleasant Township 1; Salem 1; Scipio 1.75; Seymour EMS 4.25; Vernon 3; Vevay 1.50. **\$544.82**

IOWA—Cedar Rapids: Vinton WS of S 10. Council Bluffs: Atlantic 7; Audubon 28; Casey 2; Council Bluffs Ist 15; QGB 25; 2d 7; Greenf 5; Griswold 15; Guthrie Centre 9; Logan 5; Macedonia C 1.87; Menlo 2; Missouri Valley 7.50; 13; Shelby 1.70; Woodbine 9. Dubuque: Cascade 4; Coggon Zion 5; Dubuque Westmr 25; Farley O 55c.; Hopkint 5; Independence Ist 10; Jesup 5; C 1.73; Lansing Ist 4; Manchester 10; C 20c. Fort Dodge: Algona 5; J 5; CR 1; Armstrong 14; Boone 10; Fonda 5; Glidden CR 1; Grand Junction 10; Jefferson 10; Lake Cy 10; Livermore Baraca S Cl 5; Paton 11; Pocahontas 8; Pomeroy 8; Rockwell City 13. Iowa: Burlington Ist 12; Fairf 30; Keokuk Ist Westmr 35; Liberty C 1; Martinsb 9; Middlet 2; Milton 2; Montrose 7; Morning Sun 10; Mt Pleasant Ist 30; Ottumwa Ist 15; E End 10; Wapello 5. Iowa City: Columbus Junct 13; Crawfordsv 3; S 1; Davenport 30; C 1; Iowa City 20; Keota 9.50; C 2; Le Claire 5.25; Malcom 7; C 7.75; Marengo 2.50; Montezuma 6; Muscatine 9; C 4; Nolt C 75c.; Princeton C 1; Scott 7; C 1.50; Sigourney 4; Summit C 4.80; Tipton 8; Unity 5; C 1; Washington 25; C 3.27; J 2; W Liberty C 4; Williamsb 12; Wilton Junet 9. Sioux City: Alta 4.50; Battle Cr 8; C 5; Cherokee C 2; Cleghorn 8; C 1.25; Denison 5; C 2.50; Early 1.50; Tawarden 4; Ida Grove 2; Inwood 2.50; Ireton C 2; LeMars 3; Manilla 50c.; Meriden 3; C 1; Odebolt 3; Paullina 20; Pilgrim 2; Sac City 18; YL 13; Schaller 1; C 1; Sioux City 1st 11.87; C 4; 2d 6; Morningside 3; C 1; Storm Lake 16; Union Township 7.75; Vall C 2.50; Wall Lake 1.05. Waterloo: Albion 2.50; S 50c.; Conrad 3.20; Grundy Centre 2.50; Marshall t 2; Nevada 45.50; Tranquillity Special 17.50; MSC1 17; Unity 3.25; Williams 7. **\$980.74.**

KANSAS—Emporia: Belle Plaine 1; Conway Spgs 4; C 2; Cottonwood Falls 13; De Graf 3; Derby 10; Eldorado 8; Indianola 5; Mayf 5; C 2; Osage Cy 5; Wichita W.Side 10. Highland: Baileyv 3.60; Bern 2; Blue Rapids 3.75; Effingham 3.50; Frankf 5; Hiawatha 3.20; Holton 6.55; Horton 11.50; Marysv 2; Parallel 3; Washington 4.50. Neosho: Carlyle 5.25; Chanute 2; S 5; Cherokee C 3.67; Cherry 7; S 4.20; C 5; Chetopa 3; Coffeyv 5.05; Columbus 7.27; Fort Scott Ist 9; Garnett 7.44; O 4; Girard 5; Humboldt 2.25; Independence 35.50; S 10; La Harpe 2.50; McCune 2; C 2.50; Osawatomie 3.75; Oswego C 15; Olatwa 12; C 14; Parsons 7.25; Pomona 2.22; Waverly 7; Yates Centre 2. Solomon: Abilene C 10; Bd 5; Beloit 10; S 10.50; Bennington 2.30; Caledonia 4.50; Cawker Cy C 1.50; Culver 1.50; Delphos C 5; Ellsworth 6; Herington 3; Lincoln 12; C 15; Minneapolis 4; Mt Pleasant 5; Solomon 3.50; Sylvan Grove C 5. **\$414.25**

KENTUCKY—Princeton: Hibbardsv 3; Hopkins Ist 25; Madisonv 3; Marion 1; CB 3; Mayf 3; Princeton 5; Shiloh 1. **\$44.**

MICHIGAN—Detroit: Ann Arbor 61.33; Detroit Ist 43; 2d Av 8; YPU 2.50; Bethany LU 15; C 12; Calvary 20; Central 20; C 15; Forest Av WU 25; Fort St WA 75; WL 10; *1; Jefferson Av 150; Meml 5; YPL 5; Westmr 26.87; E Nankin 7; Holly 12; Howell CM 9.40; Milford 10; Pontiac *1; YV 11.55; Wyandotte C 4; Ypsilanti 25; C 6; Interest 10. Flint: Flint 25; Flushing 8; Lapeer 8; E Road 15; Marlette 15; 5; 2d 7. Grand Rapids: Grand Haven 2; Grand Rapids Ist 21; S 4.69; 3d 2.50; Imml 3.25; S 1.25; C 1.25; I 1.25; J 1.25; Westmr 46.75; Hesperia 2; Ionia 4; Spring Lake 50c. Lake Superior: Calumet 10; Ishpeming 2. Lansing: Albion 6; Battle Cr 5; Brooklyn 9; Concord 4; Hastings 2; Jackson 10; C 12; Lansing Ist 4; C 5; Franklin Av 5; C 3.40; Marshall 10; Mason 7; C 2.50; Parma 2.50. Petoskey: Boyne Cy 3; Cadillac 6.50; E Jordan 3; Greenw 2; Harbor Spgs 34; Petoskey 5; *1; C 4.75; Traverse Cy 5. **\$913.99**

MINNESOTA—Adams: Bemidji J 7.50; Bethel 5; Blackduck 40.95; Crookston 6.80; Euclid 1.75; C 1; Hlock *1; Warren J 5.90. Duluth: Duluth Ist 37; 2d 5; Glen Avon MO 3; Lakeside 12.60; Westmr *1. Mankato: Alpha 1.75; Balaton 6; Blue Earth 10; Delbi 4; Jackson 4.46; Kasota 5; Le Seuer 7.50; Luverne 4.91; Mankato 15; Marshall 8; Morgan 3.10; Pilot Grove 6; Pipestone 3; Redwood Falls 19; Rushmore 9.55; Slayton 3.25; Tracy 10.95; Worthington Westmr 12. Red River: Brainerd 7; *1; Western 2. St. Cloud: Brown's Valley S 3.02; Maynard 15; Spicer C 2; Willmar 22. St Paul: Farmington 75c.; Hastings 10.50; *1; Stillwater 9.50; St Croix Falls 2.38; St Paul Ist 10; 9th 1.83; Central 7; YP 15; Dayton Av 61; C 18.75; Goodrich Av 2.50; House of Hope 58; Knox 13.75; Merriam Park 2.50; Westmr 4; St Paul Pk 1.50; White Bear 3; Pres Miss

of Jarrold's Valley 10. Winona: Chaff Bd 14.71; Owatonna 10; S 3.90; Rochester 10; Winona 1st 8.

\$583.93

MISSOURI—Kansas City: Creighton OBMS 2.50; Greenw 3; Independence 1st 11.60; Liberty st Bd 3; Kansas City 1st 37.60; S Cl 13.50; 2d 121.90; 5th 6; Benton Blvd 1.50; AS 2; S 4.50; C 2; Grace 20; Imml 5.50; Mellier Pl 7; Bd 2; Westport Av 33.45; Marshall 16.76; Mt Olive 8; Odessa 3; Bd 2.50; Parkv 18.10; Raymore 2.35; C 1.99; J 68c; Rich Hill 2.50; Sharon 3; Spruce 1.50; Weston 6. Kirkville: Atlanta Bear Cr Soc 6.25; Ewing New Prov Soc 1.25; Hannibal 18.50; *1; Kirksby 16; C 12.35; La Grange LCS 1; *1; La Plata 14; C 5; J 60c; Memphis 50c; Reverse 3; YLG 5; Shelbyv 2; Trenton 9.50. **M'Gee:** Armstrong 2; Breckinridge 2.50; Brook 1.75; Cairo & Grand Prairie 2.30; Carrollton 2.50; Chillicothe 3; C 1; Gallatin 3.30; *1; Hamilton 14.65; C 80c; R or S Bd 1.12; Lock Spgs 1; Macon 23.25; *1; CB 1; Marceline 2; C 2.50; Moberly 25; *6.25; C 6.25; J 1; D of R 5; N Cambria 2.68; Roanoke 3; Salisbury 8.80; Tina 1.75. St Joseph: Cameron 2.60; Easton 3; Fairfax 3; Grant City 10; Hopkins 3; King City 16; Lathrop 9.40; Maitland 12.50; Mound Cy 3; Mt Zion (Buchanan Co) Ch 2; New Point 2; Oregon 3.10; Rockport Ch 2; Savannah 5; St Joseph Cumb 12; Green Valley 3; Hope 7; Oak Grove 3; Third St 5; WAB 3; Westmor 20.50; HNBB 5; Stanberry 2.15; Tarkio 37; Trimble Stony Point Ch 5. St Louis: Ferguson 10; GRB 6; Kirkwood 6.60; YW 8; Owensv 2.25; Rock Hill 8; *1; St Charles Jefferson St 2; C 2; St Louis 1st YL 11.25; GC 2; 2d 31; C 18.75; 1st Ger 12.50; C 3.50; Carondelet 10; Clifton Hts 2; C 5; Cote Brillante 3; Covenant 3.75; C 2.50; Curby Meml C 10; Grace 6; EC 2.50; Imml C 2; Kings Highway 20; Layette Pl 2; *1; C 5; YL 2; J 3; Meml Tabernacle C 2.50; North 5; No Cabanne 5; Tyler Pl 10; C 4; Wash & Compton Av 100; C 18.75; HG 30; West 36.25; Winnebago 7.10; J 1; Sullivan Little Girl 75c; Wash. C 1; Webster Groves 15; Pri S 25. \$1,237.38

MONTANA—Helena: Billings LA 3; Boulder 5.10; Bozeman 1st 8.80; Helena 1st 2.70. \$19.60

NEBRASKA—Box Butte: Alliance 5; Mitchell 1; Scots Bluff 7; Valentine 3; C 2; J 2. Hastings: Aurora 4.50; S 6; Beaver City 2; C 2; Holdredge 7; Nelson 10; Superior 2; C 1; Wilsonv 2. Kearney: Central City 12; C 2; JB 2; Kearney 14; Lexington 3; North Platte 20; St Edwards 6; C 3. Nebraska City: Adams 4; C 1; J 2; Alexandria 2.40; Auburn 4.40; Beatrice 41.30; Blue Sps 4; C 1; Diller 6.80; C 1; Dunbar 3.38; Fairb 3.18; Falls C 1.60; C 2.50; J 50c; Gresham 4.40; C 50c; Hebron C 2; Humboldt 1.70; Lincoln 1st 41.11; 2d 10; Westm 4; Nebraska City 4; Palmyra 5.20; Pawnee Cy 16; C 3; J 2.50; Plattsmouth 1st 4; Tabor 1.34; C 45c; J 1.25; Tecumseh 6; York 4.26. Niobrara: Emerson C 6.75; Harting C 1.50; Lynch C 50c; Niobrara C 60c; Pender C 1.50; Ponca C 1.50; Winnebago C 1. Omaha: Bancroft 1.60; Bellevue 5; Colon 4; Craig 7.60; Marietta 4; BB 2.15; Omaha 1st 35.26; 2d 4; 3d 2.40; Clifton Hill 2.92; Dundee 6.56; Knox 24.80; Lowe Av 12; North 30; Westm 14; Osceola 8; Schuyler 9; So Omaha 2.80; Waterloo 4. \$492.68

NEW JERSEY—Elizabeth: Basking Ridge 57.80; Califon 5; WMB 3; Clinton 13; SCMB 12.50; J 3; Cranford 8.25; Dunellen 12; Elizabeth 1st 44; S 8.06; HDS 26; 2d 25; 3d 40; Westm 270; Lammington 3; Liberty Corner 5; Perth Amboy 68.25; Plainfield 20; Reservoir Av 125; Rockamin 10.25; Roselle 14.38; West 14; Woodbridge 5. Monmouth: Holmanv 25. Morris and Orange: Hanover 11.25; St Cloud 10. West Jersey: Cedar 1st 9; Haddonf 31.25; Pittsgr YLA 4.35; Wenonah 50. \$1,077.34

NEW MEXICO—Phoenix: Phoenix 1st J 10. Santa Fe: E Las Vegas 1st LL 7.50. \$17.50

NEW YORK—Albany: Albany 3d 2d; State St 45; West End 7.50; C 10; Amsterdam 2d C 5; Emmanuel S 18.75; Ballston Spa 25; Charlton C 3; Corinth 8.50; Gaiway 6.50; Gloversv 14.50; S 25; Pri S 25; Kingsboro Av 7; Jefferson 1; C 1.56; Johnst 9.50; N Scotland 7; J 2; Rensselaer 1; Saratoga Spgs 120; Schenectady 1st 4d; Mrs Rankin 75; Voorheesv 5. Binghamton: Binghamton Floral Av 10; North 5; Marathon 5; Windsor 3.10. Boston: Boston 1st Pri S 3; Lowell 1st 5; Newp 1st 5; Providence 1st 6.25; Quincy 1st 5; Roxb 5; C 12; Somerv 5. Brooklyn: Brooklyn Bay Ridge 9.17; Bedford 12; Bethany 10.41; Bushwick Av Ger C 10; City Park 5.78; CG 8; Classon Av 15.96; Duryea C 12.50; Flatbush 10; Grace 8; Greene Av YL 15; Lafayette Av 79.16; Meml 56.25; Noble St 3.97; Prospect Hts C 10; Ross St 3.34; So 3d St 39.06; YL 21.50; *1; Throop Av 113.42; YL 12.50; Westm 11.10; A friend 1. Buffalo: Buffalo 1st J 1; Central 55; Covenant C 5; North 14; Clarence 10; Fredonia 8; Silver Cr 18. Cayuga: Auburn Calvary 8.60; Central 20; Dryden 5; Five Corners 3.17; Meridian 2; Sciplov 3; Sennett 2.50; Weedsp 18. Genesee: Batavia 86.25; Byron 5; Castile Aldrich S Cl 13; Corfu 1; Le Roy 35.81; No Bergen 5.82. Geneva: Canandaigua 15; Geneva North 100; C 15; Penn Yan 15; Romulus 4; Waterloo 6; W Fayette 3; A friend 25. Hudson: Stony Point C 12.50. Lyons: Clyde 20; E Palmyra 9; Fairv 6; Junius 2.60; Lyons 2.40; Marion C 5; Newark Park 36; C 6; Ontario Centre 10; J 5; Palmyra 3.65; Rose 1.50; Williamson 2.50; O 5. Nassau: Elmhurst JA 1;

Glen Cove 5; Huntingt 1st 20; *1; MCES 5; Cent 5; *1; Islip 4; Northp 5; Roslyn 2; Smith 21.50; Spring 1.50; Whitest 1; S 2; *1. New York: New York 1st A friend 3; 5th Av YW 25; Mad Sq 50; Mt Tabor 2; No JNCKD 25; Scotch 15.45; Woodstock C 35. Niagara: Carlton In mem of Mrs S D Skinner 5. Steuben: Almond 3; Andover 1; Arkport 14.50; Atlanta 3; *1; Avoca 5; J 3; Bath S 9; Belmont 3; Cohocton 7; Corning 2; S Cl 37.50; Cuba 10; ALMS 20; Hammondsp 50c; *1; KD 5; Hornell 1st 33; C 8; Howard 11; Jasper 2; Painted Post 2; Prattsp 5; KD 17.50; Pulteney 10; C 7. Syracuse: Baldwinv 6.50; Cazenovia LCA 24; E Syracuse 3; Fayettev 1; Hannibal 6.32; Syracuse 4th C 25; Whitelaw 5. Utica: Gallup Int 30; Westchester: Brewster 5; Harrison 10; *1; Hartford 5; *1; Irvington Hope Chapel MG 5; N Rochelle North Av 25; Peckskill 2d C 7.50; J 5; Raham Manor 8.75; Pleasant DS 7; Rye 60; So Salem FCS 8; C 4.75; Stam 1st 10; Thompsonv 5; White Plains 15; Yonkers Westm 7.50; S Cl 3. \$2312.35

NORTH DAKOTA—Oakes: Enderlin 2.25; La Moure 11.25; Lisbon C 1.13; Mango 70c; Pleasant Val 1.08. Pembina: Langdon 14; Minto 7; Park River 2; Tyner 8.75; Walhalla 9.25. \$57.41

OHIO—Cincinnati: Cincinnati 5th 4; 6th 5.25; 7th 20.15; C 3; MSCO 5; Avondale 25; LH 1.10; KD 2; TG 2.22; MH 6; Calvary 15; Immanuel 1.12; Knox 7.75; Mt Auburn 10.90; Poplar St 3; Walnut Hills 1st 63; Westwood 3.75; C 10; College Hill 28.50; C 2.50; Delhi 11.25; Glendale 9.95; Lebanon 20; Madisonv 7; Milford 1; Montgomery C 3.75; Morrow 1st 8.15; New Richmond 6.75; Norwood YPMS 4; Reading & Lockland 3.75; S 8; Sharps 3.75; Wyoming 23.20; YLMAux No 2.50; OL 2; Presbl 10. Dayton: Oxford Interest 2.83; Miss A C Patterson 65. \$409.62

OKLAHOMA—Cimarron: Alva 6; Enid 6. Muskogee: Fort Gibson 5; Marble Cy BB 3; Muskogee 1st 13.60; Bd 7.80; Bethany C 2.50; Vinita 1st 6; Wagoner 3. Tulsa: Tulsa 3.25; C 4; Wewoka 1st (Ind) 3.90. 64.05

PENNSYLVANIA—Blairsville: Beulah 5; C 25; Blairsv 8; Braddock 1st 25; Calvary 9; J 4; Cresson 4.50; Derry 15.30; Greensb Westm VW 2.50; Irwin 11.10; YL 5; Jeannette 12; Livermore 3; N Alexandria 12; Parnassus C 5; Poke Run 7; SL 3.06; Windber 3. Butler: Allegheny 5; Buffalo 4; Butler 1st YL 7; 2d 12; Clintonv 5; Evans Cy 5; Grove Cy 28; C 25; Irwin 7; Middlesex 3; New Hope 10; No Liberty 10; No Wash 10; Petrolia 6; Plains 2.20; Pl Gr 12; Portersv 3; Prospect 4; Scrubgrass 3; Slippery Rock 4.70; Zellenopie 4; Carlisle Big Spg YL 13.30; Carlisle 2d 25; Chambersb Cent 3.75; Harrisb Pine St MC 10; JS 5; Pri S 50; Lower Marsh Cr 1; Mechanicsb 9; Mercersb 6; Newport 12.25; Shippensb 54; Waynesb 4.15. Chester: Chichester Meml 1. Erie: Conneaut Lake 3; Jamest 6.75; Meadv 1st C 5.75; Mercer 1st 11.95; No East 23; Tidouate 40. Huntingdon: Alexandria 14; Hartslong Val Aux 4; *1; C 10; KB 16; Altoona 1st 25; 2d 15; *1; Panethina *1; 3d 9; C 3; Broad Av 40; Bald Eagle Ch & Aux 10; JHMS 2; Bedford 4; Bellefontaine 40; Clearf 1st 37; C 7.50; Curwensv 10; *1; Duncansv LB 6; E Kishacoquillas C 10; *1; Everett L 14; Hollidaysb C 12.50; YL 25; Huntingt 1st 7; C 7.50; YL 15; Juniata J 5; Lewist 1st 14; *1; C 13; Lick Run 5; Logan's Val BA 32; McVeyt 10; Mifflint Westm 18; *1; C 5; Milroy 7; *1; Osceola 5; Phillipsb 31; Sinking Cr Center Hall C 50c; Sinking Val 5; J 4; G 16; State Col 33.50; *1; Tyrone 1st 52; C 5; YL 10; *1; J 3; Upper Merion L 27; W Mrs M; Williamsb 7. Phila—North: Abington 16; W Mrs M; Colton 295; Ashbourne S 4; Jenkinst Grace 5; Phila Frank Hermon 1; Holmesb 85c; *1; Leverington Rox 8.75; Olney 3; Redeemer 7; MB 2. Pittsburg: Allegheny 1st Ger YL 5; Ben Avon LB 12.50; McClure Av 21.25; *1.30; Manchester 5; Aspinwall S 17.61; Beaver 100; Bethel 108; YPS 5; HDS 20; Charleroi Wash Av 12.50; Crafton 1st 4; Cross Roads 96; Homestead 10; Lebanon 4; Lemington 2; McDonald 3; WV 6; Millvale 12.50; Monongahela 12; C 25; Natrona 10; Pittsburg 6th 25; E End 8.3 C 7.65; Highl 14.50; Homew 11; Lawrencev C 2.50; Shady Av 10; Tabernacle J 5; Shields 30; Swissvale 7; Wilkinsb 1st C 12.50; 2d S 7.58. Shenango: Slippery Rock Ch 16.80; Wellsboro *2; Mansf 4; Nelson 1; Osceola 4; Tioga 2.28; Wellsb *2. \$2324.89

SOUTH DAKOTA—Aberdeen: Aberdeen 3; Mrs A H Olson 25; Mrs A E Boyd 25; Bemis 7; Britton 2; Groton 15; Pierpont 7; Central Dakota: Brookings 18; C 10; Flandr 2d 7.20; Hitchce 2.50; Huron 5.10; Volga 3.20; Wessing 14.45; White 3.10; Wolsey 1.25. Dakota: Good Will 10; J 10. Southern Dakota: Canistota 25; C 15; Bd 2; Dell Rapids 6; Hurley 5; Parker 5; Sioux Falls 6.51. \$233.31

TENNESSEE—Chattanooga: Chattanooga 2d 18.40; YL 5.90; Oak St 2.80; Cleveland 2.05; Harriman 7; C 2.50; Howardv C 50c; Kingston 3; Rockwood C 10; Spring City 3.60. French Broad: Brittain's Cove 1; Burnsville 6.84; YP 3; JCS 4; BCS 1.57; Couper Meml MS 9.20; BPS 1; Dorland Meml HSS 7; Lance Meml Big Laurel 1; S 1; Oakland Hts 9.50; Seem's Cr 1.50. Union: Fort Sanders 1; Greensb 1st 30; Hebron 3.50; Hopewell 5.60; Knoxv 2d 2; 4th 5.91; 5th 4.30; N Market 1.70; N Providence 15; Rockford 2; Shannondale 7; So Knoxv 1.95; St Paul's 2.60; Jefferson County CE 1.30. \$157.52

(Continued)

HOME MISSION MONTHLY

Vol. XXIII

DECEMBER, 1908

No. 2

EDITORIAL NOTES



VERY renewed subscription is doubly welcome, if sent early in December, for this promptness obviates the necessity of certain clerical work otherwise entailed.

Kindly be prompt.

✠

IN FORWARDING your own subscription why not include a sufficient amount to secure a year's subscription to each of several friends as a Christmas remembrance? Or you may like to send to some frontier worker.

Upon request, a dainty holly-wreathed presentation blank will be mailed you to be filled in by you, and sent your friends to apprise them of the coming of the magazine. It reads thus: "The HOME MISSION MONTHLY will visit you regularly each month during 1909. It comes with the Christmas greetings of"

✠

Who is there that has not heard of the Mohonk Indian Conference, where are yearly assembled, by invitation of Mr. Albert K. Smiley, prominent experts and able philanthropists to discuss the problems pertaining to the betterment of our dependent peoples. The twenty-sixth Conference, October 21 to 23, inclusive, was, not only, perhaps the most largely attended of any of these famous assemblages, but maintained their high character. Not the least of the virtues of the Mohonk deliverances is their sane, practical, and timely tone. The Indian problem was dealt with ably, while the Philippines, Porto Rico, and Hawaii were also given full sessions for important consideration.

✠

THE platform adopted by the twenty-sixth Mohonk Conference, recognizing the advancing good work of the Government in the purpose to do justice to all our dependent peoples, points out that "what

remains is to complete what is begun, giving education and citizenship to the Indian, putting him, as soon as possible, under the same administration of law as governs other citizens about him, so that Indian administration as such may come to an end." To the more complex question of methods of government of our Island possessions, and their dependent and backward peoples, it was declared to be the duty of the Conference "to insist upon the application of the universal principle of Christian altruism. We are not to consider what they can do for us, but what we can do for them. and by every form of Christian service bring them into the full possession of the highest Christian civilization." Occasion will be taken to give greater space to specific resolutions of the platform, in a following number of this magazine.

✠

AN OPPORTUNITY TO MAKE A SATISFACTORY INVESTMENT—The matter stands thus: A legacy of \$9,000 came to the Board of Home Missions, with certain definite conditions as to its expenditure. These stipulations fitted into the situation at the Indian Training School, Tucson, Arizona, which has been recently removed from the heart of the city to a tract of land several miles away, more suitable and practicable, and where commodious new buildings have been erected, though the funds available did not permit the building of a chapel as was desirable. Just here the legacy came into providential application, one of its terms being that it could only be used for a chapel among Indians. Thus far, good. But no provision was made for the furnishing; it is estimated that this will cost \$1,500. Here is an opportunity for some one to supply the whole sum, or it might be divided, \$100 for chairs for the Sunday school, \$200 for platform furnishings, library cases, and window shades, \$1,200 for furnishing audit-

orium. The chapel is ready. The furnishing waits on further gifts which it is suggested might appropriately be memorial.

✠

FORTY men make a sizable Bible class anywhere. It is the more remarkable that a class of this size should have been gathered in a small town in the mountains of North Carolina. A mission teacher had led them to this regular and interested study of the Word.

✠

NOT so essentially missionary on the face as the mountain cove schools, nevertheless our Asheville Normal and Collegiate Institute serves as certainly such end. Encouraging reports come from all over the South, where many graduates of this institution are filling public school positions. An especially large number are also teaching in our mission schools, in all our various fields, upholding the splendid reputation of this school for sending out thoroughly equipped leaders. President Childs, speaking of the large proportion of last year's graduates who so willingly entered the Board's work, says that "the example given by this class in consecrated service will be an inspiration to succeeding classes. The purpose of the entire plan of the work in the school is so clearly defined, and has been so definitely worked out in its past history, that very few girls without an earnest desire to fit themselves for service make application for admission."

*To think aright is to pray aright,
To pray aright is to act aright.*

THE work of the Bible Reader in our Mountaineer fields is largely one of preparation and foundation laying for the church,

which almost surely follows such faithful service. Visiting in the homes, gathering the people together in cottage prayer meetings, and in Sundays schools, instructing and teaching in the Word of God—all this makes a mellow soil in which to sow goodseed. Then there comes the time when a pastor is needed, that the results may be gathered in, for, as one worker says, halfwhimsically, "There are so many things the Bible Readers can't do; they can get the people ready to join the

1909

BE FOREWARNED. The 1909 Home Mission Monthly expects to take another stride forward by a largely increased subscription list.

It is the magazine that the up-to-date reader appreciates. There is nothing prosaic about it. It presents, constantly, new features and phases. Information is put in compact, attractive form. Illustrations are at the top notch of excellence.

The progressive officer needs it. It will save her from fateful ruts. She who reads it regularly can never approach her duties in a perfunctory manner.

The progressive member needs it. It will keep her interest keen.

There can be no dead and alive society where the 1909 Home Mission Monthly is the text book of officer and members alike.

Its practical value is beyond all question.

Subscribe now for the 1909 Home Mission Monthly. BE FOREARMED.

church, but they can't receive them into the church; they can persuade people about baptism, but they can't baptize them; they can talk to them about the purity of the marriage ceremony, but they can't perform the ceremony; nor can they hold a communion service."

✠

PUPILS come to our mountain schools from homes of varying degrees of thrift and poverty, of inborn intelligence and ignorance. Frequently the most splendid results are from the most barren soil, and incidents of admission to the schools are followed with interested watching for future development.

A girl was told when she started for one of our large boarding-schools to be sure to take stockings and a comb. For stockings she brought one pair of much-darned white yarn. The comb, when reluctantly produced, proved to be two inches broken

from the family comb. Even then it was minus three teeth. A comb and stockings were given her, and the remark concerning the latter evidenced the beginning of new experiences. "Those are the first stockings from a store I ever had," she said. "Hain't they thin?"

¶

TUCKED back in the mountain coves, where the people had been left to themselves in their isolation until our teachers came, there are now flourishing day schools. The splendid results and the latent possibilities among pupils found there are shown in two illustrations of the month, the groups of scholars at Flag Pond, Tennessee, and Sneedville, North Carolina. Both schools are among the most remote of our mountain fields.

Dr. Duncan, Synodical Missionary, in speaking of these inaccessible missions, says: "After leaving the railroad the way to Flag Pond is exceedingly rough, and in going a distance of fourteen miles large creeks must be crossed thirty-three times. It had been more than a year since I visited this region, and I was impressed with the progress of the work since last seeing it. Sneedville is the center of another remote mountain field, twenty-five miles from the railroad. In these mountain schools are some as bright boys and girls as anywhere can be found, here and there a gem that will shine in rare glory in home, church and State, and for eternity in the royal diadem of our Immanuel."

¶

ONE who has been a teacher in our mountains of the Southland writes: "I missed the current magazines. When you have finished your monthly magazine, instead of packing it away to accumulate dust and to burn at the next house cleaning, mail it to some mission station and the teacher will feel she is also a part of this great world. Such magazines as Review of Reviews, Literary Digest, Cosmopolitan, McClure's, Success, Harper's, Outlook, North American, etc., will not only refresh the teacher, but the articles can be cut and given as reading lessons to introduce these mountain boys and girls to the great world beyond."

Before sending to any teacher, write to ascertain which magazines are desired, thus avoiding duplication.

The results of the work of our faithful teachers are seen by them at close range and in detail, while to us they are of necessity viewed in a broader way with less of personal contact. Such words as these from Miss Craig of Taos El Prado, N. M., give us an example of the encouragement that warms a teacher's heart:

It is a great pleasure to us to have a young Mexican teacher in the Sunday school who was formerly a pupil in our day and Sunday school. The same young man took charge of the temperance meeting, a little over a week ago, preparing a good program and giving a fine talk.

Three little girls persevered in regular attendance on school all winter although they had lost their mother last fall and had to keep house for their father and brothers. Six boys showed their appreciation of our school by coming nearly four miles every day and one of our girls, in order that she might attend, came to live in a family near the school where she worked mornings and evenings.

¶

Two New Schemes.—A WOMAN'S MISSION CLUB! Why not? Mission study pursued along club lines! Among our wide-awake and up-to-date missionary societies there are a number already being conducted in this way though not changing their organization name from society to club. But there are others which have grown stagnant in method and could be roused to new activity, raised to a higher degree of attractiveness for new members or the younger generation just entering the ranks by a decided change in style of procedure. A society in Wisconsin now called a Woman's Mission Club has already pursued the careful study of *one mission field* during the past year, giving it exhaustive research. Their monthly topics are suggestive:

March	- - - - -	The Country
April	- - - - -	The People
May	- - - - -	The Religion
June	- - - - -	Places of Interest
July	- - - - -	Domestic and Civic Economics
August	- - - - -	Advancement
September	- - - - -	Literature and Art
October	- - - - -	Annual Banquet and Thank-Offering
November	- - - - -	Amusements and Industries
December	- - - - -	Early Missionaries
January	- - - - -	Presbyterian Missions
February	- - - - -	Present Conditions and Outlook

Such large subjects as the Indians, Alaska, Spanish-speaking People in the U. S. and Immigration can be similarly developed by twelve monthly topics and prove in every way as interesting as any of the usual subjects chosen for women's

clubs. Devotional exercises should never be omitted.

5

MISSION STUDY IN WOMEN'S CLUBS. "I was thinking," writes a former Secretary of Literature in a recent communication, "what a pity it is that so many of our bright, intelligent ladies, who are members of our churches, take no interest in the missionary meeting or mission study—but are regular attendants at the club. And then I wondered if it would not be a good plan to take the mission study to them, or in other words, invite or urge every woman's club in the land to have mission

study on its program next year. Of course, at first thought it may seem like an utter impossibility, but with God 'all things are possible.' It should be done in a well-planned, systematic way."

Surely all things are possible, and California has made a beginning even before the call is sounded over the country. Fifty women's clubs in that State, after hearing addresses made by Dr. George L. Spining, have promised to devote one day each year to the study of the Indian in their State; his needs and *their* responsibility.



GREETINGS FROM PEASE HOUSE

THE BALLAD OF THE ROMISH LADYE

By Dorothy J. Robinson

SEVERAL years ago one of the girls from the mountains, who had a gift for entertaining the smaller girls on rainy afternoons, recited, feelingly, the Ballad of the Romish Ladye, and when I asked her to copy it for use, she very willingly did so, although she apologized for the way in which it was done. "I ain't ne'r seed it in printin'," was her reason for the strange spelling and verse arrangement. "Then, how did you learn such a long poem?" I asked, wondering at her memory. "O, hits nothin' but a old ballad; my mammy taught hit to me, an' her mammy taught her. No'm, they neither of 'em knew how to read—they jes' learned hit. Hit's about the Catholics, ye know." That was all the explanation I had then of the Ballad of the Romish Ladye. But not a year later Miss

Griffiths took me to call on one of her Britains Cove old ladies. I was to sing for her, and then Miss Griffiths asked her if she felt strong enough to sing for us, and what was my delight to have her begin to sing her choicest song—The Ballad of the Romish Ladye. The tune was indescribable, full of curious quakes and quavers in the middle of the lines and at the ends. She was a picture herself as she sat beside the fire, with its gleams lighting up her strong, good face, bending forward and beating the time carefully and slowly as she sang, perfectly oblivious of the strangers. And when she finished she sighed and said, "Now, wasn't that an awful way to treat that pore woman?"

As far south as the mill districts in Georgia, the women who come there from

the mountains sing the Ballad of the Romish Ladye. It seems to me it has historical value in connection with the Mountaineers and perhaps there are other old songs and poems treasured by the older people, whose value the younger generation do not understand and may lose. That "hit was about the Catholics, ye know," meant little to the girl who gave it to me, but it had meant something to her Scotch-Irish forbears, and I feel sure the quaint old ballad will mean something to you as well.

There was a Romish ladye
Brought up in popery,
Her mother always taught her
The Priest she must obey.

O pardon me, dear mother,
I humbly pray thee now
For unto these false idols
I can no longer bow.

Assisted by her handmaid
A Bible she concealed,
And there she gained instruction
Till God His love revealed.

Now no more she prostrates
To pictures decked with gold,
But soon she was betrayed
And her Bible from her stoled.

"I bow to my dear Jesus,
I worship God unseen,
I live by faith forever,
The works of men are vain.

I cannot worship angels
Nor pictures made by man,
Dear mother, use your pleasure
But pardon if you can.

With grief and great vexation
Her mother straight did go
To inform the Romish clergy
The cause of all her woe.

The priests were soon consulted
And for this maid did call
And forced her in the dungeon
To fright her soul withal.

The more they strove to fright her
The more she did endure;
Altho' her age was tender
Her faith was strong and sure.

The chains of gold so costly
They from this ladye took,
And she with all her spirit
The pride of life forsook.

Before the Pope they brought her
In hope of her return,
And there she was condemned
In horrid flames to burn.

Before the place of torment
They bro't her speedily,
With lifted hands to heaven
She there agreed to die.

There, seeing many ladies
Assembled at the place,
She raised her eyes to heaven
And begged supplying grace.

"Weep not, ye tender ladies,
Shed not a tear for me,
While my poor body's burning
My soul the Lord shall see;
Yourselves ye need to pity
And Zion's deep decay."

In came her raving mother
Her daughter to behold,
And in her hands she brought her
Pictures decked with gold.

"O take from me those idols,
Remove them from my sight!
Restore to me my Bible
Wherein I take delight!

Alas, my aged mother,
While on my ruin bent,
'Twas you that did betray me,
But I am innocent.

Tormentors, use your pleasure
And do as you think best!
I hope my blessed Jesus
Will take my soul to rest."

Soon as these words were spoken
Up slips the man of death
And kindled up the fire
To stop her mortal breath.

Instead of golden bracelets
With chains they bound her fast,
She cried, "My God, give power,
Now must I die at last.

With Jesus and His angels
Forever I shall dwell,
God pardon Priest and people
And so I bid farewell!"

A NOBLE GIFT

By Rev. James F. Record

PIKEVILLE Collegiate Institute, Kentucky, has every prospect of one of the most successful terms in its history. The school is now well equipped, having a substantial school building of brick and two dormitories.

Hendrick Hall, the boys' dormitory, is a frame building which will accommodate fifty students.

The Derriana is a Christian home for the young women who are students of the Pikeville Collegiate Institute. This build-



THE DERRIANA—GIRLS' DORMITORY, PIKEVILLE, KY.

ing was erected by Mr. John A. Simpson in memory of his sister, Miss Lucinda Derriana Simpson, and presented to the Trustees of Pikeville Collegiate Institute, April, 1908. It is a four-story building of brick and stone, heated with steam and lighted by electricity, having hot and cold water and baths. It is one of the best dormitories in the State.

This equipment, for which we are pro-

foundly thankful, enables the school to do effective work in its line. It has been especially strong in preparing teachers for the public schools. More than one hundred of its former students are teaching in the public schools of this and adjoining counties. Its influence is brought to bear indirectly on more than five thousand mountain children through its student teachers.

A SCHOOL OF HIGH RANK

ASHEVILLE NORMAL AND COLLEGIATE INSTITUTE

By Edward P. Childs

THE Normal and Collegiate Institute at Asheville, N. C., opened for the session of 1908-1909 with splendid promises for a very satisfactory year's work.

According to our plan at present, the three schools on the campus at Asheville will do thorough work in the twelve grades of the primary, grammar, and secondary school systems without any duplication of work. The Model School of the Normal, composed largely of the younger girls from the new Pease House, carries on the work of the first four, or primary grades, with the seniors from the Normal as teachers under the skilled supervision of the principal, Miss Robinson, and Miss McNeill, the critic teacher. The four grammar grades are taught in the Home Indus-

trial School under the competent direction of Miss Stephenson and Miss Johns. The four higher grades are included in the work of the Normal and are under the instruction of a corps of as thoroughly educated and skillfully trained teachers as could be found anywhere in any school of the same rank.

By this new arrangement we have raised our standard of admission to the Normal; our new pupils this year are better prepared than usual for the regular classes, and there is a splendid spirit of earnestness among the pupils as a consequence of this better preparation.

The Bible classes, under the charge of Miss Elizabeth Sinclair, who comes to us from very successful Y. W. C. A. work at Bar Harbor, Maine, are scheduled with the

same time devoted to them as to the regular classes in literature, science, and mathematics, and each pupil in the school is receiving systematic instruction in the Bible, beginning with historical outlines and studies in the first normal year and finishing with a study of missions in the senior year. Our Bible course is somewhat of an experiment this year so far as the subject matter for each class is concerned, but we are hoping that the department will gather strength continuously and develop into a thoroughly satisfactory part of the organization.

In response to a request that they consider carefully the matter of becoming regular contributors to the funds of the church, more than half the number of pupils in the Normal made pledges to the current expenses and benevolent funds of the Oakland Heights Church. It is a source of great gratification to us that they proved so willing to enter upon a custom of sys-

tematic giving, and we are positive that they, and the work as well, will be blessed abundantly by it.

It is a cause of great rejoicing by all the workers that a unanimous call to the pastorate of the Oakland Heights Church has been accepted by Rev. Clarence G. Reynolds, D. D., of Joliet, Ill., as the spiritual work of the schools is so intimately connected with the interests of this church.

Although I have been in the work but a year, its interests have grown very dear to my heart and I am eager to use every means possible to accomplish greater things still for these schools, which have exerted such wonderful influence for good in the lives of the girls who have been sent out from these walls consecrated to service for Christ. I appreciate, as never before, the possibilities of personal influence in character-building in school work as it has been impressed upon me by the daily contact of these teachers with the girls.

PEASE HOUSE: HOME FOR SMALL GIRLS

WHY IT WAS NEEDED

THE Asheville Industrial School was first opened in 1887, with room for sixty girls only, and all the rooms not occupied; but before the year closed, the house was filled to overflowing. It was then enlarged to its present capacity for one hundred ten girls and in all the years since there has not been a vacancy; if a girl were called home, at least a hundred waiting ones each hoped to be given the place. Among the grown-up girls there have always been from ten to twenty little girls from six to twelve years of age, because the plea to receive them has been too strong to refuse, although it was purposed not to accept those under twelve years of age. Within the past few years the call of Providence became clear and definite to provide a little girls' home to accommodate fifty girls, all but a few of whom should be under twelve years of age and the remaining number grown-up girls but of the same school grade, who should be given an opportunity to earn their education in part by doing the heavier work in the little girls' home.

In sending out her appeal for funds to

build such a home, Miss Stephenson, principal of the Home Industrial, spoke of the increasing pressure for the reception of little girls into the school not only from among the very poor, but also those



MRS. PEASE AND DR. LAWRENCE AT LAYING OF CORNER STONE OF PEASE HOUSE

whose mothers are not living and whose fathers can pay from fifty to a hundred dollars per year for their support. Miss

Stephenson says: "There are numerous colleges, both co-educational and for young women, and also high-priced preparatory schools under Presbyterian control or leadership; but apart from Woman's Board mission schools, and from orphan asylums, no place for little girls whose parents are able and greatly desire to meet their expenses for being brought up and educated in a simple, economical, practical way. The provision for little girls in boarding schools affords one of the strongholds of the Roman Catholic Church, and we have an important lesson to learn from methods and results of that work. In this section, as yet, these Roman Catholic schools have not been established. Shall we not make provision for the children of our own household?"

"Another providential indication that we should receive the children is the blessing which has attended the service rendered these little ones whom we have had with us in past years. Scores of telling

strong hand and also the refuge of a loving mother-heart. Their mother and brother had died within the year, and their father would have been utterly discouraged because of sorrow, ill health and debt, had not the Home Industrial School received his little daughters on such terms as he could by exertion meet. This proved to be just the incentive he needed. They were with us five years, and both united with the church while here. The elder one graduated with the honors of her class, and the love and esteem of all. By that time the father was able to provide them a home in a town where there was a good high school, and they kept house for him while they took that course. Now both of them are in college, and we watch with interest their success, and pray that their lives may be crowned with worthy Christian service.

"A third instance is that of an orphan but seven years old when she was admitted to this school, a queer, wild little thing who thus far had never had any bringing up and never could have had any had she not come to us, but would, as the people here forcefully express it, have been "jest jerked up." Her sensitive nature and violent disposition would have resented that treatment by paying back something in kind, and she would have grown up to be a menace to any community instead of being the honored wife of a prominent citizen and church officer, and the model mother of her neighborhood.

"Would that space permitted me to tell you of another dear homeless little child eleven years old when she became a member of our school family. She has now been away from us for ten years, but still counts this home. She is one of the sweetest and strongest characters I know. Her ruling passion is to bring

help and joy into the lives of little girls. All children instinctively trust her and love her on sight."

The plea for funds for a building was eventually successful; work on the Pease House for Little Girls was begun March fifth, 1908, and the Home is now in use. Miss Stephenson reports: "On the twenty-



PEASE HOUSE GIRLS OUT FOR A WALK

instances could be cited, but space can be given only for three or four.

"Two sisters, unrecognized Daughters of the Revolution, of Presbyterian ancestry, beautiful, talented, charming children, eight and eleven years of age, came to us. They were intensely human little creatures and needed the guidance of a



PEASE HOUSE, FOR LITTLE GIRLS, ASHEVILLE, N. C.

third of September the Home was opened for the reception of fifty girls ranging in age from six to twenty-two years. You may think those over twenty years are not little girls, but they have never gone to school. Only fifteen of the whole number are over thirteen years of age and the others are from six to twelve years; all are in the first four grades of school work, and are taught by the graduating class of the Normal School.

"I wish you could see the children as

busy as bees, getting all the house in order before eight thirty o'clock, when they pass by the Home Industrial on their way to their classes. All day long they are a busy, happy group of mountain lassies, from Aileen, with the dignified Scotch name, to Mossie, who has no name at all. I wish I might go through the roll telling interesting things about each and her need of being here. I know you would say with Tiny Tim, 'God bless them every one!'"

IN SKYLAND

By Rachael Thomas

NORTH CAROLINA has the honor of being the first land settled by the English. Here Raleigh made his settlements in the time of Elizabeth. This land first bore the name Virginia. Here the first English child, Virginia Dare, was born, but unfortunately these settlements were destroyed by the Indians and it was not until 1653 that permanent colonies were made by settlers from northern Virginia, or Virginia proper.

Thus we see Carolina was settled by the English and from the names borne by the mountaineer we find Scotch, Scotch-Irish, English and Welsh among their ancestors.

These ancestors were a liberty-loving people, for on May 14, 1775, fourteen months before the Declaration of Indepen-

dence was passed in Philadelphia, these North Carolinians had passed the Mecklenburg Declaration of Rights and advised separation from England. These were the people who made the battles so successful during the Revolutionary War in the South. North Carolina was among the last to secede and the first State to be restored to the Union.

EDUCATIONAL DIFFICULTIES

The educational question of the South has always been a different problem from that of the North. Being an agricultural country it necessitates large homesteads with neighbors a great distance apart, while in the North we have our manufacturing centers around which multitudes of people are gathered for mutual help and

benefit. We have our accumulated taxes to build and equip our schools and provide instruction for our children while the sparsity of population in the South compelled the people to hire private tutors. This the poorer people could not afford to do and the result is as we find it to-day.

A VISIT TO PROMINENT SCHOOLS

The French Broad Presbytery was a part of the East Tennessee until ten years ago, when it began life for itself. Asheville is the hub of this part of the universe. Here we find three branches of Presbyterian work.

The Normal trains the girls who wish to become teachers and Christian workers. Many of them go into public school work.

The Home Industrial School alone numbers about one hundred twenty-five girls who are trained in all branches of home work, as well as receiving a careful mental and spiritual training. I visited the Home on Saturday and had the pleasure of seeing the girls turn out the supply of bread necessary to feed this large family from Saturday to Monday and also partook of a very good dinner prepared and served by the girls.

About nine miles away is the Farm School where about one hundred fifty boys are given an industrial training, being introduced to all the intricacies and mysteries of farm life, besides a good English education. When you consider that a boy in these schools may be from fourteen to twenty-nine years of age, and that some of them have worked for years saving a little each year to pay their tuition, you can comprehend what the school means to them. A diploma is a passport to better employment, as well as a higher life.

Dorland Institute is another high promontory in the educational work of French Broad Presbytery. This school has had entire charge of the educational field of Hot Springs. It numbers about two hundred fifty pupils, of whom one hundred fifty are day pupils from the surrounding village.

At the Institute the girls are trained in housework, cooking and sewing. There is a hominess which is very pleasing; it is the purpose of the principal to give the girls a model home-maker's training as well as intellectual development.

After visiting the girls we started out for a two-mile walk to visit the Farm. What a delightful time we had! To begin

with, it is a beautiful country and we had a delightful companion in one of the teachers. We walked down the railroad track along the beautiful French Broad, our companion calling attention to the old Southern plantation, built before the war. We passed the high mountain that juts over the river and listened to the legend of the Indian girl whose father disturbed the course of the stream of true love, by insisting that his daughter should marry the brave of his choice.

The Lover's Leap still stands overlooking the churning waters of the Tankewaskee, furnishing a very pleasant distraction from the two miles of cross ties you are stepping and stubbing your patent leather tips against.

We pass the "Old Man of the Mountain" whose face has been sculptured by the hands of the immortal sculptors Frost, Wind and Rain, and are now in sight of the Farm. Oh, the beauty of this New Year's Day! The sky is as blue as on a June day, the river glistens in the sunshine, even the violets modestly hide themselves at our feet.

We were entertained by the boys for dinner. The meal consisted of ham, raised, slaughtered and cured by the boys; potatoes and tomatoes planted and cultivated by the boys; bread made by the boys; blackberry jelly, made by the boys; butter churned by the boys; milk, from the cows cared for by the boys, in a fine, large barn built by the boys; coffee, prepared by the boys; peaches, canned by the boys, and cake baked by the boys. The dinner was served by the boys. After dinner they showed us the house, the fruit storage house, the dairy, the barn and slaughter house with a pride that said, "I have an interest in all this."

A ride through the mountains from Hot Springs brings us to Marshall. Tired? No, the air is so delightfully buoyant that one does not become fatigued easily.

Marshall is situated in a narrow valley along the French Broad river. One writer in describing the village said it was "a mile long, a street wide and sky-high." Truly this is "Skyland." You need no moving picture show here. Standing on a peak you can easily count from twenty to thirty ranges in view and the entire panorama lost in the purple peaks beyond. It is not marvelous that the spirit of Moses passed to the Creator as he stood on Pis-

gah and saw the great creative power of God spread out in such profusion below.

Marshall Academy overlooks the French Broad river and the mountains beyond. The schools have aroused the interest of the village to such an extent, that this year the citizens assume the obligation of the school from the first grade through the eighth.

I regretted that I was unable to go up into the Laurel District to see the work under the supervision of Miss Frances Goodrich. She is opening the possibilities of their own industries to these people. She has induced them to take out their old

looms and again weave the lovely old blue and white counterpanes. 32814

Walnut Springs is a branch of the Marshall Church, situated in a beautiful glen about two miles from Marshall. The school and cottage stand there alone, no other house in sight, but the mountains contain great surprises, for about a hundred children come here for instruction. I attended service one Sunday afternoon and found an adult class of about fifty members, and from the discussion of the lesson I thought that Lachlan Campbell had not kept all the doctrine in the land of the Bonnie Brier Brush.

EDWARD HUBBARD MEMORIAL ACADEMY

THE October number of the Southern School Journal, official organ for the State's Education, says: "Edward Hubbard Memorial Academy, located at Manchester, Ky., and operated under the auspices of the Woman's Board of Home Missions of the Presby-



NORMAL TEACHER'S CLASS, 1908, MANCHESTER, KY.

terian Church, is doing excellent work for education in Clay County. Good buildings, competent and enthusiastic teachers, and low tuition fees combine to give opportunities to many young people who would find it impossible to take a course elsewhere."



PREPARING FOR USEFULNESS: SNEEDVILLE, TENN., SENIOR DEPARTMENT, SPRING OF 1908
MANY ARE TEACHERS IN THE RURAL SCHOOLS

WALLED IN, BUT REACHING UP

By E. N. Robinson



"CHURCH HOUSE—BRUSH CREEK

TO the new-comer on Brush Creek, West Virginia, "walled in" would characterize his first impression of the country, the mountains being so near that the effect is very confining to one accustomed to a wide range of vision. Yet these creeks and "hollows" are teeming with life, and one cannot travel far without hearing the familiar "Howdy." Upon the second trip of the Sunday-school missionary to this field, a small boy sitting on a rail fence hailed him thus: "Say, mister, be you the feller that has Sunday school?" Receiving an amused affirmative reply, he volunteered this pathetic information: 'We'uns on this Creek never has nothin'.'

There have been many changes on the "Creek" since that time. From a humble beginning in a "wagon shed" we now enjoy a comfortable little chapel, where every Sabbath is gathered a bright and interesting company of children and older ones who love the Sunday school. Every home now contains one or more copies of God's Word. The attitude of the people is far more friendly, there being no home in which we are not made welcome. Education has received a decided impetus, so that the future of the growing generation is much brighter. Lack of opportunity has been a great draw-back in these mountain "fastnesses."

The more one knows of these hospitable, warm-hearted people, the greater is the longing to help them reach a higher plane of living and to receive the Lord Christ into their hearts and homes.

Thus will they be brought speedily into their rightful estate.



WORTH WHILE, ARE THEY NOT ?

CHILD-LIFE IN THE TENNESSEE MOUNTAINS

OUT in the golden sunshine of a glorious autumn day—a day which seems to call forth all the beauties of nature in the reds and golds and browns of the thickly wooded mountains of Tennessee—a group of boys and girls with joined hands are going round and round in a circle on a cleared patch of ground before a small white schoolhouse, playing one of the old-fashioned games of childhood:

“Happy is the miller who lives by the mill,
The mill goes round of its own free will.”

Their voices ring out in the clear air of the mountains, while the red calico dresses of the girls seem to be in keeping with the general surroundings. It is a lonely spot where the little schoolhouse stands, but a stranger coming suddenly upon the scene after a journey of miles without the sight of a friendly home would feel the influence of this life and activity. Brought thus into contact with this picture of youth, it would be interesting to him to study the faces of the children before him, from the tall handsome lad of nineteen and his stout round-faced friend, to the pathetic countenance of the little boy of six—a face old beyond its years; from the well built maid of seventeen, conscious of the impression she is making upon her playmates, to the dainty little miss of scarce six summers, with large questioning blue eyes and rosy lips, whose beauty would grace any home of wealth and refinement.

But what is child-life in isolated mountain coves of the Southland? From earliest infancy the little one knows nothing but bare floors and walls, poorly cooked food of the humblest variety, an untidy bed into which it tumbles at night without washing away the stains of the day which have gathered on hands and face and feet, and greatest lack of all, intelligent care. The mother as a rule finds it more than her strength will bear to perform a man's work in the fields, do the washing, and prepare the meals for her large family, in many cases six, eight, ten, and even as high as fourteen children. Without the ability to read and write, her life becomes nothing but drudgery, until it is not surprising that one woman remarked: “Thar oughten ter be no ‘bad place’ fer us wimmen folks, ‘cause we’uns

has our’n hyar.” And the response from a little woman, the mother of fourteen children whose exact ages she does not know, because the book containing the record of their births was mislaid some years since, was equally suggestive: “Ef thar is any place worse than this, I’ll try mighty hard not to go to hit.”

Unnatural as it may seem, tobacco chewing, in this vicinity at least, is a habit acquired from babyhood, and instances can be cited of children not yet two years old using the weed like grown men.

Going to bed in a “loft,” or a room equal to a “loft” on the ground floor, by the light of a lamp without a chimney, keeping on the clothes worn during the day, arising early in the morning, the mountain child starts on the journey of from two to four miles to reach the schoolhouse. There are some whom the most severe weather does not keep away from their school.

Into such a community as this the teacher has come—the teacher whose heart is full of love for the lambs of the fold, and whose only object is to lead them over rough places and away from dangerous paths to the Good Shepherd who still says to the children, “Suffer them to come.” It is hard at first, especially in a field where the work is in its beginning. But a child is the same everywhere. It soon admires and loves, and becomes willing to do those things which shall please the one loved. By visiting in the home, often accepting the invitation to remain all night in order to get an insight into the difficulties to be overcome, inviting the child to little meetings in her own home, becoming interested in its few small pleasures, in the schoolroom and Sunday school endeavoring to instill those truths and suggestions which shall build up character, she patiently toils from day to day.

Standing on the steps of the little school building and watching until the last red apron disappears down the mountain road, and the dinner pails and fascinator-covered heads are out of sight, and the sound of heavy shoes on the rocks dies in the distance, we turn back into the deserted schoolroom where on all sides are

evidences of the presence of the boys and girls but shortly before, and thank our Father that He has put it into the hearts of His own to enter this lonely spot with church and school, where His little ones may be gathered and taught of Him who died for all the children of the world.

"Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.

Some are so young and so helpless
Some are so hungry and cold,
Open the door for the children,
Gather them into the fold."

IN AND ABOUT SUNDERLAND

By Melissa Montgomery

"PICK me out a purty gal; but they's all purty" was a remark made by a snuff-dipping woman on the street as our column of girls filed past her, on their way to church last Sabbath morning. She did not mean to be rude; indeed, it was her way of paying the girls a compliment; and they really did look pretty in their school uniform of white and blue. As much could hardly be said of them as they hurried home from church; a shower (most welcome because of drouth) choosing an inopportune time, sent those pretty dresses back limp and rumpled. It is only on such exceptional occasions that the mile and half's walk to town seems very long.

The woman presenting this doubtful compliment, to no one in particular, was one of the mill people with whom the city of Concord, N. C., abounds—a class presenting "a field white unto the harvest; but the laborers are few." Their disregard for the Sabbath, the illiteracy among them, their calloused indifference to the welfare of their children, their wretched way of living, and, above all, their need of Christ in their lives, all combine in a silent but strong plea for help.

Our faithful Bible Reader, making calls recently in a mill section, came to a home in which were five adults, not one of whom could read. One of the mothers had in her arms a sick baby, of whom she said: "'Pears like she aint doin' no good; been puny for a right smart spell and she won't let nobody blow in her mouth." "Why should you want anybody to blow into her mouth?" was the inquiry. "She's been havin' yeller thrush." Further inquiry educed the reason for the "blowin'." "A woman who haint never seed her daddy," is thought by many mothers to possess greater healing power in her breath for "thrush" (rash) than any other; yet others also have power, not only in this

disease, but other ailments. A few passes of the hands over the afflicted one, while a prayer or verse of Scripture is mumbled, is the procedure. Many, so many, who will not accept the healing power of the great Physician for their sins, can and do believe in the ability of such a healer without reference to what the healer's character may be.

Sunderland is entering upon a new epoch in her work this year, marked by the entrance of a tiny girl of eleven—the first of the second generation of her students to be accepted. If little Ina is a fair specimen of what may be expected from the children of those trained within her walls, teaching is destined to become a delight, and school-work restful and easy.

"I just think Sunderland is the grandest place," she assured me to-day; and, as if to prove her assertion, went merrily out to the laundry to do her week's washing, trilling a childish song.

Without knowing it, she is a little "Blue-stocking," having already memorized the Child's Catechism and now beginning the Shorter Catechism. The prospect of receiving a nice Oxford teacher's Bible, when the work is done, lends zest, however, to the task, making it easier to master these difficult doctrinal teachings.

I was strongly inclined to admit Quincy, a bright-faced maid of fourteen, who had driven fourteen miles yesterday to see if there were a place for her; but other applicants had a prior claim upon the first vacancy, and she was told that she could not come. "Oh, but I can't wait!" she said; "I feel that I must come, I need an education so very bad!" Her further comment, both for shrewdness and diction, was quite worthy of one who had had opportunities beyond "the third reader." "I thought of getting my uniform dress, and wearing it when I came out to see you, hoping to entice you to take me."

I found her personality more "enticing" than the blue uniform could possibly have been, and I long for a vacancy to which she may be legitimately admitted.

"Be mine some simple service here below,
To weep with those who weep, their joys
to share,
Their pain to solace or their burdens bear."



BELL INSTITUTE, WALNUT, NORTH CAROLINA

MOUNTAIN GIRLS AT BELL INSTITUTE

By Kate McNeill

BELL Institute opens the school year with an enrollment of more than two hundred pupils. Improved conditions in the Industrial Home have made the occupants very happy and an unusual spirit of contentment prevails. We have more than forty girls in the Home and all are working with a heartiness and earnestness that is good to see. The anxiety of these girls for an education is shown by their willingness to do anything to help pay their way. Scarcely any are able to fully provide for themselves and some can pay nothing.

One girl oversees the work in the laundry in order to secure the privilege of attending school. She rises at three-thirty, three mornings in the week, to make the laundry fire and prepare hot water for the other girls, but never a hint falls from her lips to indicate that she considers it a hardship. On the contrary, she assures us that she likes the work and her cheery face confirms her words. She is a Christian and says, "I try to be better every day."

Another girl worked all summer to gather together a little money for the replenishing of her own wardrobe and to make payment of her entrance fee, for, she said, "I have no one to depend upon but myself." She looks forward to a nurse's training course after finishing here, and not only is she trying to make something of herself, but says, "I want to send my little sister here next year if I can." This will mean more hard work and the sacrifice of many things that the heart of a young girl holds dear, but I am confident that the responsibility thus voluntarily assumed will be cheerfully met.

The problem of clothing is a serious one to many and sometimes hinders the entrance of a girl even when we are able to provide for all other expenses. For example, the following letter:

Dear Madam:—Your letter received, and it is impossible for me to get the clothes required. Am not able to pay anything. My father and mother are living, but my father is very poor and I cannot get the

clothes. Miss McNeill, if I could work for my clothes also I would be glad to do so; I want to go to school so bad and if I can work for my clothing I would be very grateful."

We were unable to respond to this appeal, for we could not be sure of receiving a sufficient supply of clothing even for the little girls who have no home but this, and who are dependent upon us for everything. Societies are more than willing to send us barrels of second-hand clothing, but as these consist almost altogether of clothing for grown people, we cannot use them to advantage, and have suggested to the Board that the sending of them be discontinued. However, we can use almost any amount of clothing for girls of from six to sixteen years.

The work has few trials and many compensations. Letters of grateful appreciation are received and they always warm our hearts.

One girl of fourteen writes: "I was so glad to hear that I could be received as a pupil in your school. Oh, I was so glad!" This child is one of our most promising little girls and will without doubt repay the efforts made in her behalf.

An older girl who had written of her limited opportunities in the past and of her earnest desire for an education in order that she may be better able to work for God, on being accepted writes thus: "I am glad you could accept me and thank you so much for the opportunity you are giving me. Indeed I am sure I will be happy with you, and do hope you will like me and that I will prove more than you expect."

One dear young woman, who has assumed the responsibility of the education of her two orphan sisters even before her own training is complete, writes: "I do thank you very much for all your kindness to the girls. I don't know how to show my appreciation for waiting, as you are doing, for the girls' tuition. I hope I shall be able to pay part before the time. I



DAISIES FOR YOU FROM BELL INSTITUTE

want you to be real strict with them this year. I hope they will do well and study hard."

And this from a mother: "I am very grateful to you for taking———so cheap, for she wants so much to come back this year, and our means are so small it just looked to me like we could not send her at all."

The improvement that we note in the lives of our pupils from year to year and their development in usefulness as Christian workers is our great compensation.

One young girl in the ninth grade taught a Sunday-school class all summer, and in the absence of the workers from one of the out-stations took entire charge of the Sunday school, conducting the opening and closing exercises, and teaching a class of grown men successfully. She had been a Christian only six months.

Another ninth grade pupil is one of the helpers in the primary department of the Sunday school here as well as teacher and organist at our nearest out-station where she is almost indispensable.

It pays and pays well to give Christian education to these young people of the mountains. It is a privilege to be permitted a share in the actual work on the field, but no less so to be its supporters from afar, as are our dear friends in the home societies who so generously give of their means and so sympathetically uphold us by their love and prayers.

MATERIAL FOR THE MAKING OF STRONG MEN

FARM SCHOOL, NORTH CAROLINA

By J. P. Rogers, M. D.

I AM pleased to say that during the past twelve months work in every department has made gratifying progress. The year has brought many changes in our faculty and has not been without its "ups and downs." However, perfectly smooth sailing, without a ripple on the surface, or a breaker on the beach, is not always the best time to find out the real strength of the crew, the loyalty of the passengers, nor how the ship is standing the test of time.

As usual, we had many more applications than we could accept. After accepting all we could possibly make room for we placed a number of the most needy upon what we call our waiting list, with no promise further than to admit them should vacancies occur during the term. However, as only two boys have given way to homesickness we are besieged daily with letters from those on the waiting list and many others vainly wishing to be admitted. While we are delighted that so few boys have left, we are sorry indeed for the many more who so much wish to come and who so much need help.

It has been asked: "Why not increase the accommodation so as to take these additional boys?" The one answer is: to materially increase our attendance would be to greatly interfere with practical instruction, and thus largely defeat the object of this institution. Our new boys

are nearly all young men. Young men who have come with a desire to improve. As an old lady some distance from here said to me the other day: "My boy is aiming to go across thar to your school, as he wants to make a man of hisself."

Our graduating class consisted of fifteen strong young Christians. All but one or two of them were converted while here in school, and most of them, for a year or more, had been actively working for the Master among the other boys. We are justly proud of these young men. Some of them have returned to their homes, some are clerking in stores, some are working their way through college. Wherever their lot may be cast we have this confidence, that, with many other graduates of the Farm School, they will be not only an honor to the school but also a blessing to their State and nation.

Our school is full to overflowing with a lot of splendid fellows. Very few of the new boys are Christians, and as we look into those strong young faces, and see hidden there such a power for "weal or for woe," we tremble at the thought of our responsibility. These boys, or young men, come to us determined, with our promised aid, to make men of themselves. We come to God determined, with His promised aid, to help them all we can. Join us in our constant prayer for guidance that we may help those committed to us.

IN BRIEF

SPILL CORN, N. C.

Spill Corn school opened encouragingly with forty-five pupils, which number was soon increased to sixty-one. The children in the primary grades have attended faithfully, and are making rapid progress in their work. No less encouraging has been the work and attendance in the Sabbath school during the past months.

BEULAH VERNON

SNEEDVILLE, TENNESSEE

With a school population of forty-six hundred and a small taxable property, Hancock County, Tennessee, is struggling with her problem of educating the young.

Our Presbyterian Board, by its assistance, is making it possible for us to give to the county a school that, while not distinctly a

high school, might be called a High School Preparatory. We have an enrollment now of over a hundred. When the free schools close our school will be enlarged by the addition of teachers and pupils from over the county.

As in all the mountain schools, we have our troubles with fodder pulling, corn husking, sowing wheat, and molasses making, and the absences at these times are very annoying, making it hard to keep up with the regular grade work. I urge my boys to work fast and hurry back to school, and it is a great satisfaction to know that they do. They are up bright and early—often having to work on part school time—but last week some of them came hurrying to school, if only to get in a couple of lessons at the end of the day.

ANNA B. ORBISON

SPLENDID OPPORTUNITIES

By H. K. Miller

As your readers look at illustrations of mountain people, they should be impressed anew with the fact that truly they are "our kinsfolk of the mountains" and that the mountain work is certainly worthy of the Church's loyal support.

Preaching service is conducted in our Academy Chapel at Manchester on the first and third Sundays in the morning, and at Greenbriar Chapel in the afternoon. On the second and fourth Sundays there is preaching at Westminster Chapel, three miles from Manchester. This last is the chapel connected with the Manchester Mission. The workers meet with many discouragements and need the prayers of Christian people. Three hundred fifty dollars is needed at once, and must be had from some source soon for the sustaining of the work already established here.

The mountain portion of the Southland embraces a region of about eighty-six thousand square miles. Widely separated, here and there over this region, you will find properly educated and regularly ordained preachers. I

suppose in every case these men have much the same experiences which I have. They try to do the work nearest at hand and then occasionally to reach out into the "regions beyond." Surely "there is yet very much land to be possessed." No foreign field exceeds this home field in the splendid opportunities which it offers for a young man to make his life count for something in the world.

I am told of logging camps in the far corners of this, Clay County, Kentucky, and adjoining counties, where there are children nearly grown who never heard any one read from a Bible, never saw a preacher, and never heard a Gospel sermon. If this be true, is it not time that some should offer themselves for this needy field of labor?

Holston Presbytery, in East Tennessee, on the other hand, has more candidates for the ministry in proportion to the communicant members than any other in the Presbyterian denomination, so I read. This is the most truly American portion of our country today.

BIG PINE, LITTLE PINE AND SANDY MUSH

By Mrs. Hugh McCarroll

JULY 26, 1908, was an eventful day at Big Pine Mission. At nine fifteen o'clock in the morning nearly two hundred people—men, women and children—gathered from mountains, near and far, in the double school-room.

The first half hour was given over to the Children's Day exercises which were creditably performed by the little ones in song and recitation and listened to by interested friends and proud parents.

After this the pastor publicly received seven members, two men and their wives, two young men and one young girl, these being the first fruits of the mission. Then followed the sacrament of baptism. The audience was profoundly interested and attentive to every detail of the service, it being entirely new and strange to almost everyone present.

At four o'clock in the afternoon, the sacrament of the Lord's Supper was solemnly ob-

served, the pastor conducting the entire service, as there was no Presbyterian elder nearer than fifteen miles. Thus closed the day of great rejoicing and thanksgiving to God because of

the beginning of the harvest for which the missionaries had labored and prayed so long.

Since that day another man and wife and two more young men have united with the church. These four had been "studying about it" for some time but "didn't know jest how it would be." All the members received have come from families



WOMAN'S MISSIONARY SOCIETY "ANNEX" AT LITTLE PINE

under the direct influence of the school and preached word since its beginning.

About six years ago this school was organized by Miss Lulu Darby, who still continues as its faithful and consecrated missionary and principal. Her assistant at the present time is her sister, Miss Martha Darby. During the first school year there was preaching but once



OUR BUILDINGS AT LITTLE PINE

a month, a minister coming from Marshall, fifteen miles distant; but for nearly five years this field has been grouped with Little Pine, ten miles distant, where the missionary pastor lives, and they now have regular preaching services twice a month.

Our school at Little Pine Creek, under Miss Florence Ricketts, increases each year in numbers and interest. The work this year is really too heavy for one teacher, as there are so many little ones.

There are very few landholders on Little Pine Creek, so we have the discouragement of our members moving about almost every year, often beyond the bounds of the congregation. Still we hold our own fairly well, as there are usually several additions at each communion season.

Besides preaching at Little Pine every Sabbath and at Big Pine twice a month, Mr. McCarroll also preaches at Sandy Mush Creek, eight miles distant. All his traveling is done on horse-back, as his appointments are all on the other side of high mountains.

At Little Pine the church bell regularly calls people to prayer meeting on Thursday nights. Sometimes the attendance is large, sometimes small, but however, there is always a meeting,

always a leader, and always prayer offered to the Giver of all Good. When the nights are dark, those who have no lanterns carry pine torches to light them safely over foot-logs and rocks, for there is not a family who can reach us without crossing either a branch or a creek.

The good done by the missionaries cannot be estimated alone by what can be seen on the field. What is sent out often counts for more than what remains. During the past school year we had eleven pupils from Little Pine and three from Big Pine in our boarding schools. Last year, one of our boys graduated from the Asheville Farm School, one girl from the Home Industrial and two sisters from our Normal School. One of these sisters is this year a very capable teacher in one of our mission schools in a county seat of Tennessee. The other is teaching her home school. She hopes to be appointed to a mission field when her term closes in December.

The accompanying picture shows a group of little ones attendant at our Woman's Missionary Society. These are only the ones old enough to sit alone. We often have as many children as women present; but we have interesting and profitable meetings.

MOUNTAIN MESSAGES

ACME, WEST VA.

We have started out this year for what we call a "round up," for we have been working for nearly four years at Leewood.

One Thursday evening, at the close of the meeting, we gave an opportunity to any who wished to say a few words to do so. Then all that wished to live a Christian life were invited to stand. Not half a minute elapsed before fourteen adults arose.

MARY ELLEN CLINGAN

BIG LAUREL, N. C.

The Venetian bent iron work done by the pupils of the Mark Lance Memorial School at Big Laurel, N. C., last year proved a very successful feature of the industrial work.

This school continues to feel a pride in the pupils who pass from her walls to institutions of higher learning. This year, one is in Maryville College preparing for the ministry, one is in Dorland Institute, three are in the Farm School, one is in the Home Industrial, with others preparing to enter the latter school.

OLLIE HENRICKS

PENSACOLA SCHOOL, ATHLONE, N. C.

There have been discouragements and perplexities during the past year, but as we review them we do not feel that we would desire one of the difficulties to have been left out. In each and all there has been "the still small voice" summoning us to search and try our ways, and cast ourselves more fully upon

the Lord for wisdom, guidance and sustaining strength. In them, too, has been the challenge to go forward, to do more loyal service and to achieve greater things.

We have had sunshine, too. The faithfulness and loyalty of some of our people have been constantly sources of inspiration. It means something to attend fifty-two consecutive Sabbaths in this mountain region; and yet this is what four of our Sabbath school scholars have accomplished within the past year, and four more are nearing the goal. Rain or shine, cold or heat, does not deter them.

I so wish some society or individual could be found who would purchase well-bound, flexible-backed Bibles for every one of our pupils who will attend fifty-two consecutive Sabbaths, also framed diplomas, to which seals may be affixed for each succeeding year, where the attendance has been one hundred per cent. [Before complying with the request, communicate with Woman's Board of Home Missions, 156 Fifth Ave., N. Y. City, for particulars.—Ed.]

H. OLIVE HAZLETT

ROCKY FORK, TENN.

As I write, many of our ninety pupils are out pulling corn, shelling beans, making molasses and apple butter.

Three of our girls are now at Dorland Institute, four boys and one girl at Tusculum College. These boys and girls long for a higher education.

This has been a happy year,—so many results from our labors. During our ten days' meetings, last winter, we had twenty-four conversions, fourteen accessions to our church.

JENNIE MOORE



ROCKY FORK LADS AND LASSIES

MOUNTAINEER STATIONS AND WORKERS

KENTUCKY

CORTLAND. Mr. Andrew M. Ross, Mrs. Andrew M. Ross.

HARLAN. Rev. Robert N. Alter, Miss Almira Jewell, Miss Laura B. Soule, Miss Delora B. Osborne, Mrs. Robert N. Alter.

HINDMAN.

HYDEN. Mr. Carl W. Lowry, Miss Lida A. Post, Miss Caroline Mallman.

MANCHESTER. (Edward Hubbard Memorial.) Rev. H. K. Miller, Miss Sara N. White, Miss Pearl Clemens.

MANCHESTER MISSION. Miss Hadessa J. McCay, Miss E. A. McCracken.

MT. VERNON. (Brown Memorial School.) Miss Mary Rose McCord, Miss Ruth B. Smith, Miss Elizabeth M. Lee, Miss Eleanor L. Hotchkiss, Miss Alice Thornton, Mrs. Mary H. Hotchkiss, Miss Helen Day Keys.

PIKEVILLE. Rev. James F. Record, Ph. D.

NORTH CAROLINA

ASHEVILLE. (Normal and Collegiate Institute.) Prof. Edward P. Childs, Miss Lottie J. Robinson, Miss Mary McNeil, Miss Elizabeth M. Freley, Miss Henrietta Townley, Miss M. F. Hickok, Miss Edna M. White, Miss Josephine L. Huston, Miss Annetta Davidson, Miss E. M. Sinclair, Miss Grace H. Hamilton, Miss Grace B. Holsinger, Miss Grace M. Price, Miss Louise B. Stuart, Miss Ella M. Bickerstaffe.

ASHEVILLE. (Home Industrial School.) Miss Florence Stephenson, Miss Mary Johns, Miss E. E. McKinstry, Miss S. Isabel Allison, Miss Mary E. Trumpour, Miss Josie Bundy, Miss Gertrude Conover, Miss Margaret E. Griffith.

PEASE HOUSE. Miss Della Byerly.

FARM SCHOOL. J. P. Roger, M. D. Mr. Edward L.

Clemens, Miss Rachael A. Thomas, Miss Elizabeth B. Williams, Miss Jennie F. Linn, Miss Florence A. Redway, Miss Anna McArthur, Miss Ida A. Custer, Miss Jessie L. Turner, Miss Sarah J. Gamble, Miss Ella Shumard, Mr. E. A. Joslyn, Mr. Fred J. Hay.

ALLANSTAND. Miss Helen G. Shartle.

BANKS CREEK. (Cane River P. O.) Miss Mattie P. Gray, Miss Isabel Mitchell.

BEE LOG MISSION. Rev. Frank P. Hiner.

BELL INSTITUTE. (Walnut P. O.) Miss Kate McNeill, Miss Eula Gartrell, Miss Margaret McNeill, Miss Vida Thomas, Miss Naomi Ogle, Miss Lucy Phipps, Miss Martha E. Ogle, Miss Jennie Buck, Miss Ione Buck.

BIG LAUREL. (Mark Lance Memorial.) Miss Ollie Hendricks, Miss Bessie Lee Clark.

BIG PINE. Miss Lulu G. Darby, Miss Mattie P. Darby.

BRITAIN'S COVE. (Weaverville P. O.) Miss Mina Remley.

BURNSVILLE MISSION. Rev. R. H. Taylor.

CONCORD. (Laura Sunderland Memorial.) Miss Melissa Montgomery, Miss Ninette Crawford, Miss Grace Mae Sample, Miss Mable Grisewood, Miss Alice M. Bryan, Miss Mary E. McCartney.

GAHAGAN. (Belva P. O.) Miss Isabel H. Russell, Miss Julia C. Moore.

GORMAN'S BRIDGE. Miss Mary Hull Morse.

HOPEWELL. (Walnut P. O.) Miss Agnes C. Patton.

HOT SPRINGS. (Dorland Institute.) Miss Julia E. Phillips, Miss Carrie B. Pond, Miss Jessie M. Foster, Miss Lucy M. Shafer, Miss Mary H. Baskerville, Miss Grace Clendenin, Miss Edith Houghton, Miss Anne Woodruff, Mr. G. G. McLaury, Mrs. G. G. McLaury.

JACK'S CREEK. (Day Book P. O.) Miss Mary Denlinger, Miss Frances A. Nichols.

JUPITER MISSION. Rev. Albert Reid
 JUPITER. (Alexander P. O., R. F. D. No. 2.) Miss Harriet C. Dailey.
 LITTLE PINE MISSION. (Emily McDivitt Memorial.) Rev. Hugh McCarroll.
 LITTLE PINE. (Marshall P. O., R. F. D. No. 2.) Miss Florence M. Ricketts.
 MARSHALL. Miss Elizabeth L. Penrose.
 MT. NETA. (Marshall P. O.) Miss Bertha Leonard.
 PENSACOLA. (Athlone P. O.) Miss H. Olive Hazlett, Miss Effie M. Bangle.
 REEMS CREEK MISSION. (Brankton P. O.) Rev. H. P. Saunders.
 REVERE. (Stella Jewell Memorial.) Miss Mary M. Russell, Miss Effie I. Estridge.
 RICE COVE. (Big Laurel P. O.) Miss S. S. Mathes, Miss Isabel H. Russel.
 SHELTON LAUREL. (Alleghany P. O.) Miss Frances L. Goodrich, Miss Edith B. Fish, Miss Katherine L. Smith.
 UPPER SHELTON LAUREL. (Alleghany P. O.) Miss Inez Ballard, Helen W. Bissell, M. D.
 SPILL CORN. (Big Laurel P. O.) Miss Beulah Vernon.
 WALNUT RUN. (Marshall P. O.) Miss Mabel Franklin, Miss Jennie M. Allison.
 WALNUT SPRING. (Marshall P. O.) Miss M. Ida Tipton, Miss Jessie P. Tipton.

TENNESSEE

ERWIN. (Dwight Institute.) Miss Addy B. Wyeth, Miss Antoinette L. Wintzer.

FLAG POND. Miss Mary F. Renich, Miss Ida A. Olsen.
 HUNTSVILLE. (Mossop Memorial.) Miss Lillian B. Wines, Miss Mabel L. Penn.
 JEWETT. (Grand View P. O.) Miss Ethel J. Vickery, Miss Elsie Tate.
 JUNIPER. (Sevierville P. O.) Miss M. Edna Tait, Miss Cairo M. Parker.
 OZONE. Miss Mary J. Rankin, Miss Blanche Beasley.
 ROCKY FORK. (Flag Pond P. O.) Miss Jennie Moore, Miss Nannie Runion.
 SNEEDVILLE. Mr. M. E. Testerman, Miss Anne B. Orbison, Miss Mary Maude Chrisman.
 SYCAMORE. (Sneedville P. O., R. F. D. No. 4.) Miss Sarah E. MacBride.

WEST VIRGINIA

ACME. Miss Mary E. Clingan, Miss Edwarda M. Clingan.
 BRUSH CREEK. (Cabell P. O.) Miss Eliza N. Robinson, Miss Clara E. Heminger.
 CLEAR CREEK.
 DRY CREEK. Mr. George A. Reaugh, Mrs. George A. Reaugh.
 JARROLD'S VALLEY. Miss Emma A. Jackson, Miss Minnie B. Newcomb.
 LAWSON. (Pattie C. Stockdale Memorial. Priscilla Home.) Miss Viola M. Barnes, Miss Mary E. Trotter.
 WHITE OAK. (Orange P. O.) Miss Izora B. Hall.

MISSOURI

Ozark Mountain Work
 GLADSTONE.

CHANGES IN PERSONNEL

SCHOOLS on the Mountaineer field open in August or even earlier. At this time, therefore, our Mountaineer teachers are well along in the year, and can look back upon a longer period of work than teachers among the Mexicans or the Mormons.

In Kentucky, changes in the teaching force are proportionately most numerous. At Cortland, which heads the list, we miss after eleven successive years the name of Miss Margaret J. Cort. She has found her strength unequal to further labor in this hard field, and Mr. and Mrs. A. M. Ross are seeking to carry on the work to which she has been so long devoted. Working as a young man on a farm in Scotland, Mr. Ross felt the stress of the Gospel message and came to America, where in Berea College, Kentucky, and Moody Bible Institute, Chicago, he prepared himself for special Christian work. As Sunday school missionary he was already known to the people of Cortland.

There are three new principals upon the Kentucky field. Rev. Robert N. Alter at Harlan, and Mr. Carl W. Lowry at Hyden, are new also to the Board's work, while Miss Rose McCord, principal at Mt. Vernon, is known already as principal of Marshall Academy for three years.

In North Carolina we note with thankfulness that those at the head of our boarding schools have been kept in health and strength, and are carrying on the work as of old. Another cause for gratitude is the large number of graduates from the Normal and Collegiate, who are seeking to pass on to others the training they themselves have received in all that makes for Christian womanhood. Miss Shartle at Allantand, Miss Clark at Big Laurel, Miss Crawford at Concord, Miss Moore at Gahagan,

Miss Bangle at Pensacola, Miss Estridge at Revere, Miss Smith at Shelton Laurel, are all Normal and Collegiate girls, working in North Carolina.

At Big Pine, Miss Lulu G. Darby is again with her sister, taking the place of Miss Ruth B. Smith, who has gone to Mt. Vernon. Two sisters are also at Walnut Spring, Miss Ida Tipton formerly teacher at Mt. Pleasant, and Miss Jessie, a recent volunteer.

At Marshall, Miss Penrose continues her work as kindergarten teacher, but the Marshall high school is now under the care of the Presbytery, and the other grades are taught in the public school.

Comparing the list of North Carolina missions with that of last year we find two additional names,—Gormans Bridge, where the work of former years has been resumed under the care of Miss Morse; and Pease House, an adjunct of the Home Industrial. Miss Johns writes: "The large family of little girls now happily settled in the beautiful Pease House compose a most promising school of methods, giving practice teaching to the Normal students. It affords large experience for the pupil teachers in that this number of small children creates grades sufficient in number for practical teaching. We are thankful that Miss Stephenson's forethought and the generous response to her call have made the Pease House possible."

A number of changes will be noticed in Tennessee, while in West Virginia most of the familiar names are seen in the old places.

To the list of Mountaineer Mission fields we now add another State, for, in Missouri, Bible Readers for the Ozark Mountain region will soon be chosen. The work enlarges. May our prayers and interest keep pace with it.

HERALD VOICES A HOME MISSIONARY CHRISTMAS SERVICE

For Women's Societies

By Julia H. Johnston

ALL HAIL GLAD DAY

OPENING SONG. TUNE, CHRISTMAS

(Choir)

All hail glad day of light and song,

We hear the heralds cry

"The Lord of Glory, promised long,
Has left His home on high."

O little Child in yonder stall,
Who bringeth peace on earth,
All nations at thy feet shall fall,
And hail thy lowly birth.

'Tis ours, as messengers of thine,
On earth to spread good will;
We haste, at thy command divine,
Our calling to fulfil.

PRAYER

PROMISE AND FULFILMENT

Bible Reading

PROMISE (Leader)

THE STAR. There shall come a star out of Jacob,
and a sceptre shall rise out of Israel
Numbers, 24 : 17.

FULFILMENT (All)

When they saw the star, they rejoiced with exceeding
great joy. *Matthew, 2 : 10.*

The Root and the Offspring of David, and the Bright
and Morning Star. *Revelation, 22 : 16.*

PROMISE

THE PLACE. And thou Bethlehem of Ephrathah . . .
out of thee shall he come forth unto me
that is to be ruler in Israel. *Micah,
5 : 2.*

FULFILMENT

Unto you is born this day, in the city of David, a
Saviour which is Christ the Lord. *Luke, 2 : 11.*

PROMISE

THE GIFT. Unto us a Child is born, unto us a Son
is given—and the government shall be
upon his shoulders : and his name shall
be called Wonderful, Counsellor, the
Mighty God, the Everlasting Father,
the Prince of Peace. *Isaiah, 9 : 6.*

FULFILMENT

God so loved the world that he gave his only begotten
Son, that whosoever believeth in him should not perish,
but should have everlasting life. *John, 3 : 16.*

PROMISE

THE FORE-RUNNER. Behold, I will send my messenger,
and he shall prepare the way before me,
Malachi, 3 : 1
The voice of him that crieth in the
wilderness, prepare ye the way of the
Lord. *Isaiah, 40 : 3.*

FULFILMENT

(Zacharias to John). Thou child shalt . . . go be-
fore the face of the Lord to prepare his ways . . .
The child grew . . . and was in the deserts till the
day of his showing unto Israel. *Luke, 1 : 76, 80.*

PROMISE

KINGS COMING WITH GIFTS. The Gentiles shall come to
thy light and kings to the brightness
of thy rising.—*Isaiah, 60 : 3.*

The kings of Tarshish and of the isles
shall bring presents: the kings of Sheba
shall offer gifts.—*Psalms 72 : 10.*

FULFILMENT

When Jesus was born in Bethlehem . . . there came
wise men from the east, saying, where is he that is born
King of the Jews? for we have seen his star in the east
and have come to worship him. . . . When they saw
the young Child . . . they presented unto him gifts;
gold, and frankincense and myrrh.—*Matthew 2 : 1, 2, 11.*

IN CONCERT

"FAITHFUL IS HE THAT PROMISED, WHO ALSO WILL DO IT,"

"NOT ONE THING HATH FAILED."

'TIS HOLY TIME

Recitation for Single Voice

'Tis Holy Time, and o'er the earth
Angelic tongues proclaim His birth
Who came of old to Bethlehem,
A King, without his diadem,
A helpless Babe, a little Child,
All holy, harmless, undefiled.

Again the Herald Voices ring,
"To you is born a Saviour King";
And "Peace on earth, good will toward
Re-echoes through the world again. [men,"
Behold, this one Redemption-song
Is given to the shining throng,
And now to mortal tongues 'tis given
To spread the glad good news from heaven.

The women and the children too,
Must tell the story ever new.
And hark! At this bright Christmas-tide,
Through all our country's borders wide,
Pathetic voices call and plead
For help and hope, in bitter need.

Beneath the shout of Christmas cheer,
These anguished undertones we hear;
And yet, all mingled sounds above,
Rings out the triumph-note of Love.

For Love is Victor, and shall win
The whole wide world from death and sin.
The Conqueror is that Bethlehem Child,
That in yon manger lay and smiled.
All people at His feet shall fall,
And crown our Jesus Lord of all.

THE HERALD ANGELS' SONG

Read by One Voice

There were in the same country shepherds abiding in
the field, keeping watch over their flock by night. And
lo, the angel of the Lord came upon them, and the glory
of the Lord shone round about them; and they were sore
afraid. And the angel said unto them, Fear not: for
behold I bring you good tidings of great joy which shall
be to all people. For unto you is born this day, in

the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away into heaven, the shepherds said, Let us now go even to Bethlehem, and see this thing which has come to pass. . . And they came with haste and found Mary and Joseph, and the babe lying in a manger. . . When they had seen it they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds.—*Luke 2 : 8-18.*

HARK, THE HERALD ANGELS SING

Tune: *Mendelssohn—(7s Double)*

All join in singing

Hark! the herald angels sing
Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful all ye nations rise,
Join the triumph of the skies;
With the angelic host proclaim
Christ is born in Bethlehem!

Hark! the herald angels sing
Glory to the new-born King.

—*Wesley*

Single Voice—Recitation

When they had seen it—these first missionaries,
Who went to praise and laud
The Holy Child, in Bethlehem's lowly manger,
They straight made known abroad
The tidings of great joy, which, quickly prov-
Their wondering ears had heard; [ing,
And so must we, who know the same great
Make haste to spread the word. [marvel,

TELL IT OUT—Choir

Tune: "Tell it Out" in Gospel Hymns

Tell it out to all the people that the Christ is
born,

Tell it out. Tell it out.
Let the poor and heavy-laden hail this glad-
some morn,

Tell it out. Tell it out.
He is come to bring salvation to the poor and
lost,

He has purchased our redemption at a won-
drous cost,

It is free to all the sinning and the tempest-
tossed.

Tell it out. Tell it out.

Single Voice—Recitation

This is a day of good tidings,
This is the day to proclaim
Pardon and peace to all people,
Through our Emmanuel's Name.
Woe unto us if we tarry,
Perishing multitudes wait;
Now is the day of salvation,
Haste, or it may be too late.

YE CHRISTIAN HERALDS NOW PROCLAIM

Tune: *Missionary Chant*

All sing

Ye Christian heralds now proclaim
Salvation in Emmanuel's Name;
From coast to coast the tidings bear,
And plant the Rose of Sharon there.

—*Anon*

THE VOICE OF OPPORTUNITY

To be read or recited by single voice

"Princes shall come out of Egypt. Ethiopia shall soon stretch out her hands unto God. Many people . . . say, . . . Let us go up to the mountain of the Lord . . . he will teach us of his ways. . . These—come from far; and lo, these from the north and from the west, and these from the land of Sinim. . . Behold, all these gather themselves together, and come to thee . . . Enlarge the place of thy tent, . . . lengthen thy cords, and strengthen thy stakes. The Lord hath made bare his holy arm. . . The isles shall wait upon me, and on mine arm shall they trust. They that are far off shall come and build in the temple of the Lord. . . Men shall take hold out of all languages of the nations . . . saying, . . . We will go with you, for we have heard that God is with you. Many shall run to and fro and knowledge shall be increased. I have put my words in thy mouth and have covered thee in the shadow of mine hand—Go ye, therefore. . . Who knoweth but thou art come to the kingdom for such a time as this?"

APPEALING VOICES

Introduction by the Leader

Hark to the clamorous Voices that plead,
Heralding loudly their piteous need
Over the continent, mountain and plain,
Moans inarticulate, tell of their pain;
Shall they beseech us for succor in vain?
Jesus, who came at this beautiful season,
If we refuse, we must give Thee the reason.
Teach us to listen, and help us to heed
Near and afar, the sad Voices of Need.

THE ALASKANS

First Herald

Hear the plea for help from "Farthest North."
From ice-locked bays, mighty rivers, Esqui-
maux igloos, human hearts long frozen, igno-
rant, indifferent, superstitious, but hungry, and
groping after help, the cry is heard this Christ-
mas time. From mission stations and the
workers whose superb courage and immeasur-
able self-denials shame our ease, comes the
appeal for enlargement and re-enforcements.

From that far land of long, long night,
A voice is heard. "Give us the Light."

THE INDIANS

Second Herald

The Red Man's burden should rest upon our
hearts. The voice of his need is insistent and
persistent. Broken treaties, the white man's
greed and ingratitude, the pauperizing political
machine, the system of reservations "affording
pens where three hundred thousand souls were
provided with perpetual savagery," the recent
and more reasonable legislation, the opening
opportunities, the possibilities of transforma-
tion, and the sacred obligations upon us in
connection with the aboriginal races, call upon
us to loose the bonds of these our neighbors
in the name of the Prince of Peace.

How can their pleading be denied,
Red brothers, for whom Jesus died?

THE MEXICANS

Third Herald

Blindly following blind leaders, ignorant and
often dull, with many a bright exception, cling-
ing to old superstitions and ceremonies, lagging
behind in the march of civilization in many
places, but eager to press on in others, the
strange, interesting, perplexing Mexican comes
before us, and will not away. In many a

plaza the light is beginning to shine, and the schools are radiating centers. And yet,

"More light" is still the cry,
And how shall we the claim deny,
When Jesus came from yonder sky
To give all men the light?

THE MORMONS

Fourth Herald

Does the most hideous blot upon our National escutcheon, the deepest degradation of womanhood, and the most alarming menace to Christian civilization, call for most earnest heed? Then does Mormonism exact the interest and attention of the Church of God. By all the woe and bitterness entailed upon the family by this monstrous curse, by all the blighting influence of this octopus preying upon the best and holiest, we should be moved to answer the bitter cry of need from Mormonism, and

Break, break the shackles, cruel, strong,
That hold the slaves of monstrous wrong.

THE MOUNTAINEERS

Fifth Herald

These are our "kindred according to the flesh." Through their ancestry, because of their strong and liberty-loving stock, their possibilities of character and service, their pitiful isolation, their need of emancipation through knowledge, their eager desire and intelligent reception of it, the mountaineers put all Christian women under obligation to come to their aid in answer to the appeal of their dire necessity.

Outreaching hands to us they lift,
They, too, should share the Christmas gift.

INTERLUDE

All sing

I love to tell the story
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

I love to tell the story,
For some have never heard
The message of salvation
From God's own holy word.

I love to tell the story,
'T will be my theme in glory,
To tell the old, old story,
Of Jesus and his love.

(Gospel Hymns)

—Kate Hankey

THE FREEDMAN

Sixth Herald

See the beckoning hands—dusky hands, and empty. Hear the voice from the Southland where slavery's broken shackles lie, but where the bonds of ignorance still holds the black race fast. Jesus, born to be the Great Emancipator from sin, speaks for these ebony captives. Public safety and the interests of American citizenship cry out for Christian education.

He of the manger moves our hearts
To share the gift His love imparts.

THE FOREIGNERS

Seventh Herald

What a "strife of tongues!" The remnants of Babel are cast upon our shores. Incoming millions of alien speech have yet a voice

that we can understand. It is the irresistible voice of need. And these to whom our tongue is unfamiliar can understand the language of love. In this universal speech we must respond to the polyglot appeal of tongues, and the one, strong heart-plea that knows no nationality save that of the world itself.

The heavenly joys of Christmas-tide,
With strangers here, let us divide.

OUR ISLAND POSSESSIONS

Eighth Herald

"The isles shall wait for His law"—are waiting now. What other nations will give it to them, if we do not? Which way does the line of duty lie? It is "gone out through all the earth." Men, women and children in the new possessions, providentially committed to us, struggling with fettering superstition, perplexed about new paths, groping after light, stumbling in the dark, lift imploring eyes and send entreating voices from across the seas to our favored shore. Let us not on'y "stand fast in the liberty wherewith Christ has made us free" but extend blessing and benefit to these, lately liberated from ancient rule.

The Christ of Bethlehem lead us all
To hear and heed the Island Call.

THE VOICES OF THE CHILDREN

An exercise for five children

No. 1—The children, O, the children!
We stand and plead for them.
They ought to know of Jesus,
The Babe of Bethlehem.

No. 2—Think how they often suffer
Through ignorance and sin,
How far astray they wander,
With none to bring them in.

No. 3—O hear their plaintive pleading
That we the way would show,
While Jesus bends to listen,
How can we answer "No"?

No. 4—The little red-skinned children,
The olive-skinned, and black,
Are dear to Christ the Saviour,
Although our love they lack.

No. 5—White hearts He longs to give them,
He came from Heaven for this;
But, if we fail to tell them,
The blessing they may miss.

All sing

Tune: "What a friend we have in Jesus"

"Glory, glory" sang the angels,
"Peace on earth, good will toward men,"
Still with each returning season
Rings the joyful song again.
To the Child of Bethlehem's manger,
Children's voices, too, are sweet;
Let us teach the little stranger
Jesus' praises to repeat.

THE OFFERING

Single Voice

"Freely ye have received, freely give."
"God so loved, that He gave" our Saviour.
Jesus loved, and Himself He gave,

Sparing naught of the price it cost Him,
Stooping low to uplift and save.

Long ago did the pilgrim Wise Men
Honor Christ with their priceless gifts;
One who loves must be ever giving,
Hands are "filled" which the full heart lifts.

Love, unmeasured by gold or silver,
Must be first, in the loyal heart;
But, when the treasury standeth empty,
Gold and silver must yield their part.

"Whose is the image and superscription"
Found to-day on the coins we bring?
Let us give them both now, and always,
Each in the name of Christ our King.
"Peace on earth and good will to mortals,"
Then with the angels we may sing.

THE OFFERING TAKEN (Soft music meanwhile)

JOY TO THE WORLD, THE LORD IS COME

All sing

Joy to the world, the Lord is come,
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the world, the Saviour reigns,
Let men their songs employ;
Let fields and floods, rocks, hills and plains
Repeat the sounding joy.

—Watts.

PRAYER

To be read by voices in concert, all standing,
heads bowed.

O Saviour King, Lord Jesus Christ,
The Gift of Love Divine, unpriced,
To Thee our grateful hearts we lift,
And give *ourselves*, a willing gift.
Accept the offering of each hand,
And make us loyal to our land.
Bless thou the country that we love,
Descend on us, O Heavenly Dove.
Thy messengers remember, Lord,

On them be grace Divine outpoured.
Reward the labor of their hands,
Equip them for Thy high commands.
Grant wisdom to our Rulers, Lord,
And every needed gift afford.
Make this Emmanuel's Land, we pray,
Acknowledging the Conqueror's sway.
Give "peace on earth" we plead again,
For Christ our Saviour's sake. Amen.

Close with last verse of "America"—"Our
Father's God, to Thee."

(Julia H. Johnston is the author of all unsigned
poems in this service.—Editor)

SUGGESTIONS

FOR CARRYING OUT THE SERVICE "HERALD VOICES"

Copies may be provided for all in attendance, and with the leader's careful guidance, the whole program may be followed, the choir, and those giving the single recitations, together with the children taking part, being prepared beforehand. Another way may be preferred: Let copies be provided for a limited but sufficient number to carry out the plan, all of this company joining in responsive readings, and all present joining to sing the familiar hymn-verses, led by the choir, after the pianist has struck the chord only, all rising to sing. If leader requests immediate joining with choir, upon signal to rise, no further announcement will be needful, except in the case of the lines, "Ye Christian Heralds," which should be read first, as they are adapted to the occasion by slight change in words. The impressiveness of the service will depend very largely upon its moving forward *without announcement or delay*. The recitations should be memorized if possible, being very short. Whatever is read should be given distinctly, the reader rising, especially when giving the Voices from Exceptional Populations. The leader of the meeting should have all things in charge, but should have two helpers with definite assignments. The leader should see that the choir, four voices at least, is ready, with full understanding of what is desired. One helper may see that the single recitations and those of the children are prepared, and another attend to the giving out of the several "Voices" to be read. Let all who take part at all understand that they are to join in responsive reading of Promise and Fulfilment. Those taking part may wear sprigs of holly to give a cheerful air to the occasion.

NOTES FROM YOUNG PEOPLE'S DEPARTMENT

By M. Josephine Petrie

The "Synodical Trip." It was short this year, but full of interest and no time wasted.

The Michigan Synodical meeting came first. The beloved president, Mrs. Cooper, was sorely missed, but every woman present seemed to feel a personal responsibility for making the gathering one which should tell through all the year to come. Two actions worthy of note were passed by the Executive Committee, viz.: The first vice-president shall be responsible for presenting the special Home Mission offerings to Sunday schools, and the second vice-president, for mission study—these officers to know the times and objects for gifts, and the topics and helps for study class leaders, reaching local societies through the Presbyterian vice-presidents. The second important action was the change of Constitution to admit of the election of a Synodical Secretary for the Westminster Guild. Many practical plans for the advancement of work among the organizations of women and young people were discussed, and the attendance of young people's secretaries and their loyalty to the work gave

great encouragement. Mrs. J. K. Mitchell of Detroit was unanimously elected president.

Grand Rapids was the next stop, where a splendid plan is in operation—an annual union meeting of the *Women's Missionary Societies of all the churches* of the city. This is an all-day meeting (with a box luncheon), and a most inspiring occasion. In addition to the presentation of our work by the writer, "The Christian Citizen" was the theme of a city judge, and a missionary of the Dutch Reformed Church told of his work in Japan.

In Detroit the four meetings attended were in four different departments of church work. It is interesting to note that while six or eight other young people's societies of this city have disbanded within the past year, the Westminster Leagues remain in a flourishing condition. Is Section III of the Constitution a reason?—"The Missionary work of the League shall be auxiliary to the Missionary Boards of the Presbyterian Church in the U. S. A."

Erie Presbyterian came next,—a gala occasion with flags and bunting generously distrib-

uted. This is always a well attended meeting, but a twenty-fifth anniversary is only celebrated once, and the delegates poured in and remained for two days and two nights. In this presbytery a Home and Foreign "Branch" was organized two years ago with Miss Constance Emerson as president, and Mrs. U. S. Bartz as secretary. Success has crowned their efforts to interest the young people, who, in addition to their pledges, plan to send a Christmas gift of a fine stereopticon and supply of slides to their missionary in Porto Rico. The secretary of literature gave a clever report of her work which has grown from "a news-boy's supplies to a book store. This has been made necessary because of the Mission study books. There are no shelves in the store, just samples, and orders receive prompt attention."

The Ohio Synodical came next, and we listened to a grand chorus of "advance" as the secretary reported a gain in membership in Young Women's Societies and Bands, in study classes, subscriptions to the magazines, and sales of the Prayer Calendar. A helpful plan is carried out here—that of holding district meetings immediately after the synodical, where reports of the meeting and recommendations to the local societies are presented. Here, as in Michigan, the work among foreign speaking people is demanding the immediate attention of pastors and people.

A plea was heard on the Foreign day in a letter from Mrs. Eddy of Syria. She told of the changes in Syria through emigration, how men

and women talk of Broadway and Fifth Avenue, as if intimately acquainted; how two girls had called to say good-bye as they started for Oklahoma; how so little is being done for these new neighbors when they come here, and how such work "is opposed by people who believe in Foreign Missions."

Then the West Virginia gathering. A sturdy five-year-old Synodical Society, contributing with such enthusiasm to the work in South Dakota, Porto Rico, and other fields under the Woman's Board as well as to their own needy mountain coves and foreign speaking peoples! The size of the synod admits of a roll call of local societies, and each Presbyterian president presented her own delegates. We listened with admiration as Wheeling's secretary called her long list of the various societies and bands, from memory. Mrs. Allen, Synodical president, gave an interesting account of a visit to our kindergarten work among foreigners in Chicago. Mrs. Brooks, worker among Hungarians, told of the encouragements and discouragements in the work and of one boy who has bravely faced all opposition and has now entered Maryville college.

This is but a brief review of the things heard and seen during ten days of meetings—nights and days of travel, executive meetings, "question" and "young people's hours," "conferences," etc. It meant fourteen addresses from the Board representative—but a meeting with new friends of the work and receiving new inspiration and fresh enthusiasm for service.

AIDS FOR LEADERS

PROGRAM FOR JANUARY MISSIONARY MEETINGS

(Published in advance to allow for proper preparation)

Topic—Foreigners

Keynote. Bible reading, Mark 12: 28, 34. "Love thy neighbor as thyself."

Brief Prayers:

For the missionaries mentioned for the day in our Prayer Calendar.

For the Immigrant cities. For the children of the Immigrant, that we may feel our responsibility toward them.

The Christian churches in America stand face to face with a tremendous task. It is a challenge to their faith, their devotion, their zeal. The accomplishment of it will mean not only the ascendancy of Christianity in the homeland, but also the gaining of a position of vantage for world-wide evangelization. E. E. CHIVERS, D. D.

Leader or some one selected. Brief consideration of the following points:

Effects of Immigration and our responsibility for improving conditions.

- Sunday observance.
- Disregard of law.
- Spread of socialism.
- Elements beneficial and detrimental to America.

Three ten-minute papers.

1. Foreigners in our cities.

- Where the newcomers go first.
- The Foreign quarters in great cities—Little Italy, The Ghetto, etc.

- Tenement house life.
- Sweat shop peril.

2. Foreigners in rural districts.

- Entire towns of foreigners in the West.
- Lumber and mining camps.
- Farming districts.

3. The work of our missionaries.

- Ellis Island work.
- Kindergarten work.
- Work among Italians, Bohemians, Hungarians, Magyars, Poles, Slovaks and others.

We are not all permitted to go as missionaries to our Foreign fields. In a wonderful way God has brought all nations to our very doors. What now are we going to do? Let us show by our faithful work in their behalf that we really want to save the world for Christ.

MRS. WILBUR LA ROE.

Synodical Sec. of Lit. of New Jersey.

Aids in developing program.

For references on subject of Immigration, consult Immigration—A Study Outline.

For list of books on the subject, see Bibliography published in the HOME MISSION MONTHLY Aug., '06, Jan., '07 Dec., '07.

For excellent aid in compact form, purchase "Our People of Foreign Speech," by Samuel McAnahan.

Consult former Immigration issues of the HOME MISSION MONTHLY as well as the issue for January, 1908, and the topic helps on the back of this magazine.

FOR STUDY CLASSES—THE FRONTIER

INTERDENOMINATIONAL STUDY OF HOME MISSIONS, 1908-1909. TEXT-BOOK, "THE CALL OF THE WATERS."

Topic: Chapter III.—The "Last Stand" of the Frontier.

NOTE.—Every auxiliary and every study class is to be congratulated that SHELDON JACKSON, PROSPECTOR AND PATHFINDER, named as a reference book for this section of the text-book, comes from the press this month. Price per copy, \$2.00. *In some way compass this \$2.00—five cents per member, ten cents, or twenty—send also for "Presbyterian Pioneers," price 10 cents, and take up the study of Chapter III, with all the enthusiasm it deserves from every Presbyterian woman. Give two-thirds of the session to Dr. Jackson, or better still, give to him and his work the whole of an extra session.*

THE MISSIONARY MEETING

PROGRAM (pp. 70-81)

Singing. "Hills of God, break forth in singing."

Bible Lesson. From sea to sea, and from the river to the ends of the earth (p. 70).

Prayer.

Singing. "O Word of God incarnate"

1. Map Talk.
2. Along the Oregon Trail.
3. The Latter-Day Saints.
4. To Old Santa Fé.
5. "The Forty-Niners."
6. Home Missions Beyond the Frontier.
7. The Union Pacific
8. The Schools of the Woman's Board of Home Missions.

Prayer and Offering.

Singing. "Jesus shall reign where'er the Sun,"
or "God bless our native land."
Tune "Dort."

NOTES

1. For "Map Talk" see Suggestions to Map Committee.
2. Tell of Presbyterian work along the Oregon Trail. (For route see "Bird's-eye View" in "Pioneers"—section 5.)
3. SHELDON JACKSON. Chapter IX. "Presbyterian Pioneers," Lesson VI.
4. SHELDON JACKSON. Chapter X. "Presbyterian Pioneers," p. 18.
5. SHELDON JACKSON. Chapter XI.
6. Sentence reading of pp. 73, 74.
7. See "Suggestions to Map Committee."
8. *Connect with Dr. Jackson's Work.* S. J., pp. 93-104, also, p. 107, eleventh line from bottom.—"Bird's-eye View" in "Pioneers," section 6.
9. Schools of the Woman's Board of Home Missions. S. J., chapter XII, "Presbyterian Pioneers," p. 18.

II. THE STUDY CLASS

Assignments: See also, "Pointers," p. 81; "Great Names of the Frontier," p. 82; "Significant Dates," and "Facts and Dates," p. 82.
"The Iowa Forward Movement," SHELDON JACKSON, Chap. VI.

Biographies: "PRESBYTERIAN PIONEERS," Lesson VI.

Schools of the Woman's Board of Home Missions, SHELDON JACKSON. Chaps. XII, XV. "Presbyterian Pioneers." Lesson VI.

NOTE.—The study of Chap. III may profitably be made a Map Study.—See "Suggestions to Map Committee."

Questions. (See also, pp. 81, 82.)

1. What was the "Raven Fund?" S. J., pp. 66-69, 103, 104, 284.
2. What was the extent of Dr. Jackson's parish in 1869? "Presbyterian Pioneers," p. 17.
3. Give one reason for establishment of churches beyond the frontier line? S. J., Map, p. 93.

Committee Work.

On Maps and Charts.

- a. Mount the Government Census Map for 1880 or enlarge small one from McMaster. In presenting your work call attention to and explain the advance splashes of light brown. *Notice how frequently a river is a means of progress westward.*
- b. Enlarge from SHELDON JACKSON, map opposite p. 93—showing Presbyterian frontier of 1858. Explain the broken edge of frontier line.
- c. Enlarge from same source map opposite p. 466. Locate also upon this by means of small pictures, present schools of the Woman's Board of Home Missions; failing pictures use gilt stars.
- d. With the help of the "Bird's-eye View" in "Pioneers," section 6, and "Presbyterian Pioneers," make a pictorial map, showing the extension westward of the Presbyterian Church. All materials for this map, including sheets of pictures to be cut out and pasted where needed, may be obtained from 156 Fifth Avenue, Room 713. Prices, noted elsewhere.

On Library References. See lists in text-book

On Illustrations. Make real the period under discussion by means of pictures, cut from old magazines and other sources.

KATHERINE R. CROWELL

The Home Mission study books for the coming year are on "The Frontier."... It would be hard to imagine a more interesting subject. It includes the thrilling history of the settling and subduing of our land; the marvelous story of its development and its present possessions; the prophecy of the future found in the achievements of the present; and running through all, the effort of the Church of Christ to claim in His name the swift, unfolding life of our great nation. The whole Church ought to be studying this theme the coming year. Especially there ought to be an effort to realize what the frontier of to-day is and what it needs in the way of home mission effort.—*The Home Missionary.*

SCHOLARSHIPS NEEDED

By Mrs. M. J. Gildersleeve

WHEN the crops have been gathered in, the children flock into the schools. In some fields the demand for admission is not so great as in others. This year the plea from the poorer and yet promising class of children is especially strong,

and unless individuals and societies come to their help, many of them must be sent home to drag out their days in idleness.

Indians. A general scholarship fund is especially needed in one of the schools in the Indian field. A number of children in this school

can pay part of their tuition but are not able to supply the whole amount. Shares can be taken in the scholarship fund by societies or individuals not able to pay a full scholarship. Any amount from \$10 to \$25 will be acceptable, and two letters a year will be sent to the individual or society contributing this amount. These letters will give general information about the work of the school.

Mexicans. Last January we opened the Mary E. James School at Santa Fe, N. M. It was thought by some that we would not be able to fill this school without depleting the number of pupils that formerly attended Menaul School at Albuquerque; this is not the case. Mr. Tyler, the superintendent of the school, reports that the boys are already crowding in asking for admission. The parents of the children attending the Mary E. James School are among the very poor. Even those who have sheep and produce to sell find it hard to get the money, and our superintendent writes that the problem of accepting or refusing these pupils is a difficult one for him to answer, and therefore he makes a special appeal for scholarships.

One boy, fourteen years old, who was in the school last year, was not at first promising but improved greatly during the two months he was in the school. He is now easily influenced for good or evil and if he can imbibe the Christian atmosphere of the school, it is thought that he may become a good, strong Christian boy. His father is a very hard drinker, and does not provide anything for the boy's clothing or school expenses.

Another boy was formerly at Miss Hyson's school at Ranchos de Taos. The boy's father became a Protestant after his marriage, though all his people are Roman Catholics. Because of extreme poverty the father is unable to provide for the education of his children, and therefore this little chap must depend on a scholarship to receive the desired education.

This ten-year-old boy is a bright, smart little fellow, and a faithful, earnest worker. This summer, while out on the mountains caring for the cattle—the usual work assigned these little fellows by the Mexicans—he had his Testament with him which he studied every day. There are many such cases which might be cited, but it seems as if these were sufficient to appeal to the hearts of those who are willing to give these less fortunate boys a "chance."

There are a number of girls in the Allison school who also need the support of scholarships, and the appeals to this office are often very pathetic.

Mountaineer. Bell Institute at Walnut, N. C., has a large number of pupils in the school who are practically helpless, coming from the poorest families among the mountains. With scarcely enough clothing to cover them, seldom with shoes upon their feet, they appear at the door of the school asking for admission. Some have neither father nor mother. In order to protect these children from the miserable life to which they would be subjected, our teachers out of the fullness of their hearts have admitted them to the school, trusting to the Christian women in our land to provide for them. All of

these children are promising, some more so than others. One little child especially appeals to us. She is twelve years of age. Her mother is an immoral woman and has lost all interest in the child. Worse than an orphan, this little girl is dependent upon friends to clothe her. In order that she may help pay her tuition, she spends the greater part of her time when out of the schoolroom in doing additional housework. The teachers write: "We hope to keep her during the year. It would be disastrous to send her away. We dare not send her to her mother. We must save the child, body and soul."

A child, aged eight, is another example. The mother has been deserted by her husband, and the child is in a deplorable condition, but Miss McNeill believes that if now given a home, with proper care, nourishment and the right training, she will be enabled to care for herself.

We cannot appeal too strongly at this time for help in the dire need that faces us. The burden of American childhood has been laid upon the hearts of the women of our great Presbyterian Church. We cannot ignore our responsibility, neither can we shift it upon other shoulders. Each and every one of our number is carrying a share, but is there not some one or some society who needs this special stimulus in order that more effective work may be done? Here are the little ones, boys and girls, needing just the help which is in the power of many to give, and whose future depends largely upon the influence which will be thrown around them to-day. With the motherly care and Christian training which can be afforded them in the schools, these boys and girls may be won for Christ. Who can measure the value of one soul?

FROM FIELD SECRETARIES

CALIFORNIA SYNODICAL

Miss Julia Fraser, Field Secretary for the Pacific, returned from her Alaska trip in time to take a message direct to the synodical meeting of California. She sends a line concerning the meeting, as follows:—California Synodical met in the new Pasadena church, which is a cathedral, costing over three hundred thousand dollars, and indescribably beautiful. It was a good meeting! The songs and Scripture recitations by the girls from our Spanish Mission School were delightful. Miss Merwin, who has carried on her father's work since his death, had a half dozen boys with her who served to accentuate her fine plea for a school for Spanish boys. One feature of the meeting was "The Best Thing of each Presbyterian Society told by the nine Presidents." Next year is the society's thirtieth anniversary and it is proposed to provide a Sitka building and call it the California Building.

KENTUCKY SYNODICAL

Miss Edith Hughes, Field Secretary for the Southwest, sends this message from Frankford, Ky.:—The Kentucky Synodical Society has just held its meeting here. Forty delegates and many visitors were present and the sessions were most profitable. One most inspir-

ing feature was the newly instituted Consecration Service led by Mrs. Nannie Caldwell Helm. Thank-offerings to the amount of \$160 were laid on the altar, but the offering of life and time were even greater. Two women in the prime of life, both robed in the garments of sorrow, offered themselves in full surrender to the Master, dedicating time and strength for service, without compensation, wherever the Lord might call. The influence of this solemn hour will long be felt in the lives of all present

URGENT!

Did you ever have anything on your mind, something you could not get rid of either in waking or sleeping hours until the matter was adjusted? Just now we have great need for table cloths and napkins in a number of our boarding schools and the one subject uppermost in this line at present is "table cloths and napkins, table cloths and napkins, table cloths

and napkins," and we are very anxious to have a quantity sent, not only that our minds may be relieved, but that the needs of the schools may be supplied.

In our boarding schools the children must be taught to be neat at the table and unless we have the proper equipment this is impossible. The table cloths range from three to five yards each. The need is urgent, the call is urgent, and it will necessitate the interest of many. Who will come to our aid? Are there not a number of societies who will be glad and willing to furnish one or more table cloths, or some napkins, possibly both? If we knew just the societies who could assist in this matter we would be glad to write them, but as we are not sure we appeal again to our HOME MISSION MONTHLY, knowing that this will be a medium that will speak loudly for our work. We hope to hear from many societies when they learn of this great need. Please write us now, as the matter requires haste.

RECEIPTS OF WOMAN'S BOARD

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade Brig.; Girls' Band, G.; Boys' Band, B.; other Bands by initials—as Busy Bees, B. B. Last syllable omitted when ending village, port, town, field. Emergency *

RECEIPTS FOR SEPTEMBER—Concluded.

TEXAS—Abilene: Albany 5.25; Anson 1.50; Avoca 1.75; Baird 2.50; Merkel 2.35; Sweetwater 1.75; Presbl 17.75. Austin: Austin Cumb 3.75; C 45c.; Davilla 4.40; Granger 1.40; Hutto 9; Lampasas 1st 2.85; Taylor 1st 3.95. Brownwood: Ballinger 2.50; Blanket 1; Brown 8; Goldthwaite 1; San Angelo 1st 1.50. Dallas: Athens 4.15; Dallas 2d C 12.50; Central C 4.20; Exposition 17.625; Farmers' 9.50; McKinney 13.05; Madison 1.35; Mesquite 2.25; J 3; Oak Cliff 5.40; J 1; Plano 1.50; Terrell 3; Tyler 2.10; C 4.10. Denton: Chico 1; Denton 17.45; Flower Mound 1.50; Gainesv 12; Grapevine 6; Justin 1; Lewis 2; Sunset 1.95; Whitesboro 3.45; J 1.30. Ft. Worth: Weatherford C 24.65. Paris: Bonham 3.50; Clarksv 8.50; Collinsv 1.40; Denison 1st S 5; Deport 3.55; Dial 2; Dodd City 2.05; Honey Gr 7; Ladonia 3; Lantius 1; Leonard 5; Paris 11.40; YL 3.38; SO 4.30; Pottsboro 1; Sherman 5; Whitelight 7; Wolfe City 1.20; Presbl 12. San Antonio: Ft Davis 35; S 5.50; San Antonio, Madison Sq 1.35; S 4. Waco: Corsicana 16; Dawson 3; Ennis 1; Ferris 7; Hillsboro 6; Hubbard 3.25; Italy 3; Itasca 8; Klmes 8; Mexia 8; Teahuacana 2.50; CB 5; Temple Grace 6; Waco 12; J 6; Waxahachie 13.\$465.48

UTAH—Kendall: Idaho Falls 5.50; Preston Ma 2.\$7.50

WASHINGTON—Alaska: Sale Ch 1.\$1.

WEST VIRGINIA—Parkersburg: Cairo JHilaw 5; Elizabeth 8; Parkersb 1st 30.50; Sistersv 60; WS for M 36; MC 10; Miss Russell's C 1 4.70; WHM & AC 25; Spencer 6.82; Waverly 5. Wheeling: Cameron 12; Chester 10.40; Fairview 4.25; Forks of Wheeling 25; CB 2; BSB 5; PHB 2.50; Holliday's Cove 1; Moundsv 6; Vance Mem OC 24; C 10; Wellis GT 7; W Liberty 12; W Union 5; Wheeling 1st 50.\$373.17

WISCONSIN—Chippewa: Baldwin 5; Madison 5. Milwaukee: Calv 17; Persev 1.76; Westmr 3.50; No Lake Miss Com 1; Ottawa 1; Racine 1st 35; Waukesha 8; Westmr Gd 3. Winnebago: Abbottsf 6; Kelly Ch 7.45; Marsh 10; Neenah I 10; Omro C 3; Oshkosh 1st 32; Oxford 5; Stevens Point Frame Mem 12; Stratf 1.96; Wausau 15.\$188.67

LEGACIES.

Estate Harriet O Haskell 291.34, Est Sarah Butler 27.50, Est Maria Hergunin 500. Legacy Mary Brown 464.55.\$1283.39

MISCELLANEOUS

Interest 1241.64, Mrs A I Bulker 48.75, Rent & Sales 3501.50, Board & Tuition 3790.94, Literature 290.22, CAB 200, Mrs James H Benedict 10, Mr Jas W Bell 50, Mrs Mary R Butler 50, Miss Bracken 25, Mrs Mary R Butler 300, By Mrs Baker 25c., By Mr. Olin 222.90, Mr & Mrs Edw P Childs 35; Cash 1. Miss Grace H. Dodge 100, Mrs John L Duryee 100, Mrs Sarah F Ewen 20, Mrs E D Evans 3, Miss F L Goodrich 79.17, Miss J W Goodrich 25, Miss L T Haskell 1, Mrs A M Ingersoll 11, Mrs G S Lawrence 1, Mrs R N Isham 80, Cash 200, Susie C Maxfield 10, Dr G P Reeves 24.15; Miss M V Richards 15; By Miss Edith A Sloan 290, Mr Chas C Selden 100, Mrs E J Townsend 6, Miss Abby Williams 25, Miss Henrietta H Wright 10, Mrs R K Whorton 25.\$10,600.30

Total\$28,665.33

RECEIPTS FOR FREEDMEN FOR AUGUST, SEPTEMBER AND OCTOBER, 1905.

ALABAMA—Huntsville: New Market 3.25.\$3.25

BALTIMORE—Baltimore: Frederick City 5. New Castle: Wilmington Hanover II S 10; Zion I T Bd 1.30. Washington City: Washngt 4th 2; 6th 8; Coven 10.50;\$36.80

CALIFORNIA—Benicia: Healdsb 1; Hoopa (Indian) 4; San Rafael 1; St Helena C 1. Los Angeles: Alhambra 13; Anaheim 1.25; Covina 54c; Hollyw S 2; Inglew C 3.13; La Jolla 80c; Long Beach 1st 10; C 7; Los Angeles 2d 3; Beth 5; Bethesda 5; Boyle Hgts 4; Calv 3; Chinese GSB 6.05; Highl Pk Dr Moody 5; Im 123.20; C 21.75; YL 25; Redeemer 3; I 1.25; Spanish GB 3.36; Monrovia C 2; Rivera 10; Santa Ana 43; C 3.75; Tustin 5; C 1.45; Mrs Hs Williams 20. Oakland: Berkeley 1st C 12.50; Hayward 5; San Leandro 2.50; Valona 2.50. Riverside: Beaumont S 1.80; Redlands 11; I 7; San Bernardino Spanish 5; C 2.50; J 1.90; Upland 3. Sacramento: Carson Cy C 2.50; Chico 2.50; C 2.50; Sacramento Frem Pk C 1.50; Westmr C 1.25. San Francisco: San Francisco 1st 31; Calv 17; Howard 5; Mem 3; Trinity 15. San Joaquin: Bishop 1st 1; Fowler 1st 3; Fresno 1st 6.05; Madera 1st 2; Modesto 1st 2; Woodbridge (Bethel) 1. San Jose: Gilroy 2; Los Gatos C 20; Monterey 2; Palo Alto 11.50; C 3.75; San Jose 1st C 2.50; Pri S 5; C 1.25; Santa Clara 4; Watson C 7; Wright & Skyland 3. Santa Barbara: Carpintheria 2; Morcietto C 1; Nordhoff C 1; Santa Barbara 10.\$566.53

COLORADO—Boulder: Boulder 10; Sunset C 25c. Denver: Brighton 5; Denver 1st Ave 20; Cent 20; Mt View Boulevard 2; So Broadway 10; C 2; Wray C 1.50. Gunnison: Delta 5; Gr Junction 3; C 10; Leadv 4.50. Pueblo: Canon City 1st 9; Colorado Spgs 1st 40; Boulder st 2; Lamar 3.50; Las Animas 1st 3; Rocky Ford 5; C 2.50.\$158.25

ILLINOIS—Synodical 10. Alton: Greenv 2; Hardin 2.50. Bloomington: Bement 10; Blooming 1st 30; Campaign C 5; Clinton 4; Danv 1st 20; El Paso 7; Fairb 10; Gibson Cy 10; Hoopest 6.25; Lexington 5; C 3.50; Monticello 5; Onarga 12.50; Piper Cy 1st 1; Rankin 3; Stanf C 11.50. Chicago: Chicago 3d 17; 52d Ave 5; Brookline 5; Edgewater 4; Evanston 2d 10; Joliet Cent 60; Kenw 35; Lake Forest 22.50; Oak Pk 1st 15; 2d 10; Waukegan 10. Freeport: Argyle 22; Cedarv 7; Freep 2d 5; Linn—Hebron 6; Marengo 5; Middle Cr 5; Oregon 4; Rockford Westmr 3; Savanna 4; Winnebago 6. Mattoon: Beth 10; Charleston 1st 6; Cent 10; Chrisman 10; Dalton Cy 6; Effingham 2; Fairb 10; Kansas 8; Mattoon 1st 30; B'dway 2; Moweaqua 3; Newman 4.50; Palestine 17; Pana 11; Tower Hill 1; Vandalla 3. Ottawa: Ausable Gr 4; Early 5; Elgin 2; Mendota 7; Minouk C 4; Ottawa 4; Pontiac 7; Rochelle 7; Wenona 3. Peoria: Canton 1; YV 20; Delavan 3; S 3; Dunlap 2; Elmira 14; Farmingt 5; Galois 10; C 5; Green Val 6; Knoxv 25; Bd 5; Lewist 3; Peoria 1st 13; S 10; Arcadia Ave 2; Grace 5; Westmr 5; Princev 7; Vermont 3; Washington 5. Rock River: Garden Plain C 5. Rushville: Macomb 4; Quincy 3; W Prairie 50c. Springfield: Decatur 1st 12.50; College St 5; Greenview 5; Jacksonv Portuguese 5; Lincoln 1st 9; Macon 3; Mason Cy 1; Petersb 1st 8; 2d 2; Springf 1st EJBs 8; 2nd 27.50; 3rd 5; Williamsv 4.\$566.75

INDIANA—Crawfordsville: Bethany 2; Bethel 10; Beulah 4; Clinton 2; Crawfordsv 1.5; Center AHS 12; Darlight 1; Delphi 5; Fowler 1.20; Kirklin 3; Lafayette 1st 10; Lexington 4; Thornt 6. **Fort Wayne:** Decatur C 2; Fort Wayne 1st 11; 3d 4; Westm 3; Goshen YWFM 8.25; Kendall 5.75; Lima 6; Ossian 3; Winona Fed Ch 3. **Indiana:** Bloomf 25c; Evans 1st 2; Jefferson Ave 1.15; Walnut St 11; Farmers 2; Ft Branch 1; Hicks 70c; Indiana SW 2.10; Jason 1; Oakland Cy 2.60; Royal Oak 2; TerraHaute Cent 5; Wash Ave 4.70; Vincennes 1st 6.40; Beth 1; Wash 1st 5.50. **Indianapolis:** Greencastle 3; Hopewell 7; Indianapolis 1st 46; YW 8; 2d 28; Mem 5.25; Poland 2; Spencer 4; Sutherland C 2. **Logansport:** Bethlehem 1; Brookston 1; C 3; Chalmers 2; Concord 2; Crown Point 2; Goodl 1; Hammond 4; La Porte S 3.20; Logansp Cumb 1; Meadow Lake 1.50; Michigan Cy 5; C 2.50; Mishawaka 4; Monticello 4; Remington C 1.88; Rochester 2; C 1; So Bend 1st C 20; Trinity 1.25; Westm 4; Union 2; Valparaiso 1.45. **Muncie:** Anderson 4; C 1.80; Elwood 1.45; Hartf Cy 3; Jonesboro 75c; Marion 8; Muncie 1st 6.78; C 2; Peru 10; Winchester 2. **New Albany:** Bedford 10; Corydon 3; Hanover 2; Jefferson 7; Madison 1st 2; N Albany 1st 1.65; 2d 8; Orleans 2; Pleasant Township 2; Vevay 2. **White Water:** Brookly 1; Clarks 1.25; College Corner 1.16; Connors 1st 2.50; Greensb Carson S 5.55; Kingston 2.10; S 1.50; Lawrenceeb 2.50; Liberty 3.89; N Castle C 50c; Richmond 2d 82c; Shelby 1st 19.18. **\$458.32**

IOWA—Cedar Rapids: Anamosa 2; Cedar Rapids 1st 11.25; Central Pk 3.50; Olivet 1.94; Clinton 30; Marion 15; Vinton 7.75. **Corning:** Corning 2.20; Emerson 2; Sidney 2. **Council Bluffs:** Atlantic 5; Audubon 14; Casey 2; Council Bluffs 1st 15; Griswold 3; Guthrie Centre 4; Menlo 1. **Des Moines:** Adel 1st C 1; Des Moines 6th 5; Westm 50c; Earlham C 1.30; Grimes C 2; Leon 3; Milo 3; Moulton 4.25; Osceola 2; Ridgedale 5; Russell 5; Seymour 1; C 1; Winterset 5. **Dubuque:** Coggon 2.80; Dubuque 3d 4.50; Westm 1; Farley 2.50; Hopkinton 1.45; Independence 1st 9.40; Ger 5; Jesup 2.15; C 1; Lansing 1st C 1.50; Manchester 4.45; Oelwein 5. **Pine Cr 5.54;** Unity 7.50; W Union 5. **Fort Dodge:** Boone 4; Gr Junction 5; Paton 3; Pomeroy 4; Rockwell Cy 5. **Iowa:** Fairf 2.50; Liberty C 25c; Martinsb 5; Mediapolis 3; Middlet 1; Montrose 2; Morning Sun 6; Mt Pleasant 1st 5; N London 5; Ottumwa 1st 15; E End 1; Winf C 2. **Iowa City:** Columbus June 4; Davenport 1st C 50c; 2d 4; Iowa Cy 5; Keota 50c; C 1; Le Claire 4; Malcom 2; C 50c.; Montezuma 4; Muscatine 4; C 2; Nolo C 40c; Scott 2; C 2; Sigourney 4; Summit C 1; Titon 7; Unity C 1; Washington 1; W Liberty 6.85; C 1; Williamsburg 4; Wilton S. **Sioux City:** Battle Creek 5; Cherokee C 2; Early 1; Hawarden 2; Inwood 3.50; Ireton C 1; Manilla 2.50; Meriden 2; C 50c; Odebolt 1; C 5; Paulina 6; Pilgrim 4.50; Sac City 10; Schaller 1; Sioux City 1st 2.25; C 1; 2d 4; Mornings C 1; Storm Lake 8; Un Township 6.25; Wall L 2. **Waterloo:** Ackley 9; Clarks 2; Conrad 1.60; Greene 2.50; Grundy Cent 10; Marshall 7; Nevada 5; State Centre 15; Unity 2. **\$483.78**

KANSAS—Emporia: Derby 1; Wichita 1st 3. **Highland:** Bailey 1.70; Bern 95c; Effingham 1.90; Hiawatha 1.60; Holton 3.30; Marysv 1. **Larned:** Halstead 2.50; Hutchinson 3; SL 25; Lakin 25c; McPherson 1; Medicine Lodge 2. **Neosho:** Cherryvale 1; Garnett C 4; Humbolt 2.25; McCune 2; Ottawa 2; Parsons 1; Waverly 10; Yates Centre 1. **Osborne:** Hays 5; Phillips MC 1; Wakeney C 3. **Solomon:** Abilene 10; C 5; Beloit C 5; Heringf 3; Kipp 3; Minneapolis 1; Mt Pleasant 5; Salina 40; Webber C 10. **Topeka:** Baldwin 5; Topeka 3d 3; Vini 2. **\$172.45**

KENTUCKY—Transylvania: Lebanon 3. **\$3.00**
MICHIGAN—Detroit: Detroit 1st 20; 2d Av 2.50; Forest Ave WU 7.50; Fort St WL 6.25; Meml 2; Westm 15; Howell 4; Milford 5; Pontiac 2; YW 5.78; Wyandotte C 1. **Flint:** Marlette 1st 5. **Grand Rapids:** Big Rapids 1; Gr Haven 2; Gr Rapids 1st 18; C 2.50; 3d 2; Imm 2; C 1.50; Westm 7; C 3; Hesperia 1; Ionia 4; Ludington C 3; Montague 1; Spring Lake 50c. **Kalamazoo:** Kalamazoo 1st 7; Plainfield C 5; Richl 1; Three Rivers 4. **Lake Superior:** Calumet 10; Marquette 15; Menominee MB 3; Sault Ste Marie MB 1.50. **Lansing:** Albion 5.75; Battle Cr 3; Brooklyn 7; Concord 4; Hastings 1; Jackson 10; Lansing 1st 3.25; Franklin Ave 3; Marshall 5; Mason 5.50. **Petoskey:** Boyne 3; Cadillac 7; E Jordan 4; Greenw 2; Harbor Spgs 8; Petoskey 10; Traverse Cy 2. **Saginaw:** Saginaw Warren Ave 10; Washington Ave 4. **\$265.53**

MINNESOTA—Adams: Blackduck 3.16; Crookst 3.27; Euclid 1.25. **Duluth:** Carlton 1.50; Duluth 1st 8; Lakeside 5.10; O 7.50; Two Harbors 6.65; T. O. from a member 5. **Mankato:** Morgan 4.80; Pilot Gr 4; Clayton 2; Winnebago 10; Worthington Westm 11.92. **Minneapolis:** Minneapolis 1st 25; WG 2.50; MG 7; Andrew 12.50; Bethlehem 11.19; House of Faith 4.35; Oliver 5; S 5.86; Shiloh 5; Stewart Meml MCM S 1.50; St Cloud; Litchfield 16.67. **St Paul:** Arlington Hills 3.75; Farmington 75c; Hastings 5.50; Red Wing 25.47; So St Paul 3; Stillwater 7.55; St Croix Falls 4; St Paul 1st 15; Bethlehem Ger 3; Central 23.20; Dayton Ave 34; Goodrich Ave 1.50; House of Hope 30; Knox 1.50; Macalester 3; Merriam Pk 6.50; Westm 3; St Paul Pk 1.50; White Bear 6.50. **\$349.44**

MISSOURI—Carthage: Carthage 1st 7.52; Main St 1; C 1; YW 1; Grace 1; Golden City 1; C 1; Joplin 1st 3.75; Beth 1; Monett 1; Mt Vernon 6; Ozark 5.50; Sarcoid 1; Kansas City: Drexel Sharon 2; Greeny 56c; Independence 1st 2.90; Parky 9.05. **Kirkville:** Ewing NIMS 2.25; Hannibal 3.50; La Grange 1; LCMS 1; Memphis 2.15; Revere 1.50; Shelby 1; Trenton HAMS 4.75. **M'Gee:** Chillicothe 1.55; C 85c; Hamilton 3.60; C 40c; R or S Bd 50c; Macon 10; Moberly 6.25; New Cambria 1.04. **Ozark:** Ozark 2d 1.10. **Saint Joseph:** Cameron 1.35; Hopkins 1; King Cy 2; Maitland 2; Mound Cy 1.40; N Point 1; St Joseph Cumb 1.25; Green Val 50c; Hope 1; Oak Gr 1.50; Third st 2; WAB 3; Westm 3; Tarkio 10. **Saint Louis:** St Louis 1st GC 2; Coven 1.25; C 1.25; Kings Highway 6.25; Lafayette Pk 3.50; Tyler P15 5; C 2; West 11.25. **Salt River:** Antioch 1; Bowling Gr 2; Buffalo 5; Louisiana 50c; Mt Air 1.45; Providence 25c. **Sedalia:** Osceola 2. **\$162.48**

MONTANA: Butte: Anaconda 2.65; Butte 1st 4; Missoula 3.70. **Great Falls:** Gr Falls 4.70. **Helena:** Bozeman 1st 2.20; Helena 1st 1.35. **\$18.60**

NEBRASKA—Box Butte: Alliance 2; Mitchell 50c; Rushville C 2.50; Scots Bluff 3; C 2; Valentine 2; C 1. **Hastings:** Aurora 4.15; C 2; Beaver Cy 1; Hastings 1st 6; Holdrege 3.50; C 1; Lebanon C 1; Mindon 2; Nelson 10; C 6; Ong C 2; Superior 1; C 1; Wilsonv 1. **Kearney:** Central Cy 6; C 1; Gr Island C 1; Kearney 6; Lexington 2; No Platte 10; St Edwards 3; C 1. **Nebraska City:** Adams 2.02; C 1; Alexandria 1.20; Auburn 2.20; Beatrice 15.60; Blue Spgs 2; C 1; Diller 3.40; C 1; Dunbar 1.60; Fairb 1.60; Falls Cy 80c; C 2.50; Gresham 2.20; C 50c; Hebron C 2; Humboldt 85c; Lincoln 1st 20.57; 2d 5; Westm 2; Palmyra 2.60; Pawnee 8; C 3; Plattsmouth 1st 2; Tamora 66c; C 35c; Tecumseh 3; York 2.13. **Niobrara:** Coleridge 2.80; Emerson 2.50; C 70c; Hartington 9.20; C 1.50; Laurel 7.40; Lynch C 50c; Niobrara C 60c; O'Neill 1.25; Pender 5.85; C 1.50; Ponca 2.75; C 1.25; Randolph 4.20; Wakef 7.50; Wayne 9; Winnebago C 1. **Omaha:** Bancroft C 2; Benson 40c; Colon 5; Craig 3.80; Florence 1.58; Marietta 2; Omaha 1st 17.63; C 7.50; 2d 2; C 3.68; 3d 1.20; Castellar St 4; Clifton Hill 1.46; Dundee 3.28; Knox 12.40; Lowe Ave 6; C 2; No 15; Westm 13; YW 1.20; Osceola 4; Schuyler 4.50; C 10.55; So Omaha 6.40; Valley 1.20; Waterloo 2. **\$368.80**

NEW JERSEY—Elizabeth: Elizabeth 1st S 5.75; Westm 70; Pluckamin 3.15. **Jersey City:** Leonia 2. **Monmouth:** Asburg Pk 1st 2.62. **Morris and Orange:** E Orange 1st 25. **Newton:** Hackettst 15. **\$123.52**

NEW YORK—Albany: Albany 3d 4; State St 8; W End 11; Amsterdam 2d 3; Ballston Cent 8; Spa 5; Corinth 1.50; Galway 1; Gloversv 2.50; Kingsboro Ave 1; Jefferson 1; Jermam Mem 12; Johnst 1.50; Luzerne 50c; N Scotland 1; Rensselaer 2.50; Saratoga Spgs 1st 6; 2d 2; Schenectady 1st 4; State St 2; Voorheesv 1. **Binghamton:** Binghamt 1st 10; No 10; Cortl HMC&A 25. **Boston:** Bost 1st 4; Lowell 1st 5; Newp 1st 5; Provid 1st 5; Quincy 1st 5; Somerv 5. **Brooklyn:** Brooklyn Duryea 15; S 27.41; Lafayette Ave 41.11; CRA 50; So 3d St 15.78; YLMC 15.34. **Buffalo:** Buffalo Cent 50; North 14; Silver Cr 4; Spring 15; Westf 90; Presbl 5. **Cayuga:** Auburn Calv 3.15; Aurora 10; Dryden 5; Ithaca QEC 3.25; Sennett 2.50. **Chemung:** Elmira 1st 7; Franklin St 2; Lake St 10; IG 20; No 4; So 5; Horseheads 3; Sugar Hill 2.50; Watkins 5. **Columbia:** Hudson LUL 5; UB 5. **Genesee:** Batavia 10; Bergen 5; Corfu 3; E Pembroke 2; No Bergen 3; Stone 5; Wyoming 1. **Geneva:** Dresden 4; Geneva 1st S 59; No 16; Oak's Corners 9; Presbl 5. **Hudson:** Hopewell 2; Middlet 1st 28; Westm 2; Monroe S 7; Ridgbe S 15; C 2.50; Stony Pt 2. **Long Island:** Amagansett 5; Bridgehampton 25; Cutchogue Bd 3; Easthampt 2; C 7; E Moriches 5; Franklinv 6; C 2.87; Mattituck 10; Middletown 5.43; C 4; Pt Jefferson 5; Shelter Island 38; Southampton 45; So Haven 5; Springs C 50c; Westhampton 2; Stony Br C 2; Yaphank 4. **Lyons:** Clyde 5; Fairv 5; Palmyra 15; Wolcott 40; Presbl 5. **Nassau:** Babylon 2.50; Huntington Cent 19; Islip 3; Oyster Bay 11; Smitht 8. **New York:** New York St Nicholas Ave 20; Stapleton Edgewater 1st S 20. **Niagara:** Niagara Falls 1st 10; No Tonawanda 3d 5. **North River:** Cold Spg 10; High Falls 25; Newb Calv 6; Union 5; New Hamh 2.35. **Otsego:** Stamf 18; Rochester: Dansv 12.50; Genesee SYSG 25; Honeoye Falls 1.50; Mendon 5; Moscow 6; Pittsf 18; Rochester Cent 45; Pri Dept S 5.50; Trinity 2. **St Lawrence:** Canton 2; Cape Vincent 2; Chaumont 5; Gouverneur 23; Hammond 4; Potsdam 4; Rossie 4; Wanakena C 5; Waddingt Scotch 30; Watert 1st Pri S 15; Faith Pri S 5; Hope 2; C 89c; Presbl 10. **Steuben:** Andover 2; Arkp 5; Avoca 4; Canasgera 15; Canistot 20; Corning 5. **Syracuse:** Canastota 28c; Skanaeteles 9.50; E Genesee 20. **Troy:** Salem 15; Troy Liberty St 2; Westm S 15. **Utica:** Holland Pat 10; Ilion 5; Rome 30; Sauquoit 10; Utica 1st 15; GG 5; PDGB 5; Olivet Mrs P's Cl 5; Verona 3; W Camden C 5; Whitesboro 5. **Westchester:** Croton Falls 1.50; Harrison 5; Hartf 5; Mt Vernon 1st 12.25; New Rochelle 5; No Ave 6.25; Patterson 5; Peekskill 1st S 45; 1st & 2d 15; Pelham Manor 5; Rye 15; Scarborough 40; So Salem F CS 2; White Plains 10. **\$1,796.86**

NORTH DAKOTA—Oakes: Crete 1; Edgeley 3; Enderlin 50c; La Moure 4; Lisbon 2; Monango 1.15; Oakes 2.20; Pleasant Val 24c; Pembina: Tyner 8.75; ...\$22.84
OHIO—Synodical 5. Bellefontaine: Forest 2; Kenton 20; W Liberty 1. Cincinnati: Cincinnati 5th 1; Walnut Hills 1st 40; Westw 1.25; College Hill 9.50; Delhi 3.25; Glendale 1.55; Lebanon 3; Madison 1; N Richmond 2.25; Norw YP 2; Reading and Lock 1.25; S 5; Sharon 1.25; Wyoming 7.75; YL Aux No 2 5.50. Cleveland: Clevel Blvd 4; Calv 50; Case Ave 4.0; Euclid Ave 10; S 14; No 10; Old Stone 2; Woodl Av 25; So Lorain 5. Columbus: Columbus Cent 8; Lancaster 15; Laurel 2; Westerv 2. Dayton: Bradt 1; Covington 2; Eaton 7.50; Fletcher 2; Hamilton Westmr 4; Middlet 7; Springf 1st 35; 2d 10; MSC 12.25; Troy 2; Xenia 15. Huron: Clyde 2; Fostoria 7; Fremont 21; Huron 7; McUTCheon 2; Milan 2; Monroe 6; Olena 3; Peru 2. Lima: Findlay 1st 16; Lima Market St 10. Mahoning: Canfi 12; Canton 1st C 13.67; J 1.47; E Palestine 20; Kinsman 8; Lisbon 5.50; S 10; Lowell 3; Sebring C 5; Warren 35; Youngstown 1st 1st Aux 7; Meml 25; Westmr 20. Maumee: Bryan 8.98; Napoleon 7; Perys KMB 2; Pleas Ridge 3; Toledo 3d 5; Rosew 5; W Bethesda 2; W Unity 2. Portsmouth: Mt Leigh 2; Ripley 1. St Clairsville: Bannock 5; Barnes 5; Bellaire 1st 5; Cadiz 2; Cambridge 1; Cumberl 1; Kirkw 19; Rock Hill 7; St Clair 5; RAB 5; Mrs A Neff 5; Presbl 5.40. Steubenville: Island Cr 7; Monroe 8; N Harrisb 4.25; N Philadelphia 3; Ulrich 5; Wells 1st 1. MSC 5. Wooster: Hopew 15; Wayne 4. Wooster 1st 15; 2d Aux 10; Westm 23.90. Zanesville: Adams Mills 15; Browns 5; Coshoct 1.50; Dresden 19.35; Frazersb 6; Granv 6.60; C 5; Hancock 8; Newark 1st 3.36; BBB 5; 2d 10; Pataskala 3; C 4; Zanesv 1st Hm Kellogg 2.\$965.63
OKLAHOMA—Cimarron: Alva 6. Oklahoma: Oklahoma Cy 1st 8.\$14.00
OREGON—Grande Ronde: Baker Cy 1.90; La Grande 2.11; Union 1.15. Pendleton: Monument 25c; C 30c; Pendleton 1.50. Portland: Astoria 1st 5; Oregon Cy 1; Portl 1st 16.70; YW 2.50; C 2.75; 3d 2; 4th 1; C 2.80; Calv 2; Hawthorne Ave 3.75; Mt Tabor 1; Westm 2. Southern Oregon: Ashl 1st 1; Grant's Pass 90c; Medf 1st 2. Willamette: Albany 1st B&G Cl 1.50; C 50c; Browns 50c; C 1.25; J 58c; Corvallis 2.50; Eugene 2; Lebanon 4.40; McMinn 1; Salem 3.12.\$70.96
PENNSYLVANIA—Blairsville: Armagh LA 5; Beulah 5; C 5; Braddock 1st 2.13; Calv 4; Derry 1; Johnst 1st 10; IWTB 2; Ligonier 4.50; N Alexandria 16; Parnassus C 2.50; Windber 2. Butler: Butler 1st 16; Clinton 5; Conc C 5; Evans Cy 3; Gr Cy 9; No Liberty 4; No Wash 3.25; Scruburg 3; Slippery Rock 10.25; W Sunbury 5; Zellenople 5. Carlisle: Big Spg 2; Bloomf 9; YLB 5; Carlisle 1st 4.25; 2d 41; PS 3; S 4; Chambersb Falling Spg 5; S 10.50; Hope 3; Greencastle 8; C 4; YPB 1; Harrisb Coven 8.5; Mark Sq 2.70; JAWB 5; PM 2.28; Miss C Weiss 25; J 5; SG 10; S 7.51; C 6; WE 9.02; S 16.34; BOT 3; Oliv 8.5; Pine St 125; MGH Nexus 25; JS 5; Lebanon 4th Street 6; C 4; Christ S 25; Lower Marsh Creek 3; S 2; Mercersburg 1; S 5.34; Middletown 5; Monaghan 3; New Bloomfield C 1; Newp 2; Bd 1; Paxton YP 12.50; Shippensb 11; Silver Spring 5; Steelt 1st 2.65. Chester: Fagg's Manor 2.50; Honey Br 2; Kennett Sq 3; Landsowne 1st S 5; Ridley Park DDB 5; Westm 5. Clarion: Beechw 25; Greenv 4.50; Penfr 9; Pisgah 30; Presbl 50. Erie: Cochranton 7; Meadv 1st C 5; Miss I H Branley 2; Warren 2d Aux 92.20. Huntingdon: Alexandria S 6; Altoona 1st S 5; YL 25; 2d 11; P 5; 3d 5; Bald Eagle Pt Matila Ch & Aux 3; Bellefonte 10; Cent Hall 1; Clearf 1st 25; KD 20; Curwenv 4; Hollidaysb 5; Huntingdon 1st 6; YL 7; Juniata J 4; Lick Run 1; Logan's Val J 10; Osceola Mills 3; Phillips 5; Saxton MS 2; Schellsb 5; Singing Val 1; GB 3; C 1; State College 5; Tyrone 1st YL 5; Up Tuscarora Mrs Book 5; Williamsb 2; Kittanning: Elder's Ridge 15; Freep 15; Indiana 5; C 3.75; Plumv 5; Rockbr 5; Rural Val 10. Lackawanna: Kingst TBC 5; Montrose 12.50; Towanda 15; Troy 12.50; Wilkesbarre Mem 12.50. Lehigh: Allent 5; Easton 1st 50; College Hill 10. Northumberland: Berwick YW 2; Chillisqueque 1; Jersey Shore 5; Lewisb YW 30; WA 20; No Bend 1; Renovo 5. Philadelphia: Phila Cent No Broad C 25; Woodl 22.50. Phila—North: Abingt 10; Mrs J M Colton 60; Ashbourne 5; Eddington 5; Edge Hill Carmel 4; Mechanicsh 3; Morrisv 3; Newt 5; Phila Frankt Hermon 25; Holmesb 85c; Levering 1.25; Mt Airy 10; Redeemer 9; Wissahickon 15; Reading 1st J 45. Pittsburg: Allegheny 1t Ger YL 5; Ben Avon 15; Brighton Rd J 10; McClure Ave 34.30; Manchester 2; Watson Mem 12; Westm 1.26; Aspinwall 10; Avalon S 5; Beaver 25; Bethany 25; Canonsb 1st 10; Charleroi Washingt Ave 5; Cheswick 8; Coraopolis 40; Crafton 1st 15.67; Hawthorne Ave 66c; Edgew 50; Hoboken 2; Ingram 14.30; McDonald 18; WW 6; Millv 15; Monongahela 12; Oakd 17.55; FNMB 40; Pittsb 43d St 10; Bellef 34c; Cent YL 4; E End 4.30; E Liberty 50; Highl 7.50; Mt Washington 5; Pt Breeze 5; Sewickley 1.67; Swissvale 21; Tarentum 1st 1.17; Val Imperial 1; Wilkinsb 1st 13; 2d 24.84; S 7.58; Miss Morton 5. Redstone: Browns 1st 10; Dunlap's Cr 10; Little Redstone 3; McKeesp 1st 25; N Providence 3; N Salem 1st 4; Scottdale MC 5; Unionst 1st MB 30; 2d S 10. Shenan-

go: New Castle 1st 1. Washington: Burgettst 1st 9; GCB 2.50; Westm 20; E Buffalo YL Br 7.50; Mill Cr 20; Mt Pleasant 16; Mt Prospect 3; Unity 8; Up Buffalo MSD 5; Up Ten-Mile 4; Washint 1st 40; 2d 5; 3d 25; 4th 5; Cent 2; W Alexander 25. Westminster: Chestnut Level 1.\$2,418.20

SOUTH DAKOTA—Aberdeen: Aberdeen 15; Bemis 3; Britton 7; Groton 16; Pierpont 4. Central Dakota: Brookings 8; Mandrean 2d 5.80; Hitchcock 50c; Volga LA 15 50c; Wessington 2.95; Wolsley 4.80.\$87.55
TENNESSEE—Chattanooga: Chattanooga 2d 8.15; YL 4.40. Columbia-A: Cane Cr 1. French Broad: Burnsv 2.66; Couper Meml 3; Jacks Cr 1. Union: Ft Sanders 1; Hebron 1; Hopew 1.55; Knoxville 2d 4; 4th 3; 5th 1.20; N Market 1; N Providence 5; Rockf 1; Shannond 6; Bd 50c; So Knoxville 1; St Paul's 70c.\$47.16

TEXAS—San Antonio: Ft Davis 15.\$15.00
UTAH—Boise: Boise 1st 6.15; S 25; 2d 75c; Caldwell 3.75; Nampa 1; Parma 6.40. Kendall: Idaho Falls 3; Montpelier 8.4; Pocatello 8.1; Soda Springs 8.5c.\$61.90

WASHINGTON—Alaska: Sitka White 1.75; ICS 1.25. Bellingham: Anacortes Westm 1.25; Bellingh 75c; Fairhaven 1st 2; C 50c; Sedro-Wooley 1. Central Wash'tn: Clealum 50c; Ellensb 1st 5; C 2.50; Granger 25c; Kennewick 65c; C 50c; Liberty 50c; Naches 1.25; Sunnyside 2. Olympia: Aberdeen 1st 2.50; Centralia 1st 3; Chehalis 1; Olympia 1st 2.45; Puyallup 1st 75c; Tacoma 1st 5; Bethany 2; Innm 2.50; Westm 41c. Puget Sound: Auburn 2.50; Ballard 1st 1.50; C 40c; Brighton 60c; Everett 2.50; Kent Ch 75c; Neah Bay Miss 1.50; P. Blakeley 75c; Pt Townsend 2; Seattle 1st 25; Calv 1; Cherry St 1.45; University 1; Westm 12; J Dept S 40. Spokane: Spokane 4th 50c; 5th 50c; Bethel 1; Bd 1; Centenary 2; C 2; Lidgerv 1. Walla Walla: Carf 2; Kamiah 1st (Ind.) 2; Moscow 5; Walla Walla 2.75; Wenatchee: Wenatchee 1.54.\$155.50
WEST VIRGINIA—Synodical 3.85. Wheeling: Fairv 4.25; Vance Mem OC 2.50; W Liberty 4; Wheeling 1st 12.\$26.60

WISCONSIN—Chippewa: Hudson 4; Superior 1st 5. Madison: Kilbourn 1; Madison 5; Portage 5.03; Prairie du Sac 5. Milwaukee: Beaver Dam 1st 1; O 1; Manitowoc 1; Milwaukee Perserverance 88c; C 5; Westm 2; Ottawa 1; Waukesha 4. Winnebago: Marshf 1st 6; Oshkosh 1st 10; Oxford 1st 1.\$57.91

MISCELLANEOUS.

Cash per Miss M C Jackson 3.50; Mrs N K Harrington 1; Miss M E De Voe 10; Mrs C E Skinner 5; Miss I P Tutton 10; Mrs F S Giddings 25; Mrs M M D Lawrence 1; Mrs M S Connely 1.10.\$56.60
 Total\$9,794.21

RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS FOR OCTOBER, 1908.

ALABAMA—Birmingham: Birmingham 4.30; YL 15.45; Eley 1.90; Gadsden 10c. Florida: Santa Gorda 5. Huntsville: Athens W Cir 4.25; Ewing 1.20; Huntsv 2.95; N Decatur Westmr 1.60; N Market 5; Sheff 1.80.\$44.35

ARKANSAS—Arkansas: Benton 10; Cane Hill 5.50; C 5; Crozier 60c; Dowell's Chapel 1.25; Fayettev 6.25; Harrison 2.10; Prairie Gr No 1 2.30; Rogers 2.75; J 90c; Siloam Spgs 3; C 2. Burrow: Brinkley 1. Fort Smith: Boonev 1.10; Clarksv 2.25; Ft Smith C 1; Lamar 90c; C 3.50; Ozark 5; Van Buren 2.25. Little Rock: Benton 3; Cabot 75c; Lit Rock 1.75; Russellv 4.65. Mound Prairie: Hope Mrs. Dinwiddie 9.\$77.25

ATLANTIC—McClelland: Slighs S 1.25.\$1.25

BALTIMORE—Synl 20. Baltimore: Balti 2d AB Bd 4; Bdway 1; * 1; Brown Mem Ch 110; Coven 6; * 1; Faith 3; Lafayette Sq 14; C 5; Rideley St 6; * 1; Waverly WL 5; Beth 6; * 1; Church 15; * 1; Deer Cr 4; * 1; Emmitts 11; * 1; Frederick 3; Gowanst 11; Harve de Gr 6; * 1; Highl 2; * 1; Mt Paran 5; N Winsr 4; * 1; Relay 4; * 1; Sparrow's Pt 1; * 1; Taneyt 5. Washington City: Arlington O Bd 1; Ballston 5.50; C 1; Berwyn 4; C 8; Clifton 4.15; Bd 1; Falls Ch 17.20; WHO Cl 2; Hyattsv 15; YP 15; Lewinsv 2; S 2; Manassas 24; C 1.50; J 50c; Neelsv 16; Riverd 4; C 4.75; C Bd 4; Takoma Pk 21; Vienna 1; C 1; Warner Meml 8; Wash 1st 30.50; C 6; 4th 59; SMB 24; 6th 27; * 1; C G 19; 15th St 5; Coven 77; C 15; Eastern 10.77; CG 10; M Cir 6.25; Eckingt 15.50; S 8; C 2; Faith C 2; Garden Meml 5.60; GS Bd 2; Gunton Tem Meml 17.05; C 3; Gurley Meml 5; * 1; C 3; Metropolitan 45; M Bd 12.50; J 10; N Y Ave 120; Wed Soc 29; C 9; YW 5; GG 5; Bd 2; Chris Cl 7; Northm 7; C 2.50; SMB 2.50; Wash Hgts 8; C 5; Western 29; C 7.35; Westm 5; C 9; West St 37; C 18.75; Sub to CES 4.70.\$1,171.57

CALIFORNIA—San Francisco: San Francisco Holly Pk 10; Howard C 3.75; San Joaquin: Bishop 2.70; Clovis 4.20; Dinuba 2.50; Fowler S 12.50; C 5; Fresno 20; Fresno CP 1; Hanf 5.70; Lemore 2.80; Madera 5; Modesto 6.25; Orosi 2.50; Newman 3.07; Selma Bd 2.05; Visalia 5.55; Woodbr 3. San Jose: Gilroy 1.30; Greenf 2.40; Hollister 1.50; Monterey 2; Mountain View 7.65; Palo Alto C 3.75; San Jose 1st 11.75; I C 2.50; 2d 6; San Martin 1.05; Santa Clara 9.20; Santa Cruz 15; C 10; Watsonv 6; C 2.50; Wright & Skyl 2.\$182.17
CANADIAN—Kiamichi: Beaver Dam Ch 1.\$1.00
COLORADO—Boulder: Boulder 45; * 1; Brush 10; * 1;

Fossil Cr 6; Greeley 15; La Salle 19; C 6; Longmont 15; Lovell 11; * 1; Sunset C 25c; Valmont 2. Denver: Denver Highland Pk 8; Mt View Blvd 6; So Bdway 12; York St 8.50; J 1; Wray C 3; 1st Dist 2.20; 3rd Dist 2.40. Gunnison: Delta 23; Gr Junct 6.50; Leadv 6. Pueblo: Cañon Cy 25; S 5; C 10; Colo Spgs 1st 35; C 15; 24.5; Imm 6; Boulder St 6; J 2; Cripple Cr 1st 35; Durango S 10; Florence 9.78; Lamar 8.50; Las Animas 3; Monte Vista 17; Pueblo 1st 12.50; El Bethel 2; Mesa 15; Rocky Ford 6; C 5; Trinidad 6.50. \$420.33

ILLINOIS—Synl 10. Bloomington: Allerton 3; Bement 15.80; * 1; Bloomington 1st 7; 2nd 100; C 13; Clinton 5; Danv 8; El Paso 6; Fairb 5; Gibson Cy 37; Hoopes 2.75; Onarga 23.75; Rankin 3; Ridgeman 2.90; Rossy 6; Star Ford 18; Tolono 10.25; Urbana 10; Watseka C 5. Chicago: Arlington Hgts 2.55; Chicago 1st S 25; 2d 60; 3d 84; Cl C 9.85; 4th C 5; 7th 6; 41st St 10; 52d Ave 3; Austin 13.35; J 10; Beth 3; A Saunders 4; S Sow. 10; Brookline 2.50; Calv 4; Cent Pk 20; Christ 7.50; Covenant GF Cb 12.50; Edgewater 8; Endeavor 5; Englew Boys CM 5; Erie C 10; Hyde 100; BB 25; Kenw Evangel 30; Lakev J B 7; Olivet 6; Ravensw 5; So Chicago 3; So Pk 9; Du Page 10; Evanston 2d 4; Homew 3; Joliet Cent 20; S 6.82; L Forest 35; Manteno 10; Bd 5; Mayv 5; Oak Pk 1st 25; Pri S 15; LLB 6.91; Riv Forest 12; So Waukegan 2; Waukegan 22; Tuition 18.92. Ewing: Bridgep 3; Du Quoin 4; Eufr 4; J 2; Fairf 4; Flora 4; Mt Vernon 8.25; Olney 3; Salem L Sr Soc 3.50; Dremam Soc 1. Mattoon: Arcola 5.50; Beth 10; * 1; Charlest 84; * 1; Fairh 23; * 1; Mattoon 30; Moweaqua 3; Palestine 17; * 1; Pana 50; * 1; Paris 5; Toledo 2; Tower Hill 2; Vandalla 5. Springfield: Buffalo Hart 13; Decatur 1st 56.25; College St 2.50; Westm 18.75; Cumberland 12; Greenview 4; Jackson Portuguese 7; Westm 20. Lincoln 1st 32; Mason Cy 4.50; No Fork Ck 3.50; Pawnee 2; Petersb 1st 8; Springf 1st 14; C 8; 2nd S 18.75; 3rd 5; Sweetwater 3.50; Williamsv 4; Presbl 10. \$1,472.58

INDIANA—Synl 10. Indianapolis: Bethany (Whitel) 9.40; Bloomington 5.73; S 35; Brazil 53; Clayt 7; Columb 11.60; Franklin C 2.50; Greenw 2.88; Hopew S 12.50; C 15; Indianapolis 1st 20; 2d 37; N Bd 15; 4th 10.50; 6th 4; B Washing St 5; C 6; Meml 35; C 12.50; Tabernacle 33.80; W Wash St 3; Bible Cl 12.50; N Winchester 1.45; Poland 1.75; Southp 10; Sutherl C 3. Logansport: Bethel 4.50; Bethlehem 1.50; Bourbon 90c; Brookst 4; C 3.50; Chalmers 3; Concord 2; Crown Pt 4; IC 1; Goodl 1; Hammond 3; La Porte 10; Logansp 1st 9; Cp 1; Meadow L 1.50; Michigan Cy 8.75; C 2.50; J 5; Mishawaka 2; Monticello 11.70; Plymouth 1.90; Remington 2.98; C 1.87; Rochester 3.90; C 1; So Bend 1st 15; Trinity 2; Union 2; Valparaiso 1.45; Westm 5; Bd 50c. White Water: Aurora 4; Brookv 1.50; Clarksb 5.80; College Corner 12.64; J 2.65; Connersv 1st 27.25; Greensb 52; Harmony 11.30; Kings 23.75; C 5; C 3; Knight 1.45; Lawrence Ceb 2.50; Liberty 8.10; New Castle 2; C 3; Providence 11; Richmond 1st 14.65; 2d 1. Rushv 13; Shelbyv 1st 41.82; E Van P Soc 2; Union 7.22. \$750.16

IOWA—Cedar Rapids: Anamosa 3; Atkins 2.91; Blairst 3.62; Cedar Rapids 1st SS Cl 3.30; Cent Pk 8.93; Olivet 3.88; Sinclair Meml 5; C 1.25; Westm 20; Clarence C 5; Clint 70; C 5; Monticello 14; Mt Vernon 1.50; Onslow 5; Scotch Gr Sb Bd 1.75; Springv 9.70; Vint 30; Wyoming 10; S 2. Corning: Bedf 16; Clarinda 40; Corning 4.40; Emerson 5; Lenox 4; Sharpst 2; Shenandoah 5; Sidney 4; Villisca 4; Mt Ayr Mrs J G Faris 1. Des Moines: Centrev 6; Dallas Cent 4; Des Moines 6th 12.60; Cent 30; Westm 11.50; Dexter 7.75; Earlam 5; Garden Gr O 1.50; Grimes 2; Indianaola 7; Knoxv 7.50; Leon 3; Milo 2; N Sharon 2.50; Newt 8.20; Osceola 1; Oskaloosa 7; Panora 9.50; Perry 15; Ridgedale 3; Russell C 2; Seymour 1; S 1; Winterset 13. Waterloo: Ackley 20; Cedar Falls 7; Clarksv 2; Greene 5; Grundy Centre 15; La Porte 3.60; Marshallt 9; Maxwell 3.40; Salem 4; State 18; Tranquillity 4.10; Waterloo 1st 75; Westm 10. \$630.39

KANSAS—Emporia: Burlingame 16; Conway Spgs 1; Wellington 9; Wichita 1st 41; * 1; Calv 10; Wind 25. Larned: Ashl 8; Burrst 3; Coldwater C 3; Dodge Cy 2.50; Emerson 4; Garden Cy 10; C 2.20; Genesee 1; C 2; Gr Bend 3; C 3; Halstead 6; * 1; C 8; J 50c; Hutchinson 5; Kingman 9.50; Mizpah 9; Lakin 2; Larned 2; Lyons 5; McPherson 7; Medicine Lodge 7; Spears 2.25; Sterling 2.50; Syracuse 5.75. Neosho: Osawatomie 6. Osborne: Colby 3; C 5; Hays 9.50; Hoxie 1.75; Lone Star 1; Natoma 2; Osborne 6.50; Phillipsb 5; M Ch 2; Russell 4.50; Smith Centre 2.50; Wakeeney 4. Solomon: Abilene 7; Bellev 2; Beloit 5; C 5; J 5; Clyde 2; Culver 2; Delphos 5; Kipp 7; Lincoln 18; Salina 16; Solomon 2; Sylvan Gr 5; C 5; Webber C 10. Topeka: Edgert 2.50; Kansas Cy 1st Gifts 10; 2d 6.42; C 1.50; Gr View Pk 10; Western High 10; C 5; J 2; S 5; Rossv 4; Topeka 1st 72; 2d 5; 3d 3; Potwin 2; Westm 13; Boys Bd 4; Vini 4. \$525.37

KENTUCKY—Ebeneser: Ashl 1st YL 4; C 5.50; Fairmouth 10; Flemings 8; Lexington 2d YL 3; Oldford 5; Mayv 7.50; Mt Sterling 6; N Concord 7; Paris 8; Pikev 8; Logan: Adairv 2.60; Auburn 8.75; WW 3; Bowling Gr 6; C 6; IC 2; Franklin 5; YL 10; S 15; Pleasant Hill 3.65; Russellv 7.80; Smith's Gr 6.25; S 14.92. Princeton: Kuttawa 4. Transylvania: Danville 17; Lancaster 1.15; Lebanon 2.10. \$208.22

MICHIGAN—Grand Rapids: Big Rapids 2; Evert 4;

Gr Rapids 1st 5; C 2.50; Imm C 2; Westm 13.75; C 3; S 50; Ionia 2; Ludington C 3; Montague 2. Kalamazoo: Allegan 1; J 2; Benton Harbor 8; Edwardsb 4; Kalamazoo 1st 13; Niles 3; Paw Paw 2; Richl 5; Schoolcraft 8.30; Sturgis 3.50; Three Riv 11; C 5; Interest 30c. Monroe: Cadmus 2.70; Coldwater 8.10; Har Soc 5; Halloway 12; Jonesv 5; Monroe 15. Saginaw: Alma 12.50; Bay City 1st 13.83; W Westm 50; Midl 18; C 4.25; Saginaw ES 1st 22.46; WS1st 24.05; Bible Cl 1.70; Warren Ave 6; Wash Ave 5.70. \$361.64

MINNESOTA—Synl 15. Duluth: Carlton 7.50; Cloquet 6; Duluth 1st Ford G1 100; Glen Avon 11; * 1; MC 2.25; Hibbing 6; Two Harbors 8; * 1; Virginia C 3.50. Mankato: Alpha 3.30; G Bd 5; S 2.70; Balat 7; C 2; J 2; Delhi 14; Jackson 12.50; * 1; Kasota 5; Le Seuer 3; C 1.87; Luverne 2.40; Mankato 1; Marshall 6; Rushmore 11; * 1; Shatt C 3; Tracy 19; Winnebago 10. Minneapolis: Buffalo 9.50; Eden Prairie 9.50; Howard Lake 9.10; C 2.50; Minneapolis 1st 85; * 1; W Gl 19.37; Andrew 24.12; Vang 2.82; Beth 11.50; Bethlehem 59.81; Grace 5; Highl Pk 12.70; S Bd 2.25; House of Faith 2; S 4; Hope Chapel 2; Oliver 21.56; * 1; Shiloh 5; Stewart Meml 11.35; WG 7; Vanderb Meml 3.50; S 2; Westmr 165; WG 50; Oak Gr 1; Waverly 3.50. St Paul: Red Wing 28; Rush Cy 5; Stillwater 6.25; St Paul Arlington Hills 3.75; C 5; Bethlehem 5; Cent 13.15; Dayton Av 19; C 5; Goodrich Av 3; Macalester 4; Merriam Pk 4.75; Pk 3; White Bear 2.75; C 5; So St Paul 3. Winona: Albert Lea College 7.50; Alden 10; Austin 10; Canton 2; Chaffi 10.72; Claremont 10; Houston 6; Le Roy LG 15; Oakland 2.50; Owatonna 12.50; Prest 5; Rushf 6.90; Washngt 5; Winona 1st 3. \$1,037.87

MISSISSIPPI—Bell: Boonv 5; Corinth 1.75; Fairf 2; Kossuth 55c; Nettlet 1; Spring Hill 1; Verona 1. Oxford: Bates 3.45; Harts 2.90; Nesbitt 1.35; N Bethlehem 5; Oxford 1.65; Water Val 3.55. New Hope: Louisv 3.15; Meridian 3.75; W Point 3.15. \$39.70

MISSOURI—Synodical 48.55. Carthage: Carthage 1st 15.04; Main St 3.75; C 1; YW 50c; * 2; Grace 8; * 1; Golden Cy 4.60; * 1; C 1; Joplin 1st 3.30; * 1; Pri S 3.68; C 1.63; Beth 3; * 1; Monett 10; * 1; Mt Vernon 6.68; * 1; Neosho 11; Ozark Prairie 3.50; Richards A S 6.35; Sarcoxie 7.50; * 1; Bd 3; Union 7.65; Verona 3.50; J 1; Webb City 2. Iron Mountain: White Water 2. Kansas City: Independence Liberty St 3.53; Kansas City Benton Blvd 10; Linw 10; Rich Hill YW 25; Ulrich 2.58. Kirksville: Hannibal 5; Kirksv 2; La Grange 2; Milan 3; Trenton 4.25. Ozark: Ash Gr 8.22; Greef 3.55; Springf 2d 2.20; Calv 14.75; ML 5; Jefferson St 5.5. Salt River: Antioch 21.50; Bowling Gr 13; Buffalo 9.25; Calumet 5; Louisiana 12.36; PC 1.85; Mt Air 4.35; Providence 85c; Vandalla 3.10; Wellsv 3.60. Sedalia: Appleton Cy 2; Blairst 5.00; Bunceon 10.90; Center 5; Clinton 15; Columbus 1.50; Coldwater 7.50; Holden 7; Lowry City; N Salem 10; Osceola 4; S 4; C 2.60; Ottieri 3; Sedalia Bdway 9; C 14; Cent 7.85; Warrens Pt 0.250. \$481.31

MONTANA—Synodical 7. Butte: Anaconda 5.30; C 10; Butte 1st 8; Deer Lodge 3; Missoula 7.40; Phillipsb 3.25; Great Falls: Gt Falls 9.40; Kallspeil 6.70; Lewist 5. \$65.05

NEBRASKA—Hastings: Hastings 1st 12; Lebanon C 1; Minden 3; Nelson C 1; YL 6. Nebraska City: Raymond 2. Niobrara: Atkinson Ch 1; Coleridge 5.60; Emerson 5; Hartington 18.40; Laurel 14.80; O'Neill 2.50; Pender 12; Ponca 5.50; Randolph 8.70; St James Ind 50c; Stuart 2.50; Wakef 15; Wayne 18. Omaha: Bancroft C 2; Benson 80c; Colon 5.50; Florence 3.90; Marietta C 2.50; Omaha 1st C 5; 2d C 2; Castellar St 7; Knox J 6.50; Lowe Ave C 3; Westmr 13; YW 2.40; Schuyler C 7; J 4.80; So Omaha 10; Valley 2.40. \$212.30

NEW JERSEY—Elizabeth: Liberty Cr * MC 1; Spgfield S 25. Jersey City: Englew 10; W Side 10; Bethany Chap S 0.05; Hoboken WV 6; Jersey Cy 2d 10; Westm 5; Leonh 17; N Found 9; Passaic 1st 31; Paterson 1st 30; * 1; 2d 30; E Side 10; Westm 4; Rutherford 16; W Mill 15. Monmouth: Asbury Pk 1st 7.84; Beverly 12; Bordent 35; Cranb 1st 13; Frech 15; Hightst 27; * 1; Lakew 40.50; Pt Pleasant 8; Red Bank 8; Shrewsb C 50; Tom's River 12. Morris and Orange: Boonton 25; Chatham. Ogden Meml 27; * 2; Hanover WMS&A S 6.25; Morris Pl 16; Morrist South St 75; Orange Cent 82; BB 35; Hillside S 150; St Cloud 15; Summit Cent 50; Whippany 12; Wyoming 4.50. Newton: Andover 3.50; Marksboro BB 5; Newton 10; Stewartsv 33. West Jersey: Cold Spg S 10.20. \$1,029.84

NEW MEXICO—Santo Fe: Raton 1st 13. So. Arizona: Douglas 1st S 12.50. \$25.50

NEW YORK—Albany: Albany 1st YL 50; State St 12; W End 9.50; * 1; Amsterdam 2d 15; SB 16; Gloversv Pri S Cl 15; Jermain Meml 5; Luzerne 2.50; Rensselaer 1; Pri S S 2; Rensselaer 12.50; Saratoga Spgs 1st 7; 2d 9.50; Presbl 5. Binghamton: Afton 2.30; Binghamton 1st 75; J 5; Imm * 1; Cortl WMS&A 45; Hancock 5; Nichols 10; Oswego GB 7; Union 13; Waverly 15; Brooklyn 2.25; Bay Ridge 2; Beth 10.42; Bushwick Ave Ger 4.17; Cent * 5; Classon Ave S 100; Dureya 51; Greene Ave 6.25; Meml 131.25; Prospect Hgts 16.86; Ross St 7.50; So 3d St 24; YL 39.83; Throop Ave 176; * 1; Wells Meml S 11.20; Westm 5.52; Woodhaven 1st 12. Buffalo: Bladsl 7; Buffalo 1st 135; JL 10; Bethany 2; * 1; Beth * 1; Bethlehem 3; Calv 2; S 1; Cent 5; Bd 2; Pri S 1;

(Continued)

HOME MISSION MONTHLY

VOL. XXIII

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No. 3

EDITORIAL NOTES



READERS of this magazine for November will recall mention of the uncertainty whether Mr. Spriggs would be able to come out from Point Barrow—that northernmost Arctic mission of our own or of any Mission Board—and the equal uncertainty as to whether Dr. Marsh could get in on account of the masses of ice. Eventually both parties made their destination in safety. Mr. Spriggs appeared before the first meeting of the Woman's Board in December, and gave an intensely interesting account of matters at that remote station. There are now about two hundred and fifty native members of the Ootkeavik Church, and at least one hundred more that have expressed their desire to become members. In this connection it is of interest to note that the Board of Home Missions has received from the Ootkeavik Church since last April two remittances of \$160 and \$128, respectively, these sums having been forwarded by a Seattle fur company to whom furs were consigned by the natives at Point Barrow, with the request that the proceeds be forwarded to the treasurer of the Home Board.



THE vocabulary of your true mountaineer of the Southern Highlands has not lost the flavor of Scotch-Irish origin. President Roosevelt's remark that the losing party in the recent campaign had been "beaten to a frazzle" was hailed by the unknowing as affording a freshly coined word—though the long-time reader of this magazine may recall in its pages a dozen years ago the incident of a physician, in the North Carolina mountains, who had caught the native dialect and who made apology for a tardy visit to a patient by saying that he had been kept so busy that he was "clean done plumb wore to a frazzle." *Country Life*, that very attractive London publication, comments on

the mistake of the newspapers on both sides of the water in supposing that a new word has come into the English language from the President's utterance, by reminding them that *frazee* is a word used by Scotch weavers, meaning worn at the edges, and that the term is to be found in the New English Dictionary.



A Matter of Much Import.—It looks as if it would be difficult this year for the Board to make receipts meet expenses on the mission field and a note of alarm has been sounded. On the first of December the treasurer reported a falling off, from sources all along the line, of six thousand dollars for November over the corresponding month of last year. It is more than coincident that when subscriptions increase to this magazine, which is the organ of the Board, there is always an increase of gifts to the treasury; information promotes contributions. Therefore let us multiply readers. January, 1909, should be made to mark a new era in the history of increased subscriptions to this magazine, if the work of our Board is not to suffer loss. Thousands of subscriptions expire at this time. The Woman's Board desires that there shall be as many thousands of renewals. More than this, it is earnestly hoped that an unusual effort be made to gain new subscribers. Many new subscribers should be secured at once. Think of the large number, now with us, who formerly took the *Record*—the Cumberland magazine—whose publication is discontinued. They are not yet familiar with the HOME MISSION MONTHLY, but are probably ready to loyally subscribe for this magazine of the Woman's Home Board, with which they are now affiliated. It needs some one to undertake to make the canvass, as many of these societies have as yet no regularly appointed agent or secretary of literature. In all such instances will not some one at once invite and urge women to sub-

scribe? Specimen copies will be sent, to assist in securing these subscriptions, if names are furnished.

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TRANSLATED, November nineteenth, Darwin R. James, of Brooklyn, New York. Most unexpectedly came the swift summons, and the tried and true servant of his Lord, from the midst of life here, was quickly translated into the fullness of existence eternal. Mr. James' anxiety concerning the increasingly enfeebled condition of Mrs. James, the beloved president of our Woman's Board, had doubtless sapped his strength more largely than was evident, and the announcement of his departure came as a shock to hundreds. At the funeral the church, of which he was virtually the founder, was largely filled with men—and they were a noble body to look upon—with whom Mr. James had been associated in business, in philanthropic, civic, and church work, and not one among them could point out a single act in his career which did not measure up to the full demands of rectitude and exalted principle. His activities took hold of the life of his city, the betterment of the community, church extension, Sunday school work and the fostering of every good cause. His influence and labors were not confined to his own city. He was a United States Commissioner of Indian Affairs, a member of the Board of Foreign Missions, and never failed to fully abet the work and plans of Mrs. James for the great organization of Home Missions of which she has so long been the head.

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"SHELDON JACKSON, Prospector and Pathfinder of the Missionary Vanguard in the Rocky Mountains and Alaska"—such is the title of the well-filled volume whose remarkable readableness, from foreword to finish, is due to the manner of its telling as well as to the story there is to tell. The author, Dr. Robert L. Stewart, has performed his task most admirably in this record of a nineteenth century pioneer on far frontiers. An intimate acquaintance of years prepared him for the pleasing task, for he was himself one of those who helped to lift up the standard of the Gospel in the Rocky Mountains when Sheldon Jackson led the vanguard. But what is the story that this book, fresh from the

press, has to tell? It may not be re-told in a sentence—it must be read from start to finish, for it is the record of the march of the Church militant across the great stretch of the Rocky Mountain regions and up into Alaska. Many people have known of Dr. Sheldon Jackson as the man who introduced the reindeer into Alaska, also as the superintendent of the Alaska Division of the United States Bureau of Education. Others knew of him as an honored Moderator of the General Assembly of our Church. All may now know the man as those early associated with him knew him—indefatigable, undismayed, a courageous advance agent of the Church, planting the cross of Christ in new and desolate places, not counting bodily danger or fatigue, nor the false judgment of his motives, a man armed with no unusual equipment save a transcending devotion to conviction that the great empire of the New West must be taken for Christ. It is not hard to see all this in the pages of this book, and it is equally impossible not to feel the thrill of adventure which runs through the story. To one who had a part in that struggle to form aright new communities in a quickly filling country, and who learned in unexpected events to find in Sheldon Jackson a staunch friend who understood the situation intuitively and whose strong support could be confidently reckoned upon, it is not easy to write a dispassionate review of the book. It must needs be more than an ordinary volume to satisfy those who knew that intrepid soldier of the cross in those early days—and it is. Every Home Missionary Society should possess a copy; every class studying the frontier will find illumination in its pages. Its cost is two dollars. It may be obtained of the Literature Department of the Home Mission Board, 156 Fifth Avenue.

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It is meeting with approval—the suggestion that the magazine be sent to friends as a Christmas remembrance. Why not act upon it yourself? A holly-wreathed presentation card may be had to forward to the recipient, reading thus: "HOME MISSION MONTHLY will visit you regularly each month during 1909. It comes with the greetings of...." We are gratified that requests are coming for the cards.

It is pointed out by the *Missionary Review* that there are over forty heathen temples in the United States, burning incense to heathen divinities. From the Moslem who has already sounded his call in Union Square, New York, to the Buddhist, the Confucianist and the Hindus—who, in the month of April, 1908, dedicated a temple in San Francisco—all are here. The proposition is reversed—a piece of foreign work on home land.

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TWENTY-THREE languages! Missionaries speaking this number of tongues have been sent out by the Chicago Tract Society to work in the congested foreign quarters of the city. The secretary of the society well says that "this work is going to the very root of the greatest problem with which our American civilization has to deal," and urges "that while the work is essentially foreign mission work, it is supported at a quarter the expense that would be incurred if it were done in foreign lands."

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An incident recently told is as significant as amusing in the sudden "making of an American" out of a raw young Polish immigrant girl, clad in the old country garments of her remote village, as she landed at Ellis Island and took the ferry for New York. Two friends had met her. They quickly "did up" her hair, substituted a modish hat of wonderful proportions for the shawl which had been pinned tightly about her head, and slipping on a long coat, in the twinkling of an eye effected a transformation which they viewed with great satisfaction. Thus, on the deck of the ferryboat which crossed from Ellis Island to the Battery, began the bewildering new life, in the new land, where things are done with such marvelous celerity.

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THE presence of the Pole in our midst is worth noting, for as a rule he is pushing his way up, taking not unkindly to American ways and methods, is industrious, frugal, and soon gains a comfortable living. The Poles are spread over our great West, there being in Chicago alone some three hundred thousand, making it the largest Polish city in the world excepting only two in Poland itself, Warsaw and Lodz.

THE grown-up immigrant may keep his Old World prejudices and refuse to accept the spirit of our Republic. Not so the children—they become Americans almost immediately. A visitor to Mott street in New York City says that as you walk along you are struck with the significance of the scene—where not more than a half dozen men and women in these congested blocks can speak any English at all—as a dozen small girls march along singing their kindergarten songs with all the words in English and with a gusto wholly American.

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"THE Man at the Gate"—that is the term by which the Commissioner of Immigration at Ellis Island, Mr. Robert Watchorn, has come to be known, and one may safely place full emphasis on all that the term means in its highest conception. Firm to carry out the law, clear to see and just to judge, yet understandingly sympathetic with all that concerns the immigrant's welfare—such is the man who meets the strangers at our gates.

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MR. WATCHORN, busy man that he is, has written a personal message to our readers this month, because of his appreciation of the enlarging work of our Woman's Board in helping the immigrant to become a loyal Christian citizen.

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How comes it that this "Man at the Gate" has such a complete intelligence of the immigrant's needs, perplexities, and possibilities? A little story which our own splendid secretary, Dr. Charles L. Thompson, tells will serve just here:

Years ago, a lad came from England to the port of New York as a steerage immigrant. He found his way into the coal mines of Pennsylvania and began to be an American. The superintendent said to him when he made application for work:

"You are pretty small to work in the mines." The boy replied: "Yes, but I am pretty strong."

"Could you lift cars back onto the track when they come off?" The boy replied: "I would not expect to do much of that."

"Why not?"

"I would try to have the track in such a condition that cars would not come off."

The boy was employed.

He soon became one of the leaders. He led a rescue party to save his entombed comrades. The courage and intelligence he displayed called him to the attention of the Governor of

Pennsylvania, who gave him the position of State Factory Inspector. Later he was appointed United States Commissioner of Immigration at Montreal. By diligence, fidelity and courage in the discharge of his duty, he inaugurated practical reforms there; and later Mr. Robert Watchorn was chosen for the office of Commissioner at Ellis Island.

The President, in appointing him to this reponsible position, said: "Mr. Watchorn, I am sending you to Ellis Island. You will find it a very difficult place to manage. I know you are familiar with the conditions. All I ask of you is that you give us an administration as clean as a hound's tooth." And he is doing it.

He is indeed, "The Man at the Gate," who guards the entrance with a faithful execution of the laws designed for our protection. But he is entitled to another name as well—he is "The Immigrant's Friend."

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The Mary E. James School Has an Immediate Need.—One year ago the Mary E. James school was sufficiently complete to open its doors to Mexican boys at Santa Fé. Almost at once the fruit of the many prayers which had followed the project from its inception began to be evident, for very soon three of the less than two score who were then in the institution had taken Christ for their Saviour. When the second term began last fall, the building was full to overflowing with promising Mexican youths, the only lack being the familiar one, "not room enough." Reports come of good progress. All this is most gratifying to the host of friends who founded the school as a loving tribute in honor of the president of our Woman's Board, who for so many years has stood at the head of the organization. It will be recalled that by far the larger part of the funds raised for the purpose was set apart for an endowment and invested as a permanent fund, the interest only to be used in maintaining the school. It was found necessary to anticipate this interest for some time in order to meet the extra demands which almost inevitably arise in the erection of a building, and even then, the grounds had to remain unen-

closed. A glance at the photograph, taken by a recent visitor, shows how necessary it is that a fence be provided at once. Until this is done the grounds cannot be graded and improved, nor properly utilized for produce, while campers and freighters can freely trespass, as they do daily and nightly, to the annoyance and disadvantage of the school. It is proposed to put an iron fence across the front with pillars or posts of concrete, which will accord



MARY E. JAMES SCHOOL, SANTA FE, NEW MEXICO. GROUNDS ARE YET TO BE FENCED AND GRADED

with the building; the sides and rear of the property to be bounded also by a suitable and durable fence. As there are some nine acres to enclose the cost will be considerable, but the gain will be fully commensurate. A lawn and shrubs at the front will soon transform the present approach and add greatly to the appearance of the building, while well kept grounds and good gardens will still further enhance the general value and attractiveness. All know how much the loving regard which prompted the founding of this school in the name of our president touched her heart, and full completion of the work should not be delayed a day longer—nor need it be if some of the many friends who cherish the name and friendship of Mrs. James will at once respond from their abundance to the necessity. Even as we write the belief is borne in upon us that the amount will be speedily furnished, though, as has been intimated, a goodly sum will be needed to properly enclose, improve and complete the grounds. The boys can do much of the work and it will thus become a part of their practical training, most useful to them, as the average Mexican is apt to make little of the immediate surroundings of his home.

THE OPPORTUNITY OF THE CENTURY

By Robert Watchorn

Commissioner of Immigration of the Port of New York



THE last century in the United States was noted for the generous attitude all religious denominations manifested toward the foreign missionary movement.

Every Christian denomination maintained its foreign missionary forces, and supported them so splendidly that in the aggregate the sums of money raised for that purpose were so great as to well-nigh test all of one's ordinary credulity in trying to comprehend them.

This century is destined to be noted, without impairment to its foreign mission support, for doing even a greater service in the missionary sense in the home mission field.

Until the fourth quarter of the last century was reached immigration to the United States was comparatively limited, and almost exclusively of that element that blends naturally and readily into the missionary spirit which is so obvious and so potent in the United States. But during the last decade of the nineteenth century, the tide of immigration had swollen beyond all previous bounds, and the stream

consisted of entirely different elements than those which constituted the immigration theretofore. If a circle extending five hundred miles from rim to rim were drawn, with Paris as its center, it would include the entire area from which our immigration was drawn during the greater part of the nineteenth century. If a like circle were drawn now over the face of Europe whence comes our present immigration, Constantinople would be the center, and not Paris. Even a casual knowledge of geography is all the average missionary requires to be made fully aware of the tremendous opportunity which the tide of immigration now offers to all ranks and conditions of missionary workers.

It is not too much to say that a proper attitude maintained by missionary societies toward this new element which has been poured into our national life will, before the twentieth century has passed its first quarter mark, have produced such a transformation in the lives, habits, hopes, aspirations and assurances of these people as to mark one of the most important epochs in history.

BROTHERHOOD

By Lavinia E. Chester

WHO are these throngs which seek
our shores?

Why press they through our
open doors?

These are the sons of toil and pain,
Who seek from us commercial gain,
With freedom of the will and speech
To do what seemeth best to each.

But does this nation, which from youth
Held God's blest heritage of truth,
Desire to let these motives low
Control our land, nor seek to show,
In labor for a larger good,
The principles of brotherhood?

No; rather let us think that God,
Who sets the bounds of man's abode,
Has brought them thus within our reach,
That we to them this truth may teach—
No East nor West; no alien blood;
But children of one Father—God.

Make then this message understood—
One universal brotherhood
Through Jesus Christ, to East and West;
One sure relief for men oppressed,
One cleansing blood, one source of grace,
One vision of the Father's face.

IMMIGRANTS IN A ROCKY MOUNTAIN CITY

By M. Luella McClelland

COLORADO has a foreign population of 200,000. Of this number 80,000 are located in Denver, 12,800 in Pueblo; 1,275 in Fort Collins.

Of the 80,000 in Denver 25,000 are Scandinavians, 20,000 Germans, 10,000 Italians, 8,000 Jews, 5,000 Welsh, 600 Swiss, 500 Greeks, 500 Japanese, 325 Chinese, 50 Koreans and 10,025 of other nationalities.

Our Jews and Italians are segregated in colonies. Our "Little Italy" in Denver is on the north side of the city and our "Ghetto" on the west side. In one of our public schools there are twenty-seven nationalities represented and in one room there are eleven nationalities. Among our public schools there are eight having over 80 per cent. foreigners. One has 85 per cent. Jews, one has 98 per cent. Russian Jews, one has 85 per cent. Italians. Our public school teachers are doing a splendid work among these people, a work in which our churches have been very negligent. Instead of having the saloons the social centers, as they are now, we hope to make our churches and school-houses the centers for all that is good and helpful.

It is our duty to show them a noble life with high ideals, teaching them by example and precept what it means to be a citizen of America.

The Woman's Synodical Society of Colorado recently purchased a little mission in the heart of the Italian district and holds Sunday school services every Sabbath afternoon. Our work began with sixty children. Our attendance has increased gradually and we have been encouraged by the interest shown by the Italians in these services.

It is hoped that the mission may be kept open every day and night as a social center and that a worker may be secured to live in the

neighborhood. It has been said, by one of our Catholic priests, that two-thirds of these foreigners are not Catholics. May we realize the true condition—they are hungry and waiting for our Gospel message that we so carelessly withhold from them.

Many of these people cannot read or write their own language and are asking us to teach them English. A class of Italian women have been taught in their own homes. The Gospel of St. John is used as one of the text-books. Many of these Gospels, both in Italian and English, have been distributed. One woman said she read her little book every night and prayed every day. Sentences from the Twenty-third Psalm are used for copies in the writing lessons. We have an Italian girls' club of twenty-five members. Men who work through the day are asking us

to teach them English at night. We hope soon to establish night schools for those who cannot attend the dayschools.

We have no slums in Denver. Many of these foreigners own their own homes

humble though they be, and have little gardens for flowers and vegetables. The men are employed in mines, smelters, and on city improvements and the railroads, and the women work in the truck gardens and the factories. They are industrious and peaceable citizens. It is not the foreign families that ask



EXTERIOR AND INTERIOR OF DENVER MISSION

us for help, but the poor American families. Although the foreigners have large families they provide for them in a satisfactory way. Their children are very quick to learn and they use the knowledge they receive in the public schools in helping to teach their parents. One little Italian girl thirteen years old has helped her father through the first, second and third readers. "A little child shall lead them."

Let us extend to these people the brotherly love taught by our Lord Jesus and be able to say with Paul, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."



ON THE "GRAND CANAL"
HOME OF THRIFTY ITALIAN TRUCK GARDENER, DENVER, COLO.

A CHILD'S GARDEN

By Mary C. Neff

West Division Street Mission, Chicago

"Under the right conditions it is as natural for character to develop and become beautiful as for a flower, and in God's earth there is not some machinery for effecting it, the supreme gift to the world has been forgotten."
—DRUMMOND.

"SURELY we have a Children's Garden," was the remark made by a bright-eyed lad this morning, as he looked into the faces of sixty of his playmates. Some were plain, wholesome German faces, some Polish, others Norwegian or Jewish. But as we say and often sing, "Each friend will wear a smile, if you'll keep your heart singing."

Somechild would add, "It ain't your face, it's your heart that makes the difference." Each finds the same laws governing our little community life here that he will meet in later years in larger activities. He finds the same laws governing all alike. That we shall all be happy and have a genuinely good time depends upon fair play, just treatment and observing others' rights. Should these laws be violated intentionally, then the offender must remove himself from our circle. "It's his own fault, it ain't yours," is insisted upon.

Will it mean anything to these young citizens to have firmly implanted in their own hearts, from actual observation, that real freedom and happiness are in obeying

law? That law is for justice and protection? Will not three years of this fair play, honest dealing, and right living have a lasting influence in the character of these future citizens? Through the family life, which is so close to a child, and the trade world upon which he is so dependent, we can, in play, give in small ways experiences typical of those he will meet later. With one as a baker, one as a carpenter, another a shoemaker, with a tailor busy at his trade, each can feel how he may help the other and how much he needs each one. The farmer in his varied work is very attractive and with earnestness and joy all these occupations are played. The imagination of a child is so charming!

The same truths may be used to fully bring out the lessons and stories from the Bible which are told every day in the devotional part of the morning circle. Were you with us some morning and the request were made that the children tell stories as they chose, you might hear some such as these; "Once there was ten ladies going by a wedding and five was sensible and five was not

sensible—and while they went to get the oil the door was shut. They was *too late*! Isn't it too bad to be too late!" Or, "A little boy took his lunch to hear the Great Teacher, and because God blessed it all the people were fed. If we plant a little seed much will come, ain't it? 'cause God blesses it with sunshine and rain." "Let's sing 'Sunlight in our hearts to-day.'"

These stories, in their own version, interpretation and application, could be added to almost indefinitely, both from the Old and New Testaments. It is really highly entertaining and a study too deep for a passing comment, to hear the retelling of these simple stories. Without moralizing, they have taken them to themselves. From

stories such as Moses, Samæel, the Good Samaritan, the widow and her mite, we take the greatest principles of life, and upon these our whole work is based, even the simplest play and the jolliest good times. Not sentimentally dragging in these truths, but teaching through wholesome, sensible principles.

Other features of the work, to these people none the less important, have not been touched upon. In all ways our highest aim is to build character.

Foundations upon which are to be built an eternal life must be surely laid. Character is to wear forever. Who will wonder or begrudge that it cannot be developed in a day?

IN A MINING REGION

By Marion J. Brooks

THE Hungarian women stay in their homes altogether; they do not visit or go out at all. When I try to get them to come to my house, or to go to other places, they say, "Hungarie lady too much work." It is true. She is a slave to the men in her home. The family consists of the husband, wife, five to eight children, and six to eight men boarders.

The parents are fond of their children, and in their way good to them. The men are quick to learn English, and are very anxious to have their children under the influence of Americans.

My work has been mostly among Hungarians since coming here, and I consider them the most promising of the foreigners I have yet met about the mines; they are very responsive. If they could be induced to let drink alone much more could be done for them. I feel that with something to do evenings, or a place to go, the men would drink less and thus be in better condition to teach, but as soon as they get home they begin drinking. They are noisy while drunk, but not quarrelsome. They stay at home and sing nearly all night, "making night hideous" indeed.

They are bright, capable, comparatively cleanly, honest, polite, ambitious. The Hungarian homes here are cleaner by far than many of the American homes.

JOE—A FIRST-FRUIT

It is a matter of no little interest that the first Hungarian convert in West Vir-

ginia Synod to unite with the Presbyterian Church came with about twenty Hungarian men to night school. Like the others, he was rough and dirty, drank, swore, gambled, chewed and smoked.

I started him in the primer. He was very eager to learn English and although he had scarcely any education in Hungarian he showed decided ability and persistency. He soon became a Christian with a very marked conversion to the Master's service.

When he began taking part in the Sunday school and Christian Endeavor, I had to teach him what to say and to do at each service. He is now in Maryville College, where he is doing finely, is very happy in his work and hoping some time to teach the Gospel to his people.

He has grown in grace in the midst of marked persecution and opposition here. He was mule driver in a mine. His father—who is here—disowned him, his mother and the rest of the family in Hungary stopped all communication with him when he became a Christian. It has meant something for him to take his stand for Christ and be loyal to his choice, but he has never once faltered.

One day I said, "Do you sometimes get discouraged and feel like giving it all up?" He looked surprised and said, "No; why do you ask me that? They may do anything to me, they may kill me, but they can never drive me back where I was."

IN LUMBER REGIONS

HOW ONE HOME MISSION CHURCH BEGAN

By Clara Austin

In our work of evangelizing the pioneer settlements of Wisconsin the average audience, while representing a variety of nationalities, is composed almost without exception of the foreigners fully Americanized, or at least well along in the process.

ONE bright autumn afternoon found us in the beautiful lake region of Western Wisconsin, at the little railroad station N——A——, the objective point being a small settlement seventeen miles distant, where I was due for a series of meetings.

Failing to obtain a place in the daily stage, a livery was engaged and we set out on the long drive. Through the clear, crisp October air we rode, passing newly developing farms, or now and then a summer cottage or boarding house, and catching occasional glimpses of some one of the chain of lakes wherein the waters of the romantic Chippewa head.

Late in the afternoon we entered the settlement, driving past school house, store, the tiny saw-mill and grist-mill, almost down to the beautiful sheet of water shining straight ahead of us.

We drew up before a dwelling consisting of a small upright attached to a very prolonged ell, along which ran a low porch bearing above it the conspicuous sign I——L——, P. O.

A cheery-faced woman appeared, who announced herself my hostess. Greetings were barely over, when from within she quickly produced a whisk broom and proceeded to brush my dusty traveling bags. Her act was guarantee for the kind of housekeeping I should find inside; nor was I disappointed.

I had dropped down on the people sooner than they expected, but we managed to begin the meetings that night.

A succession of glorious Indian Summer days followed, whose haze and warmth, with the brilliant glow of foliage and gorgeous sunsets, added not a little to the Indian atmosphere that everywhere pervaded. My headquarters were on the site of

an old Indian battle-ground. Two Indian mounds were in the neighborhood. The occasional appearance of dirty-faced Chippewas gave evidence that numbers of that tribe still inhabited the vicinity. An interesting coincidence lay in the fact that my



BEFORE THE FOREIGNERS, WERE THE CHIPPEWAS

hostess was a descendant of that famous apostle to the Indians, David Brainerd.

But to return to the meeting: There was an organized Sunday school at I——L——, and preaching at irregular intervals. It was hoped that a church organization might result from these special services. Personally I feared that the time was not ripe for that step. Ten days slipped quickly by, tramping over dusty roads to seek people in their homes, and each night giving the Gospel in song and story, with several afternoon services for the boys and girls. The interest grew. For the closing meetings both the Assistant Synodical Superintendent and the Presbyterian Sunday School Missionary were present. The latter made an energetic canvass among the people, and on the last day of the week a Presbyterian Church of eleven members was organized. I rejoiced to see among the number several who had accepted Christ in the children's meetings. In the evening a Christian Endeavor Society was added to their organizations.

And so a new Home Mission Church came into being. Doubtless a long time will elapse ere there is a regular pastor in charge of the field, or even before a simple chapel houses the little flock; but the beginning has been made, which, though small,

is as great as the beginnings of not a few of what to-day are our strong churches.

Recent word tells that in this first year of its life there has been real growth and development, with the Sunday school and Endeavor society still prospering.

FROM UNDER THE PEAR TREE

CHRISTIAN ITALIAN MISSION OF WEST PHILADELPHIA

By A. A. Scott

FOR some time I watched the Italians coming into our neighborhood, and naturally thought they were all Catholics and surely their own church would provide for them; but there was nothing done. At that time I was president of the City Union of the Brotherhood of Andrew and Philip, also superintendent of a Sabbath school. After praying for

clear sky for a covering; or, as we often state, "We started with fifty cents, six boys and a pear tree."

The following Sunday we had twenty-five in the yard, and in the afternoon held our first outdoor meeting on Simpson street, with the aid of some Brotherhood men and an Italian colporteur, Mr. Frazzina. The following Sabbath afternoon

there were two hundred men present, to say nothing about women and children. It rained the third Sunday and we had eighty-five under a tree; the roof leaked somewhat, but we had a good meeting.

In July, through the summer Evangelistic Committee we secured a tent in which we held meetings every day for eight weeks; our total attendance for that time was eight thousand three hundred. At the close of the tent season the



SIX BOYS OF THE "PEAR TREE"

more than a year about the matter I resigned both positions in order to start this work of which I am superintendent. On June 4, 1905, I met six Italian boys on the street in the rear of my house. I asked them where they went to Sabbath school. "No where," was the answer. I invited them to meet me the following Sunday in my back yard, which they did, with a total of twenty-three, under a pear tree, with a clothes-line to hang the chart on and the

Patterson Memorial Church opened its doors to our work and gave the use of the chapel, in which our meetings on Thursday and Sunday evenings were held under the care of Rev. Mr. Frazzina and a band of his faithful workers from the First Presbyterian Church. A night school was also opened in the basement of our church for the men and boys who were so eager to learn. The tent came out again in the summer of 1906 in charge of Mr. Grassis, an

Italian colporteur who had been connected with the Salvation Army. The Lord laid it on the hearts of the Women's Presbyterian Society to open a kindergarten school for the children, paying the rent of the building and the salary of the teachers in charge, who did noble work. In February, 1907, we moved to our present quarters, 405 N. 64th street.

In March, 1908, Rev. J. A. Scarinei, a man full of the spirit and well equipped, came to us and our work is prospering.

We have had a great many obstacles to overcome to reach the present position; but we have won our way by love and patience, and the Italian is very susceptible to kindness and sympathy. To illustrate: A few days after our pastor had taken charge of the field, while calling on some of the homes he went into one where the father had been a soldier in the Italian regular army and a policeman in his native town. He was an infidel. In the home was a dear baby boy who had been taken sick in the morning with diphtheria and died that evening. They were poor, out of work, and at that time had not a cent in the house. We buried the baby, paid the bills. This was a new kind of Christianity to them; the result was, the father, mother and four others gave their hearts to Jesus and that man is our janitor to-day, doing good work for the Master.

At an evening prayer meeting one of the small boys became noisy. The pastor, after speaking to him several times, left the platform to go to him, intending to send him home. As he did so the boy ran out of the room screaming, though not having been touched; the father standing on the other side of the street, rushed across in a rage, struck at our pastor with a knife, but was hurled away by another man and prevented from hitting him. He threatened to destroy the place. A warrant was taken out for him and he was arrested. That evening the mother and neighbors came to plead that the father be spared on account of the wife and four children

at home. We made the matter a subject of deep prayer and received the answer in Romans 12:17-21. The following Sabbath evening we called a conference at



"WITH A CLOTHES-LINE TO HANG THE CHART ON"

which there were twelve of his friends and six of the members of the mission, the meeting being called to order and opened by prayer. The man when asked if all that had been said was true, admitted it was. We stated the seriousness of the offense. After that Romans 12:17-21 was explained to them, in their own language by a good Christian layman, and they were told that those were our directions for handling this case. All we asked was that he apologize to our pastor whom he had assaulted. This he did and then our pastor prayed for him as well as his family. What a prayer meeting that was with its expression of gratitude! To say we won a victory expresses it mildly. After the meeting we went to the police station and withdrew the warrant. The little boy is now a member of our school, the mother and friends attend our services. Two and a half years ago in one of the night classes was a quiet sort of a man. Shortly after his conversion he left Philadelphia and I did not hear from him again until recently he came to see me. I asked him what he was doing for the Lord. His answer was, "I am pounding stone, painting pictures and talking for Jesus." A few days ago his pastor told me this man had started a mission in his own home for his associates. Here

is thus founded a good work through the effort of a quiet man who is "pounding stone, painting pictures and talking for Jesus."

We now have a membership of fifty-

three, a Sabbath school membership of sixty, a kindergarten of forty children. Our colony at this time is about 3,500 or 4,000. We are working to secure a good church building to house our work.

AT THE GATEWAY

By Bertha Slavik

FROM January to September, 1908, 270,405 aliens passed through the port of entry at Ellis Island, New York. Of these 1,927 were deported for such reasons as contract labor, liability to become a public charge, trachoma or other contagious disease. These aliens brought into this country \$5,178,052, which goes to prove that the great bulk of immigrants do not come here penniless. Of course it is understood that no one can land without his railroad ticket paid and ten dollars in money to show the inspector at the desk. It is a happy day for the immigrant when he passes that desk without detention and is admitted to America. It is not so well with those held for a hearing before the "Board of Special Inquiry." They are either detained or excluded from this country. Often detention lasts many weeks, even months, and among these detained immigrants most of the work of the missionary is confined.

You, mothers, can you picture yourselves with a brood of six, the oldest a girl of nine, in the steerage of a steamer, where a thousand men, women and children are assembled; some relating the beautiful "fairy tales" they have heard about this wonderful America; some weeping because of broken ties; others making resolutions to start life anew upon reaching the land of promise. As you look at your happy children you smile contentedly, having none of the anxieties these people have raised, for your husband has preceded you; has earned enough money to pay his family's passage to America, has furnished a cozy little home, and now you are on the way to join him. But all proves not so bright as it looks; two of your babies are threatened with measles and just as you are in sight of land are taken away to the hospital on the steamer. The next day the babe in your arms is feverish and, try as you

will, you cannot deceive the doctor; so the third child is taken to join the others. As the steamer reaches quarantine you are requested to accompany your sick children. You ask what will become of the other three, but no one understands you. At the hospital you inquire again about your little ones and are told they have been taken to Ellis Island, but you do not know even where Ellis Island is. For several days you hear nothing of the children. Finally you receive a postal written in your own language, telling you that your children are well cared for and that you will be kept informed about them. When finally you are released from the hospital, how gladly you press the missionary's hand as you tell her that when you received her postal cards it seemed to you an angel had been sent from heaven to care for you and your children.

Young girls, can you picture yourselves filing to the inspector's desk, and after apparently answering his questions correctly, being sent down a stairway at the bottom of which you are put in a room, where a hundred or more people are already detained. Some one asks for your address, and you are told you must send a telegram to your sister in New Jersey. Telegram and address are the only familiar words amid all that conglomeration of tongues. After the telegram is sent you sit down on a bench with other anxious ones and tearfully wonder "what next." You try to speak to some one in authority who understands your language, but all are too busy to listen. On the fourth day of your detention you notice the immigrants crowding about a young woman and that they are anxious to have her look at their cards; she takes some of the names and addresses and the happy immigrants give place to others. You notice their disappointment when name and address

are not taken. Not knowing what it all means, you timidly hand the missionary your card and are surprised to hear her speak your language. After telling her of your four days' detention and the two telegrams sent to your sister which have brought no answer, your name and address are taken and the missionary promises to write to your sister.

The woman sitting next you tells that her husband works in the coal mines in Freeland, Pennsylvania, that she telegraphed six days ago and yet there is no reply. "Oh, no! he would never desert me and the children," she exclaims. You ask what she will do if he does not send her the twenty-five dollars for traveling which she needs. "But he will be found and he will send the money," she tells you confidently, "because the missionary is going to write to the coal mines and ask if he is employed there still." Doubting the missionary's ability to locate a husband who does not answer a telegram, you turn to the two Ruthenians who are weeping bitterly. They tell you that they were going to a friend in Brooklyn, New York, and have already sent him a telegram, but that the missionary says they cannot go to him because he is a single man. They have no other friends here and unless they are willing to go to one of the Immigrant Homes, must return to the old country. You ask what they would do in the "Home," and they tell you that the missionary explained that a good domestic position would be found for them. "Well, why don't you go?" you ask; "it is better than to return." Still they insist that they want to go to their single friend, but while you are yet talking with them the agent of the "Home" appears and asks if they are willing to go with him. Seeing that that is the best thing for them to do, they consent and are taken away.

Next morning your sister calls for you in answer to the card sent by the missionary. She had not received your telegrams. Had you stayed but a day longer, you would have witnessed the happy occasion when the woman bound for Freeland, Pennsylvania, received the necessary funds from her husband. He did not know of her detention until the superintendent notified him. He had changed his address, therefore the telegrams and letters could not reach him.

And now, fathers, can you see yourselves

locked in a room with a hundred or more men of all types and nationalities, with men standing on guard outside the door to make secure every way of escape? "Is this because I came here with the hope of bettering the condition of myself and family?" you ask yourself again and again. Detained for several days, not knowing which way to turn for help, you are in despair when the door is opened and someone calls your name. You look at the speaker amazed, for you are addressed in your own language when you had given up hope of ever hearing your mother tongue again. Don't be ashamed of those tears, let them have their way. The missionary understands and appreciates your feelings. You tell your story—that you could not find work in Bohemia, and so left wife and children and came here with the hope of finding work and earning enough to pay for the steamship tickets for your family. You are going to your friend in Chicago. He will stand by you. You have confidence in him, although he has not answered your telegrams and letters. The missionary writes to this man, your friend, and in answer he replies that he wants to have nothing to do with you, also that he thinks all immigrants ought to stay in their native land. America is no place for them, he claims. You shed bitter tears of disappointment. The friend whom you have trusted turns from you when you need him most. Your friend is the editor of a Socialist paper and evidently has forgotten that only a few years ago he was an immigrant himself. You are informed that since your friend refuses to help you and your health is not very good and in your pocket you have just ninety-eight cents, there is nothing for you but deportation, because people liable to become a public charge are barred from the country. And in a few hours you find yourself standing in line with a number of other unfortunates to be deported. Such is the story of the immigrant whose stay in America begins and ends, as it were, at the gateway of our country.

Often we are asked, "Isn't yours an unappreciated work?" Yes, and no. Yes, because after working anxiously on a case for weeks one might naturally expect thanks from the alien. But no! After long weeks of detention the people are so glad to be set free that in their joy they forget

they owe any one a "Thank you." They are admitted to the country! In their confusion they think of nothing else. Some bethink themselves after they reach their destination and send a letter of appreciation. Of these letters I have many. One person went so far as to ask, "Don't you think the missionary work on the Island is overdone? It seems like a reproach to the Government!" A reproach to the Government? I wonder if she considers all missionary work done in the United States a reproach to the Government! Indeed, no! No one appreciates more than the missionaries the splendid work done by the Government for these incoming strangers. The Government employees treat the immigrant with utmost consideration and every opportunity is given him to prove his desirability as a prospective citizen. But where the Government reaches these people in masses, the missionary reaches them individually.

The immigrant, oppressed in the land of his birth, where from childhood he has known nothing but struggles, want, and repeated failure, sees no way to better his position there and so sells whatever he can in order to buy his ticket and start for America. With new aspirations and high ideals he enters the New World, where he hopes to better conditions for himself and family. All he asks of America is a fair chance. He settles in some city or town, secures work, saves as much of his money as is not needed for absolute necessities and in a year's time has accumulated enough to send for his family and furnish a home. The case occurs to me now of a wife and three children. While her husband was here, the wife did a man's work in the fields in the old country in order to earn enough to feed herself and children on black bread and potatoes. Meat was a luxury, she said, to be enjoyed by people

of means and not by common laborers. When after spending a year here the husband sent the money for tickets, with the request that she sail at the earliest date, the wife refused to go. She feared the journey and she hoped, too, that her husband would return after saving some money. But she received a very sharp letter from him which set her thinking about the children and not herself. Her husband wrote: "This is the last time I call you. I shall never return to Moravia and her struggles. I can earn much more money here and in less time. I can live better and enjoy my freedom. If you want to know what real life is, come to America. If not for your sake, then for the children's sake. If you stay home they will have to go to work when they ought to be going to school. Here they will get such an education as you could never hope to give them at home, and all free of cost. America is all the people say it is and far more." The little wife started and she does not regret coming.

Such is the sentiment of the majority who seek admission to our country—not to hoard great wealth to carry back to the old home. They come to make this country their home. They come to work. Parents come to better the condition of their children, to give them an opportunity for education, to make better men and women of them, that life may be a blessing and not a burden, as it was to the parents. Young men come to earn money that they may send for their sweethearts to join them here. Old people come in answer to the call of their children who preceded them.

Can you, who have always enjoyed the sweet freedom and advantages this country offers, blame those less fortunate than you for coming? Can you help start them aright when they come?

THE ISLAND SCHOOL HOUSE

By Josephine S. Edgar

THE Luzerne Mission School, Kingston, Pennsylvania, opened September 1, 1908, in the Island School House, with six bright, happy-faced children, very eager to learn, which they are doing beautifully; such a small number on roll seemed discouraging, but I knew that

the Lord was with me, so I worked faithfully and earnestly, and there are now thirty-five enrolled. They all attend school very regularly, and are as interested as am I.

The Island School House is located along a creek, with a breaker on one side and the

little settlement of foreigners on the other. The building is nearly one hundred years old, and naturally looks dilapidated on the outside, though the inside is very cosy and homelike; it is here the children work so very hard and earnestly, trying to speak the English language and to become little Americans.

The foreigners, upon arrival, take up their abode in the roughest and cheapest houses. The girls are set to work in a

mill or at housework, while the boys are immediately sent to the breakers as slate pickers, and some work in the mines; thus they make their living. Right here is my wonderful opportunity to get the youngest children into the school before they go to work.

My prayer is that, through our teaching, these foreigners may, in some way, be reached and civilized, and not only Americanized but Christianized.



TRAINING CLASS, ALLEGHENY, PA.

Foreigners preparing for Christian work among their own people

A CALL TO THE WOMEN OF AMERICA

By Annie M. Miller

THERE is no question so engaging the attention of thoughtful minds at the present time as the great question of immigration. This is not surprising, for one has only to watch the gates at Ellis Island and see the floods of people passing through them into our broad free land in order to realize how important a matter it is. Over a million a year to be amalgamated into our body politic and made good American citizens! It is no longer a question as to whether this can be done. It must be done or our dear country suffer in consequence.

In one month alone, not long since, there passed through the gates at New York 113,000 immigrants and every fourth alien was an Italian. Fortunate for us that this was so. Fortunate, I say, because Italians have within them qualities such as will make the best kind of American

citizens if developed along Gospel lines. They are an industrious, economical and thrifty people; buying their own homes if possible, paying for them on the installment plan or through a Building and Loan Association. They have come here with the idea of making America their permanent home. Many of those who have gone back to Italy return to our land with the statement that they "could not be content to live in Italy again having once breathed the freedom and liberty of America."

The Italian used to be judged by the man who went around the street with his hand organ and monkey and by the street sweepers, but to-day we find tailors, masons, carpenters, mosaic layers, musicians among them, and notwithstanding the fact that they have special trades, if they are unable to find employment in their line of work they are willing to do any kind of

work that will enable them to support their families and make an honest livelihood. They do not like to become objects of charity; I have seen a big, strong Italian break down and weep as he begged, "Give me work, and not alms."

The Italian woman is not, as a rule, a good housekeeper, although she is a home maker. Lack of cleanliness is one of her great failings. She does not fret because of dirt or disorder. She will sit on her doorstep utterly oblivious of the condition inside her house. If she gets it in some sort of order and has the evening meal for her husband when he comes home, she has no further concern. There are, however, exceptions, for I have found some Italian homes kept in as good condition as any American homes, but I speak of the majority of the working classes.

The greatest failing which I have discovered in my intercourse with the Italians is a peculiar vein of untruthfulness, which I think is due to their past teaching. That "the end justifies the means" seems to be imbedded in their nature and they do not scruple to tell a lie if it will serve their purpose better than the truth. Notwithstanding, they are a promising people and it is a mistake for Americans to hold aloof from them. Instead, we should come into touch with them and give them a better idea of American life.

Many of us are constantly waiting for something special to do, whereas right around us there is an open field. God has a wise purpose in allowing these foreigners to come to us. The Macedonian cry has been coming to us for centuries and we have not been able to answer it in any measure in proportion to the need. Many noble men and women have gone across the seas and taken the Gospel to foreign lands, but with the millions now coming to our shores thousands of those at home may become missionaries and carry the Gospel to the foreigner in our own land.

Never before has such an opportunity been presented to the women of the church. The alien sister can be influenced by her American sister as by no other means, if the approach is made in the spirit of loving sympathy and kindness. Let there go out from you that "touch of human kindness that makes the whole world kin" and you will meet a ready response. You will find the Italian not only in large cities, but in the suburbs and in little colonies throughout the country; but wherever found, in city, suburb or country, it becomes an absolute necessity and duty for the community in which they settle to give the Gospel to them. The time is ripe and the future of our great nation largely depends upon the attitude that we, as the Christian women of America, take toward this question.

NEW YORK'S "LITTLE ITALY"

By Aurora Nowell

STATISTICS show that Greater New York has 500,000 Italians. "Little Italy," the district between Lexington Avenue and the river, and 104th street on the south and 118th on the north, has a population of 50,000 Italians. One of the most thickly populated blocks in New York City is on East 106th street between First and Second avenues. There are 3,928 Italians in that one block. This little portion of New York is in a unique sense a foreign field. It seems that the hand of God has turned these people here for Christian America to evangelize.

One always feels well repaid for calling among the Italians, for they are warm-hearted and friendly, always giving a most hearty welcome. The mother who cannot speak English grows very lonely at times and after one or two calls one is often showered with kisses, and cordially invited to eat of some of their Italian foods. A person can often approach their spiritual needs by administering to their physical wants, and thereby gaining their confidence.

The Italians are a very temperate class of

people; one seldom sees a drunken Italian. Beer is used as freely as the American uses water. This is largely because the water in their district is undrinkable, and their food is hard and poor.

They have not lost the spirit of service, but are good workers, cheerful in their work, regarding employers as natural friends. Some class all Italians in the light of the Mafia, or "Black Hand," ready to do all kinds of deeds of darkness. This is a great mistake, and as a matter of fact their criminal class is small in number. What these Italians will become as citizens of to-morrow depends largely upon what our American Protestant Christianity does for them to-day.

In view of this great opportunity for the evangelizing of the foreigners in "Little Italy," we are meeting the children in our mission Sunday school—children who never knew before what "Sunday school" meant.

The membership of the Sunday school is two hundred and there is seating capacity for only one hundred ten. Hundreds of children are within our reach had we a larger assembly

room. However, we are reaching many more little ones than are enrolled in our school. This past summer we sent one hundred seventy-four children under twelve years of age into the country for a two weeks' outing under the Tribune Fresh Air Fund. What this meant in their little lives is beyond description. Before starting each child must be thoroughly washed and have clean clothes. After this transformation they were very proud of their new appearance, though it necessitated a good deal of

work on their part as well as that of the teacher in charge.

It is a great opportunity for them to get to the country after being cooped up in crowded tenement houses, spending their little lives in the overflowing streets of New York City.

One child on returning from her visit had had such a lovely time that she brought a quarter to the mission and said, "Take this and use it for some poor people." Poor as this child was, she wanted, gratefully, to help others.

A BOHEMIAN KINDERGARTEN IN BALTIMORE

By Maud M. Conliff

OUR room this year is filled to its greatest capacity, with one hundred twenty-five happy, loving children, ranging in age from three to six years; of this number about thirty cannot speak a word of English; they are a little colony talking and gesticulating in the Bohemian language, but so happy to come. At first it is all new to them; a few become frightened and cry. As we cannot speak their language we try to divert them, and then say "neplac"—one of the few Bohemian words we know—which means "don't cry," and seems to bring us nearer to them; in a few days they appear perfectly at home.

The majority of these people are clean, industrious, and appreciative. They are ambitious for their children and anxious to give them all the advantages of education, which the children seem as anxious to embrace; they are also ambitious for themselves and many parents attend night classes held in the public schools.

Italians have the elements for the making of good citizens, but they need help and encouragement, for on coming into our country, with our mode of living all so new to them, it is very hard for some of the poor to obtain employment that will pay any kind of wages. Large families try to live on what would not support one person and do this without a murmur, until you see their little ones coming with scant clothing and pinched faces. On visiting the homes you get their story, but they can always tell you of someone who is worse off than they; when you help by giving clothing for their little ones, they courtesy, take your hand and kiss it with tears in their eyes.

The number of immigrants this year has not been so great on account of the financial crisis,

but there are thousands in our vicinity of whom we reach only a few. Each year greater opportunities present themselves for work, not only among the present kindergarten children and their parents, but among the children who attended the kindergarten during the

past two years, who are now going out into the world to help earn a living. They are at the critical age that requires attention and direction; this is a problem that presents itself—to get these older children together, and help them.

The parents need help and encouragement. Many go to the Bohemian Moravian Presbyterian Church, of which Rev. V. Vanek is pastor; others attend no church, but will send their children to Sunday school because they want to go; for, having the kindergarten in the Sunday school room, they feel that they belong there. Some parents are Free Thinkers, who will not go where God's name is mentioned but will allow their children to come to the kindergarten, where they hear of God and His love for little children; these impressions are lasting—not only is the child reached, but through him the parents. The kindergarten age, from three to six years, is an age when impressions are made; high ideals are presented, and honesty, truth, helpfulness, patience, become part of the child. He is shown God's love in everything—love is our keynote and its influence is shown in the happy faces, and the care of the older for the younger children. This same influence goes out with the child, for parents tell us that the children who have attended the kindergarten are different, happier children than those who have not.

The opportunities for good in our work are great.



NONE OF THESE CHILDREN CAN SPEAK ENGLISH; THEY HAVE ONLY BEEN IN THIS COUNTRY A FEW MONTHS. NO MEMBERS OF THEIR FAMILIES CAN SPEAK ENGLISH

AMONG BOHEMIANS OF CHICAGO

By Helen C. Duncan

CHICAGO is the third largest Bohemian city in the world and may boast of a population of over one hundred thousand. It is a well-known fact that the Bohemian is the most irreligious of all immigrants, as fully two-thirds of the one hundred thousand in Chicago have left the Roman Catholic Church and become members of the Free Thinkers' Society—in other words, have become infidels.

There are in Chicago three hundred of these societies which teach infidelity—maintaining Sunday schools where an infidel catechism is taught. One of the questions of the catechism is: "What duty do we owe to God?" And the answer follows: "As there is no God we owe Him no duty." It is among this people that the last Emily Yale school was opened, October 30, 1905, with a firm belief that the solution of this problem lies in the Christian education of the children.

The kindergarten was the first department opened, with fifty-five enrolled. It has gradually grown to the present enrollment of eighty; there are more to come, but it is impossible to take them because of our small quarters. The kindergarten met a great need, but reached only the young children. Feeling the necessity of reaching the older children, we have gradually branched out into the following departments of work:

The house-work class has grown into a cooking class which meets once a week, with over fifty girls attending.

Our girls' gymnasium class meets once a

week, with an attendance of thirty. We have asked our boys to join the gymnasium classes, conducted in a park house near us, as our room is so inadequate.

Our circulating library is open Wednesdays for boys and girls; we send out over one hundred fifty books.

Every noon the Penny Savings Bank is open, the children bringing their pennies which we save for them. We have had as many as thirty-five taking advantage of this department at one time.

We have an art loan department, where pictures are loaned to the different families; this is carried on along the same lines as the library, except that the pictures are kept for two weeks.

Our room is open one afternoon a week as a game room for boys and we hope to have a reading room in the near future.

With the New Year it is our plan to have a mothers' cooking class which will meet every two weeks.

In our mothers' club, which meets once each month, the mothers are assisted in the practical problems of the house life.

Our sewing class meets every Saturday morning, and on Sunday we have preaching services and Sunday school.

Our work has long outgrown our quarters. Our aim is an adequate Christian settlement in which we can meet the needs of the neighborhood. Surely the opportunity is here for great work for the Master.

THE ITALIANS OF DETROIT

By Mary A. de Carlo (American-Italian)

THE Italian comes to the United States to make his home among Americans and to become a citizen of our country.

It remains for Americans, those that love our country and its freedom, to see that the Italian makes a good citizen. A glimpse at the work done among the Italians in Detroit will perhaps, in a measure, answer the question, "How can we see that the large numbers of Italians who come to our shores are well cared for and fitted for the position they will some day occupy in our country?"

It is a great pleasure to step into the room where the Bible class is held Sunday morning, at eleven o'clock, and see the bright faces of the men listening attentively to the Bible lesson. The class started with three men two years ago. It has grown until now the number is forty-five. All these young men have accepted Jesus Christ as their only Saviour.

Sunday afternoon, at five o'clock, we find ourselves in the large meeting of the day. As we look about we see over a hundred men, and sometimes, though not often, twelve or fifteen women. They are clean and neatly dressed; they enjoy the singing of the hymns, and listen with great attention to the sermon.

Turning to the week-day evening school for men, we see in the class-room from forty to seventy or more men, divided into classes of eight or ten. The young men, bright and eager, learn English quickly. After the lesson hour, hymns are sung, including our national hymn, "America," and all unite in the Lord's Prayer.

We find that it is very hard for the women to attend Sunday services, because they generally have large families of children to care for. Friday afternoons we have a mothers' meeting, from two to four. Two years ago this meeting started with six women. It has grown to forty-four.

A kindergarten was started a year ago. How they do enjoy the music! They are taught to sing, and to recite a short prayer every morning. Everything the children learn in school they carry home to their parents.

This winter we are to open a reading room for Italians, and classes among the young people. The Italians are very grateful for whatever we do for them. They appreciate even a very little thing.

Let us ask God to help us in this work we are doing, and pray for His blessing to rest with all.

ITALIANS AS PROSPECTIVE CITIZENS

THE ITALIAN PRESBYTERIAN MISSION IN EASTON, PA.

By Louise Heywood

DURING nearly six years of association with Italians I have found them invariably courteous, respectful and self-respecting, industrious and faithful. I have known but two beggars among the thousands with whom I have come in contact; these were women, one a widow, ill, with a number of children. However poor they may be, they are never in rags, although the garments may be nearly covered with patches. As to their cleanliness, one would rather not say much; yet there are exceptions. It would be difficult to find among working men a finer, cleaner, or more respectable looking set of young men than those who come to our night school and Sunday school. We are quite proud of them. We now have over forty on our roll, and new ones coming every week. Their conduct in the school is perfect, there never being occasion for the slightest reproof. Most of them are bright and their progress rapid. There are a few who are not brilliant, but they plod on, never seeming to be discouraged, but with marvelous patience and perseverance do their best.

The Italians are proud-spirited and sensitive. It hurts them to be called "dagos" and "guineas" and, without doubt, they hear these terms of reproach applied to themselves often by those who are their inferiors. It is certain that the most ignorant among them might teach courtesy to many of those who despise them.

That they will make good citizens when properly instructed, there is no manner of doubt. Little can be done with the old people; they will retain their Italian customs and opinions; but in the generation following there is great promise, and little by little, under proper instruction, they will not only become good citizens, but good Christians.

We find them easily impressed by religious truths, and there are no exercises of the school in which they take greater interest than in the instruction which they receive from the New Testament and in the hour of worship, which

we hold every Sunday afternoon. They take great delight in singing Evangelical hymns, both in English and Italian. Those who were obliged to leave our school last spring, to find work in some other town, came back to us with their faces fairly shining, so glad are they to be with us again.

Despite this work which is being done for our immigrants with really wonderful results, there are those who "would not come in contact with them for anything." Not in this manner has our Saviour taught us. "Take heed that ye despise not one of these little ones," and all this multitude of people from a strange land are "little ones," who need our care, our help, our sympathy. Everything to them is new and strange. Ought they not to be taken lovingly by the hand even though, at first, the hand may not be very clean? Ought not the work of education and assimilation be begun at once? Who will refuse to help in this great work? Who will stand aside with folded hands letting the greatest opportunity for Christian service ever offered to the people of this country to help in the evangelization of the world, pass by unheeded?

The only way to solve the problem of immigration is by education and evangelization. This is being proved in every mission already established; and where there is now one mission there should be many. Here in Easton, the mission, opened last January, is being carried on with great satisfaction to all interested. Besides night school and Sunday school, we have a kindergarten and sewing school, well attended. Those not familiar with the conditions existing in most of the Italian homes cannot for a moment imagine what these schools mean to the children. To the efficient voluntary helpers in this work, the success of the mission is largely due. Also many visits made by the missionary, and many conversations on the street are productive of great good. May the blessed Holy Spirit lead many, heretofore indifferent, into this wonderful work!

CROATIANS OF KANSAS CITY, KANSAS

By Marie Smercheck

MY work is among the Croats, of whom there are over two thousand in this city. About sixty-six per cent. of these people are illiterate, and most of them are very superstitious. Their Sunday afternoons are spent in smoking, card playing, drinking and dancing; most profane language is used. The children, through the example of their parents, are taught the same sinful, degraded life.

Soon after I came here, eight months ago, I started a sewing school for the children, and later on a Sunday school. While these children would not be allowed by their parents to go to any Protestant church, many will come to our

school, and they like it very much, for they soon see that we are trying to do them good.

These foreigners settle in large companies; they live their old habitual lives, which endanger our country through changing the character of our institutions. They come here to make money, and, though some return, many are buying homes for themselves and will continue to be our neighbors. They know little of the principles of our government.

What is to be done? These people need religious instruction more than anything else. Christian work has touched the people in two ways. It has elevated them to a higher spiritual life and inspired them with an ideal of citizenship.

STATIONS AND WORKERS AMONG FOREIGNERS

UNDER THE CARE OF WOMAN'S BOARD OF HOME MISSIONS

COLORADO
DENVER.
ILLINOIS
CHICAGO. Emily Yale Schools: Olivet, Penn and Vedder Sts.—Miss Bertha Lorenz; West Division St.—Miss Mary C. Neff; May St.—Miss Helen C. Duncan, Miss Emily Zezula; Industrial Classes—Miss Elizabeth Schneider.
KANSAS
KANSAS CITY. 5th St. and Orvill Ave. Slavic Mission, Miss Marie Smercheck.
MARYLAND
BALTIMORE. 917 Madison Ave. Bohemian Kindergarten. Miss Maud M. Conliff. Miss Jane Williamson.
MICHIGAN
DETROIT. 145 East Congress St. Italian Mission. Miss Mary A. de Carlo. Miss Adelaide S. Crane.
NEW JERSEY
MONTCLAIR. Italian Mission—Miss Mary Concistra.
NEW YORK
ELLIS ISLAND. Miss Bertha Slavik.
NEW YORK CITY. Magyar Mission, 108 E. 118th St. Mrs. Theresa Keresztes. East 106th St. Italian Mission. Miss Ora E. Nowell.
PENNSYLVANIA
BEAVER FALLS.
EASTON. Mrs. Louise Heywood.
LUZERNE. (Kingston P. O.) Miss Josephine Edgar.
PHILADELPHIA. 108 Kimball St. Mrs. Chas. Murphy. Miss Emma N. Jackson. Miss Elizabeth Achison.
GERMANTOWN. 329 East Price St. Miss Annie M. Miller. Miss Hannah D. Dovey.
ROSETO. Miss Myrtle M. Haskins.
WEST VIRGINIA
Mrs. Marion J. Brooks, Missionary.
WISCONSIN
GREEN BAY. Rev. James S. Wilson. Rev. Clarence J. McConnell. Rev. Leonard Calvert. Miss Clara Austin.

As we look over the list of missionaries of the Woman's Board among foreigners, we miss three names long familiar. Miss Florence Hall, as missionary at Luzerne, Pa., during three years of efficient service, whose place is taken by Miss Josephine Edgar, her assistant last year; Miss Josephine Waldfoegel, under the Board for about the same length of time at Beaver Falls, Pa., who hopes after a time to take up work again in health and strength; and Miss Mary J. Novak, for almost a decade missionary at New Prague, Minn., whose diminished strength will not permit her to carry

on the work she loves. Our best wishes follow these three friends, and we know that their prayers will mingle with ours for an abundant harvest in the fields they have helped to sow.

In most of the other fields we gladly greet old acquaintances. Miss de Carlo among the Italians at Detroit has now an associate worker in Miss Adelaide S. Crane, kindergarten teacher. Miss Crane has already had experience in Italian settlement work and in the children's hospital at Detroit.

We associate Mrs. Louise Heywood first of all with Roseto, Pa., where for two years, to use her own expression, she was "the only foreigner among 2,000 Italians." But the very success of her ministry there led to her transfer to Easton, that she might inaugurate a similar work among the Italian population of that city. Besides the Sunday school and the sewing school begun last year, a kindergarten was opened last September and a night school. In Easton, as in Roseto, the "little mother," as the Italians call her, has many loyal sons and daughters. Mrs. Heywood's successor in Roseto, Miss Haskins, has a hard, lonely field, but loyal hearts find in such difficulty and isolation a special call to service.

We note with joy that there are three more States in which work for foreigners is carried on this year under the Woman's Board. In Colorado Miss Luella McClelland, under the care of the Colorado Synodical, was Bible reader at Denver among the foreigners for the first six months of the fiscal year. The work of Miss Marie Smercheck in Kansas City, Kansas, is described elsewhere in this magazine. In New Jersey our labors are only begun. In the Italian Mission at Montclair there is already a good building and equipment and regular Sunday and Wednesday services. Miss Mary Consistra is the first teacher under the Woman's Board in this State, but we hope that in next year's list there will be several others.

POST CARD MESSAGES

From Miss Julia Fraser, Field Secretary for the Pacific Coast

Los Angeles, Cal., Oct. 31st.

Spent the afternoon at our dear little Spanish Mission. School is crowded and Miss Crowe turned away fifty girls. Last night, after the children had gone to bed, four came down in their night gowns and bare feet to profess their faith in Jesus—couldn't sleep till they did. Two of the older girls are now teaching Sunday school classes in the Mexican church and are therefore getting training in practical Christian work.

Los Angeles, Cal., Nov. 1st.

Just in from splendid meeting of Los Angeles

Presbyterial at Immanuel Church. These are all day meetings held the first Monday of each month and strangers in the city are most cordially welcomed. About five hundred enthusiastic women were present to-day. Mrs. R. W. Cleland is a most consecrated leader and wise president of this strong presbyterial society. The mission study activity in this presbyterial is remarkable, but the graciously tactful and inspiring leadership of Mrs. E. Y. Van Meter explains how it has been done.

Los Angeles, Cal., Nov. 2nd.

Yesterday, between much speaking, I was glad to meet with the old people of the Hollenbeck Home and tell them a little about Alaska. Mrs. Hollenbeck has just completed the erection

of additional dormitories and a memorial chapel, beautiful beyond description, costing a little over one hundred and twenty thousand dollars. She has amply endowed the Home and is also a liberal supporter of our work. Dr. W. S. Young is the superintendent and it is one of the most beautiful institutions on the Coast. The interest of the dear old people in our work for little children, and their earnest prayers are a continuing source of strength to me.

Sanger, Cal., Nov. 5th.

Do you remember our "model society"? How *each* member took a magazine, paid contingent fund tax, contributed quarterly to each presbyterial special, and how this was done for several years when the Presbyterian church was closed, and not even a Sunday school held, and how these *four women, constituting the missionary society*, kept alive Presbyterian interests? If you remember any part or all this, you will rejoice to know that *Sanger* is entertaining the Southern District meeting of the San Joaquin Presbyterial! Crowded meetings, and we are most beautifully entertained by the Sanger people, *all* the churches helping. Mrs. I. A. Melvin, of Fresno, is district superintendent.

Merced, Cal., Nov. 6th.

The district meeting here has just adjourned. Five women's societies were represented, and the Round Table discussion was especially helpful to our new friends who were formerly Cumberland Presbyterians. Mrs. Marchbank is superintendent of this district.

Stockton, Cal., Nov. 7th-9th.

The last district meeting of the series, arranged to cover San Joaquin Presbyterial Society, was held here Saturday. It was a remarkable meeting—eight societies represented, and here again, as throughout this entire presbytery, the delightful co-operation of our new friends from the Cumberland Church is keenly appreciated. Rev. J. W. Lundy and Rev. H. P. Ingraham conducted inspiring Bible readings and the day was full of good things. Miss Eleanor C. Smith is district superintendent, and the King's Daughters entertained the guests at luncheon. Sunday your representative was afforded a fine opportunity to tell of the work, speaking at the Sunday school and morning service of First Church, and at the C. E. and evening service of the West Side Church, which was one of the strongest Cumberland churches.

From Miss Edith Hughes, Field Secretary for the Southwest

Guion, Ind.

The Indiana County meetings I have been attending for two weeks have been both interesting and profitable. They bring the inspiration of a convention to a large number of women who can never attend the Presbyterial or Synodical meetings. The women of two or three neighboring churches can easily come together for one day in the fall. All are benefited by the interchange of ideas and sociability is promoted by the basket dinner. Several very fine papers have been presented by the talented women of Crawfordsville Presbytery.

Frankfort, Ky., Oct. 29th.

The Kentucky Synodical Society held its annual meeting here. Forty delegates and many visitors were present, and the sessions were most profitable. One most inspiring feature was the newly instituted Consecration Service, led by Mrs. Nannie Caldwell Helm. Thank-offerings to the amount of one hundred sixty dollars were laid on the altar, but the offerings of life and time were even greater. Two women in the prime of life, both robed in the garments of sorrow, offered themselves in full strength for service, without compensation, whenever the Lord might call. The influence of this solemn hour will long be felt in the lives of those who were present.

Russellville, Ky., Nov. 18th.

A ten-days' tour of Logan Presbytery has just been completed. Splendid societies were found in most of the churches visited, and two new ones were organized. Every church in this Presbytery was Cumberland Presbyterian until recently. Pastors have been exceedingly cordial and, in the two leading churches, Sabbath morning services were offered for the presentation of our work.

Clarksville, Tenn., Nov. 23rd.

While touring near the southern boundary of Kentucky it was convenient to accept the thrice repeated invitation and spend a Sabbath with the Bethel Church in Northern Tennessee. This is a flourishing country church which has had an active missionary society for twenty-five years. The community affords such hospitality as would make one wish to stay a week rather than a day.

Incidental to this trip the church at Springfield, Tennessee, was visited on Friday, and a meeting held on Sabbath afternoon with the society of the Parkville Church. Will return to Kentucky to tour Princeton Presbytery.

THE PRAYER CALENDAR—1909

The new Calendar for 1909 should be in the hands of each local secretary of literature for delivery to members at the January missionary meeting. It is hoped that orders will be sent in early. Many secretaries have in the past considered it unnecessary to advertise the Calendar outside of the membership of their missionary societies, but this year they are requested to make special effort to place it in the homes of the members of the official boards of

their churches. At least every member of session should possess and use it.

It is hoped that the arrangement of the contents of the new issue will commend itself to all and that its sales may be far in excess of previous years. Let us all co-operate to increase the usefulness of this publication, which is a blessing not only to workers on the field but also to faithful "remembrancers" at home. Its price is ten cents postpaid.

OFFICE VIEW-POINT

FROM THE SECRETARY'S DESK

Ella A. Boole

THREE-QUARTERS of the fiscal year are nearly completed, and while more and more women's missionary societies are aiming for equal quarterly payments for their pledged work, there are many who have not yet made any remittance through their presbyterial treasurers. This condition of affairs seriously embarrasses the treasury, inasmuch as we endeavor to meet all bills each month and therefore must borrow money to do this. Part of the amount expended in interest would be unnecessary if all societies remitted each quarter for their pledged work. However, *one quarter remains* in which to meet the obligations of the year, and may we not urge early remittances, all pledges met in full, and such a generous contribution to the general fund as will provide for the increased expenses of the year. At the present time the expenses for this year are seventeen thousand dollars in advance of last year, and as all work not provided for by specials must be paid from the general fund, we plead for an advance in undesignated money, that we may close the year free from debt.

Emergencies are bound to arise; heating plants will give out, roofs leak in unexpected places, and necessary food stuffs must be supplied for our boarding schools even though prices advance. The Woman's Board of Home Missions has no money except what is given to it by its contributing societies, therefore we urge your co-operation and your loyal support.

Home Mission Handicraft. We are glad to announce a new publication which will be exceedingly helpful to leaders of mission bands and Junior societies. The name, *Home Mission Handicraft*, is suggestive of the contents, which furnish ideas for work and play for the boys and girls in these societies, and will even be useful in our own homes to show the children how to build a stockade or mission church with "nothing but clothes pins"; to teach them how to construct an Indian village, how to dress the Indians and the pioneers, and how to camp out in their own back yards, using simple materials that can be produced in every community. These games will furnish a chance to talk about pioneers and Indians, and may help materially in securing gifts for the mission work for which we are responsible. The price of the book is fifty cents, and it can be obtained of our Literature Department. The issuing of this book, however, marks an era in home mission literature, as it is the first book published jointly by the Women's Boards and can be obtained of every denomination.

Home Mission Council. On November 20th there met in the Assembly room, on the seventh floor of the Presbyterian Building, representatives of eight Women's Boards, who formed a Home Mission Council for Women, with a view

to looking after the part of home mission work that has been committed to the women of the various denominations. Mrs. George W. Coleman, of Boston, Mass., was elected president; Mrs. F. S. Bennett first vice-president. Further details in regard to the Council will be published later, but this much we can announce, that plans are under way for the Home Mission Conferences at Northfield, Mass., about the middle of July, and also for the conferences which will be held at Winona Lake, Ind., Boulder, Colo., and Mt. Hermon, Cal.

The program for the Interdenominational Day of Prayer, the fourth Thursday in February, will be prepared under the direction of the committee appointed by the Council, and instead of four Women's Boards sharing in the observance of the day, nine will have a part in it. The Home Mission Boards of the churches have also organized a Council for unifying their work, so that the Women's Boards are in line with the trend of the times.

A Resignation. You will all miss from the ranks of field secretaries Mrs. Flora D. Palmer, who has served us so faithfully and so earnestly for a number of years. She has considered no sacrifice too great in the interests of our work, and everywhere her presence and talks have been an inspiration and a help. We all greatly regret that on account of health and home cares she has been obliged to resign, but our prayers and good wishes follow her and we know that she will never miss an opportunity to help the work.

The New Year. Let us enter upon the new year with thanksgiving for the past and prayer for Divine guidance and help. May we not pray more earnestly for the workers on the field, and that others having the spirit of real consecration and devotion may offer themselves for work? The needs of the work are many; we need not only money but we need prayer, we need consecrated men and women who will carry the Gospel, and we need the loyal support of every missionary society, that the work of the Woman's Board may accomplish the greatest good in the evangelization of America.

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

Westminster Guild Chapters have begun their home mission study course with "The Call of the Waters" as text-book, although leaders find "The Frontier" and "Pioneers" almost indispensable. The monthly suggestions published in this magazine are also a necessity. Special outline studies and helps have been furnished. Chapters may secure supplies by addressing the Administrative Office in Chicago (Miss M. M. Rumsey, 328 Wabash Ave., Chicago, Ill.), or by sending direct to this office (Miss M. Josephine Petrie,

156 Fifth Ave., New York City). A noticeable beginning has been made in gifts from these organizations, and the "special" for the Guild Chapters proves attractive. The leaflet on the work of the hospital for natives at Haines, Alaska, tells the story of our Presbyterian endeavors from the beginning made in 1880 at the Chilkat Trading Post to the present time. The latest report from the minister in charge has also been sent to each Chapter.

Foundation Building. Reference is frequently made to the splendid organization of which we are a part, and the splendid young women who are giving such a large share of their time to this "foundation building" are not to be forgotten. A recent report tells of the personal work of one of these loyal young people's secretaries who frequently spends three days from home visiting small societies in her northern presbytery, going early on Saturday and returning late on Monday. She stays in "lumber" hotels, and "lumber" homes, often finding only a wee corner for rest at night, and then sharing this corner with one of the children in the family. Within a short time she organized four new societies and "selected the leaders"; she fosters the new and old organizations by providing programs, literature, clippings, magazines and even suggestions for raising money. A late visiting point was a little community without any preaching service where ten Christian Endeavors, eight of them Polanders, were "holding the ropes."

Here is Another Side. One of our field secretaries writes: "I wonder if it is the fault of the presbyterial or local secretary that young people's societies so often know nothing of this work? . . . The work among our young people certainly needs reviving—a more faithful keeping of the pledge and a stronger missionary

spirit. I believe nothing would so infuse new life and spirit as a mission study class."

Two hundred and eleven classes studying "Aliens or Americans?" or "Coming Americans"—such is our enrollment at this writing, and probably the most encouraging feature of these study classes is the desire to do some definite work among the immigrant population in their immediate vicinity. Leaders in the neighborhood of New York, Boston and Baltimore have taken their classes to the landing ports and a desire for action has been the result. The increase in requests for this definite work have been especially numerous from Ohio, and this should be encouraging to the committee of synod who have the special work among the foreigners in their hands. The young people have been going out to conduct classes in English, or hold religious services. These must be frequently of a musical character until the young people have made themselves fully acquainted with the people.

We look forward to the loyal and hearty co-operation of every woman in securing the use of the Washington's Birthday program. The offering is for the general work of the Board, but as the sum total of contributions from Sunday schools is divided equally between the Board and the Woman's Board, we can depend on the enthusiastic interest of our women's societies. Samples of the program will be sent for the asking. Supplies are furnished free, but the Board hopes transportation charges will be paid. These may be deducted from the offering. The program and coin receptacle are in colonial colors. This will be a fine opportunity for a patriotic Sunday school celebration and for bringing the cause of home missions to the heart of every member of our Sabbath schools.

AIDS FOR LEADERS

PROGRAM FOR FEBRUARY MISSIONARY MEETINGS

(Published in advance to allow for proper preparation.)

Topic—The Indian

Devotional

Text. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. vii: 12.

Theme. a. "The white man has not done unto the red man as he would have the red man do unto him."

b. "Lord God of hosts, be with us still, Lest we forget—lest we forget."

Business

1. Monthly report of treasurer and secretary of literature, should include comparative statement. Should your society be falling behind it should be noted and special effort made to increase contributions and subscription list before close of fiscal year.

2. Plan for annual meeting if held in March. Details should be cared for in the executive

committee and plans presented for prompt action.

3. Appoint nominating and auditing committees.

Topic.—The Indian

- In the East.
- In the Southwest.
- In the North and West.

1. Three papers or talks, using the map. References. "Missions among the North American Indians," by G. F. McAfee, D. D. "Just where are the Indians?" See H. M. M., Feb. 1908, p. 84.

2. Items of interest.

Assign our mission stations among Indians in the East, in the Southwest, in the North and West, to the members of the society, requesting items of interest, as found in Report of Superintendent of School Work and

the current number of HOME MISSION MONTHLY.

3. Sentence Prayers.

Prepare beforehand for special use of Prayer Calendar, by turning to date on which your meeting is held and becoming familiar with encouragements and discouragements in

named field. State the facts and call for definite sentence prayer.

School leaflets or back numbers of HOME MISSION MONTHLY will aid in the special preparation for use of Prayer Calendar.

MRS. C. W. R. SMITH
Synodical Sec. of Lit. of Pennsylvania.

THE FRONTIER

INTERDENOMINATIONAL STUDY OF HOME MISSIONS, 1908-1909 TEXT-BOOK, "THE CALL OF THE WATERS."

Study V: Part Second, The Twentieth Century "Frontier." A Challenge.

Chapter IV. THE NEW MIGRATION.

NOTE:—The three chapters of **Part First** of the text-book deal with an actual frontier—"the hither edge of free land," in which the difficulties to be conquered are physical and the problems presented concern the education of intellect and heart in the comers to the new country and in their children. **Part Second** deals not with an actual frontier, for in this twentieth century, frontier conditions have almost ceased to exist, nevertheless a "frontier" appears—figuratively—in new and hard conditions which have arisen requiring to meet them as did the old frontier, resourcefulness and courage and hope. The problems now to be solved by the church are mainly social in their nature and are greatly complicated by the factor of "The New Migration" which is considered in this month's study.

I. THE MISSIONARY MEETING.

Motto. "To be an American.....is to love God and to serve one's neighbor."
(p. 94.)

Singing. "O brother man fold to thy heart thy brother."

Bible Lesson. "The Whole Family," p. 84.
Prayer.

Singing. "O Master let me walk with Thee."

1. Changing Conditions—from country to city. pp. 85-89, to third paragraph.
2. "Mayflowers" of To-Day. p. 89, third paragraph.
3. Immigration Illumined—A Map Study.
(a) The start. (b) Arrival in America.
(c) Where the immigrants go.
4. Where the Presbyterian Church Helps the Immigrant. (a) In mines. (b) Lumber camps. (c) City missions. (d) Kindergartens. (e) Night schools.
5. Blessings of the Old Frontier. p. 96.
Does the twentieth century show loss or gain in these respects? A Discussion.

Prayer and Offering.

Singing. "God Bless our Native Land." *Tune* "Dort."

Explanatory Notes.

1. Copy on blackboard "Pointers" 1-5 (p. 95): direct attention to them and call for lively paragraph reading of portion covered.

2. Use this paragraph for a five minute paper or talk, with title as given. Show pictures of steamers (from steamship companies' folders or from "poster" in "Leaders in Conference" p. 20) and diagram of steerage. State European ports of embarkation and give a few statistics—not too many—as to the number of these "Mayflowers of To-day" and of their steerage passengers, arriving in any one "rush month." ("Aliens or Americans?" Chap. 1)
3. There will be needed for this illuminating two outline maps of Europe and of the United States. Send to Literature Department, Presbyterian Home Missions, 156 Fifth Avenue, for these and for six sheets of "Coming Americans" Medallions," and one box each of flag seals and gilt stars. Chart of Europe 50 cents. Map of United States 35 cents, postpaid. Medallions 30 cents per half dozen sheets. Flags and stars 10 cents per box. (Europe may be enlarged from Plate IX "Leaders in Conference.")
(a) Cut out medallions and paste on chart of Europe, as in Plate IX "Leaders in Conference." For facts for your map story see "Aliens or Americans?" Chap. 1 "Coming Americans." Chap. 1.
(b) Paste flag seals on map of United States to indicate immigration ports. Paste Statue of Liberty at New York harbor (Leaders in Conference, p. 67.)
(c) Indicate distribution of Russians, Italians, etc., by medallions, as on the chart of Europe. See "Coming Americans." Chap. V.
4. Ask five members for two-minute talks. Find material in the Prayer Calendar for 1909—January; in the January number HOME MISSION MONTHLY for 1909 and for preceding years. Other helps, including many beautiful post cards, may be obtained from Headquarters; See Catalogue of Publications for titles and prices.
5. The extracts in fine print, pp. 91-95 will be helpful in this discussion; also pp. 129-146, and the reference books named on p. 95.

II. THE STUDY CLASS.

Assignments:

1. The *Local* frontier, (p. 97)
(a) first churches, (b) first schools, (c) first industries, (d) first roads.
2. Colonial life. (a) domestic, (b) social, (c) religious. *Earle*. "Home Life in the Colonies," "Child Life in the Colonies."
3. The country church to-day.
4. The city church to-day. Reference books, p. 95
5. Monuments, (a) local, (b) national. 6. Questions 1-5.
7. The country's gain from Immigration.
8. The country's loss from Immigration.
9. The Immigrants' gain in coming to America.
10. The Immigrants' loss in coming to America.
11. Questions 6-10.
12. Maps—see II, 3.

KATHERINE R. CROWELL

JANUARY AIDS

The first home mission topic on the list for 1909 is of intense interest to every one who is studying the questions of the day. The leaflets that are advertised on the cover of this issue are all useful for its preparation, but the best aid that can be procured in concise form will be found in *Our People of Foreign Speech*.

The immigration question can be graphically represented by the use of a map that may be prepared by some member of the missionary

society. The helps necessary for its development, which may be procured from headquarters, are as follows: An *outline wall map of the United States* (price 35 cents), *little flag seals*, one hundred in a box (10 cents), and *picture medallions of Coming Americans* (10 cents per sheet of 16, or 30 cents for 6 sheets.)

The ports by which the immigrants gain entrance to our land can be located by pasting one of the little flags at each point, and the

States to which they go can be shown by placing on each a little head cut from the picture sheet of the child representing the predominating nationality.

The ports are as follows:

CANADIAN BORDER STATIONS

Alburg, Vt.	Northport, Wash.
Black Rock, N. Y.	North Stratford, N. H.
Blaine, Wash.	Ogdensburg, N. Y.
Brockville, Ontario.	Oswego, N. Y.
Calais, Me.	Pembina, N. D.
Cape Vincent, N. Y.	Portal, N. D.
Charlotte, N. Y.	Port Huron, Mich.
Clayton, N. Y.	Rainy River, Ontario.
Cornwall, Ontario.	St. Johns, New Brunswick.
Detroit, Mich.	Sault Ste. Marie, Mich.
Fort Covington, N. Y.	Sumas, Wash.
Halifax, Nova Scotia.	Swanton, Vt.
Houlton, Me.	Sweet Grass, Mont.
Montreal, Canada.	Vanceboro, Mont.
Morristown, N. Y.	Victoria, B. C.
Neche, N. D.	Winnipeg, Manitoba.
Newport, Vt.	Yarmouth, Nova Scotia.
Niagara Falls, N. Y.	

MEXICAN BORDER STATIONS

Douglas, Ariz.	Eagle Pass, Texas.
Naco, Ariz.	El Paso, Texas.
Nogales, Ariz.	Laredo, Texas.
Brownsville, Texas.	

SEAPORT STATIONS

New York, N. Y.	Miami, Fla.
Boston, Mass.	Mobile, Ala.
Baltimore, Md.	New Bedford, Mass.
Philadelphia, Pa.	New Orleans, La.
San Francisco, Cal.	Norfolk, Va.
Bangor, Me.	Pensacola, Fla.
Brunswick, Ga.	Portland, Me.
Fernandina, Fla.	Portland, Ore.
Galveston, Texas.	Providence, R. I.
Gulfport, Miss.	Savannah, Ga.
Jacksonville, Fla.	Seattle Wash.
Key West, Fla.	Tucson, Ariz.

The nationalities are:

STATE	NATIONALITY	
California	Italian	4,875
Connecticut	"	7,845
Florida	Cuban	3,084
Illinois	Polish	14,445
Indiana	Roumanian	1,326
Iowa	Scandinavian	2,023
Louisiana	Italian	1,615
Maryland	Hebrew	3,173
Massachusetts	Italian	15,375
Michigan	Finish	3,837
Minnesota	Scandinavian	8,377
Missouri	German	2,838
Nebraska	"	1,488
New Hampshire	Greek	1,274
New Jersey	Italian	14,510
New York	Italian	117,119
North Dakota	Scandinavian	2,836
Ohio	German	7,181
Pennsylvania	Italian	47,395
Rhode Island	"	3,120
South Dakota	Scandinavian	1,204
Texas	Bohemian	1,082
Washington	Scandinavian	2,468
West Virginia	Italian	2,904
Wisconsin	German	3,765
"	Scandinavian	3,600

RECEIPTS OF WOMAN'S BOARD

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other Bands by initials—as Busy Bees, B. B. Last syllable omitted when ending ville, port, town, field. Emergency *

RECEIPTS FOR OCTOBER—Concluded.

Buffalo Presbytery continued from last month.

Coven 10; East 2; Faxon Ave C 4; Lafayette Ave 138; Lebanon 1; No 7; Pk 1; S 1; So 9; Walden Ave 2; * 1; YL 1; Dunkirk 2; E Aurora 10; Franklin 6; Fredonia 2; Kenmore 5; Orchard Pk 10; Port 17; Sherman 3.50; Silver Cr 4; Springv 24; * 1; West 30; S 30. Chemung; Big Flats 15; Dundee 1.50; Elmira 1st 21.75; Franklin

Only predominating nationalities are given and these in each instance represent more than one thousand immigrants. This map when completed tells its own story. S. C. RUE.

NOTICES

Spring Presbyterials. It is important that the Presbyterial presidents who have not yet sent in the time and place of their meetings to either the Synodical president or the Woman's Board, should do so at once, as we are arranging Presbyterial tours, and these arrangements cannot be completed until all dates are in hand. Please send the needed information to the Associate Secretary at once if you wish to be supplied with a speaker. The usual contribution of \$10 for traveling expenses is asked for the speakers' fund in order that it may be sufficient to cover the traveling expenses of the speakers over the entire territory.

(Mrs. M. J.) M. A. GILDERSLEEVE
Associate Secretary.

Wall Map Needed. We have a request from one of our missionaries in New Mexico for a large wall map showing the journeys of St. Paul. It is needed for her use in teaching the women's Bible class.

Boxes and Barrels. It may be that some societies have not received acknowledgment of box or barrel sent during the late summer to our boarding school at Good Will, South Dakota. The manse with everything in it was burned this fall, and many of the letters received by Mr. Flack notifying of shipment of box or barrel were in the manse and consequently destroyed. The boxes, though safe, contained in many instances nothing to indicate from what society they came. It would be well for any society not hearing from the school to write to Mr. Charles E. Flack, "Good Will" School, Sisseton, South Dakota, describing the contents of box or barrel, thus enabling him to make acknowledgment to the senders.

Book Note. *The Heart of the Stranger.* An interesting story of boy life in the slums of the "Little Italy" of our great metropolis, as seen through Settlement work. "Luigi," "Tony" and "Giuseppe" are typical boys, with the good and evil in their natures plainly apparent. The story will have an interest for those who seek to know the heart of the stranger in our midst. Fleming H. Revell, publishers. Price, \$1.25. Illustrated.

St 4; Lake St 38; H 7.50; Gift 30; No 4; So 9; C 2; J 2; Hector 5; Horseheads 8; Montour Falls 17.75; Sugar Hill 3.50; Watkins 10. Columbia: Hudson 20; UB 5; * 1; Mitchell Hollow Union Chap C 5. Genesee: Attica 6; Batavia SMB 25.47; Bergen 15; Beth 5; Byron 2; E Pembroke 2; Stone Church MBB 5; Warsaw 6; YV 4; Wyoming 9; Presb 5. Geneva: Bellona Meml 16; C 1; Dresden C 1; Geneva 1st WA 24; No YL 13; Gorham 10; Romulus 5; Seneca Halls Cors C 5; Seneca Castle 6. Hud-

son: Chester 21.50; Circle 2; Cocheton 1.50; Denton 6; Florida WMS&LA 61; Goodwill 8.55; * 1; Hampton 8.75; Hopewell 11.15; * 1; Middle 1st 10; * 1; Westm 6; Monticello 7.10; Monroe 3; S; Ramapo 10; Ridge C 5; Stony Pt 5; C 6; West 45.50. **Long Island:** Bridgehampt 30; MS 2; Center Moriches 25; Cutchogue 21; Bd 37.50; Easthampton 10; C 4; E Moriches 30; Franklin 2; Pt Jefferson 18; C 6.50; Shelter Island 30; Southampton 19; So Haven 9; C 1; Spgs C 50c; Westhampt 18; Stony Br 2; Lyons 5; Clyde 2; * 1; Lyons 1; * 1; Palmyra 4.1; Wolcott 21. **Nassau:** Astoria 16.50; * 1; Babylon 20.50; Brent 7; Elmhurst 8; Far Rockaway 4; Free 29; Hempstead C 2; Hunting 1st 15; Cent 15; Islip 16; Jamaica 1st 30; Mineola 1.50; Oyster B 18.50; * 1; Smith CW 5; Spring 3. **New York:** N York 51 Ave 334; YW 150; 13th St SMS 25; Harlem 10; Madison Ave 98; Madison Sq 2 Gifts 2; Mt Washing 5; Tremont 4; Woodstock 6; Stapleton 20; S 20. **Niagara:** Albion 10; Carlton 3; Holley 5; Lewis 1.50; Lockport 1st 20; Maplet C 11.38; Medina YW 5; Niagara Falls 1st 22; Pierce Ave 5; No Tonawanda 28; IS 3.35. **North River:** Ancram Lead Mines 4; Cold Spg 7.50; C 4; JMB 5; Freedom Pls 6.50; High Falls 3.50; Kingst 12.25; Marlborough 10.75; C 5; Millerton 10.50; * 1; Newb 1st 32; WK Hall Chap 2.55; Calv 17; Union 29; N Ham 4.85; Pine Pls 1.25; Rondout BS 12.50; Smith 4.50; Wappingers Falls 3.35; C 2; Presb 10. **Osage:** Cooper 18; Delhi 1st 15; 2d 21; Gilberts 11; Guilford Cent 6; Margaret 9; Stamford 45; Worcester 5. **Rochester:** Honeye Falls 11; Livonia 50; Moscow 5; Nunda 12; Pitts 18; Roch Cent 20; Meml 10; KM 16; Scottsv 20. **St. Lawrence:** Brasher Falls 4; Canton 9; Cape Vincent 14; * 1; Carthage 3; Chaumont 5; De Kalb 6; De Kalb Junction * 1; Dexter 3; Gouverneur 29; * 1; Hammond 81; Oswegatchie 2d 7.75; * 1; Potsdam 27; Theres 2; Waddington 1st 5; Wanakena C 5; Watert 1st 50; Hope 1; C 1.87; Presb 15. **Syracuse:** Amboy 2; Baldwin 3 C 3.50; Canastota MC 6; Manlius 3; Marcellus 10; TMC 9; Oswego 1st 8.69; Pompey 5; Skaneateles SMB 3; Syracuse 1st Ward SMB 2.75; Elm 7.50; Meml 5; J 3; Pk 40; Westm 6. **Troy:** Glens Falls 100; Lansingb 1st 8; Olivet 12; Salem 20; Schaghticoke 12; Troy 2d 20; 9th 22; Oak Ave 5; Westm S 5; Waterf 29; Whitehall 5. **Utica:** Rome 20; Presb 7. **Westchester:** Bedford 5; Croton Falls 9.25; * 1; C 2.50; Greenwich 20; Katonah 15; Mt Vernon 28.81; New Rochelle * 1; Ossining 40; Rye 92; Scarborough * 1; Yonkers 1st 65. **\$4,730.66**

NORTH DAKOTA—Fargo: Tower Cy SMS 2.50. **Oakes:** Crete 4.30; Edgeley 14; La Moure 7; Lisbon 6; C 1.80; Monango 3.50; Oakes 9.90. **\$49.00**

OHIO—Synodical 10. **Athens:** Athens 24; C 6; Bristol 50c; Marietta C 5.50; Middle 10; Nelson 2.15; J 1.70; Pomeroy 16. **Bellefontaine:** Bucyrus 10; De Graff 5; Forest 6; Galion 15; C 15; Kenton 36.65; Marcellus 7; Urbana 25. **Cleveland:** Ashtabula 19.10; Cleveland 2d 75; Bolton Ave 132; Blvd 4; Calv 115; Case Ave 8.10; Ellis Meml 5; Euclid Ave 33; S 22; Miles Pk 15; S 12; No G 5; Old Stone 604.50; Westm 7.50; Woodl Ave 1; Glen 10; S 4.40; Lakew 5; Rittman 2. **Columbus:** Amanda 8; Circle C 10.50; Columbus 1st 6; Cent 13; Broad St Mrs Maxwell's BC 8; J 10; Nelson Meml 2; North 11; W Broad St 3.50; Laurel 1; J 50c; Westerv 2; Whistler 3. **Dayton:** Blue Ball 12; Bradf 2; Covington 6; Dayton 3d St CMA 24; Meml C 3.12; Pk 5; Eaton 15.55; Fletcher 2; Hamilton 1st 2; Middle 16; W 5; N Carlisle 2; N Jersey 7; Oxford 6; A C Patterson 35; * 5; Piqua 25; C 15; Seven Mile J 5; Springfield 2d 15; 3d 43; Troy 16; Xenia 17. **Huron:** Clyde 7; Fremont 25; Huron 9.40; Milan 2; Monroe 2; Olena 7; Peru 2; Tiffin 11. **Lima:** Ada 5; Blufft 4; Delphos 5.35; Findlay 1st 23; * 3; Van Buren 2.50; Wapakoneta C 5. **Marion:** Delaware 14; Marysv 25; Milf Cent 3; Mt Gilead CC 12.50. **Maumee:** Bryan 5; Defiance 14.55; Desher J 1.84; Gr Rapids 2.13; Maumee 5; Napoleon 8; C 9.70; Paulding 9.70; Pemberv 9.70; Perrysb 14.55; KM 2; Pleasant Ridge 4.76; Toledo 1st Westm 7.76; 3d 5; E Side 21.10; W Bethesda 3; W Unity 3. **Portsmouth:** Decatur 2.25; Ironton 10; Jackson 2.50; Manchester 3.45; Mt Leigh 6; Red Oak 1; Ripley 2; Russell 2.85; Wellston 1.75; Winchester 7. **St. Clairsville:** Antrim 7; C 4.50; Bannock 22; C 5; Barness 8; Belaire 1st 27; Cadiz 15; Cambridge 12; Coal Br C 3; Crab Apple 13; Cumberl 8; Farmington 8; Kirk 37; Martin's Ferry 12; N Athens 11.25; Powhatan C 3; Rock Hill 13; St Clairsv 44.80; RAB 15; Woods 5. **Steubenville:** Amsterdam 6; Dell Roy 2; Island Cr 8; Mingo 12.50; Monroe 7; Bd 5; N Harris 4.25; N Philadelphia 4; Salline 13; Two Ridges 4.25; Ulrichsv 10; Yellow Cr WG 10. **Wooster:** Ashl 7.50; YL 22; Bellv 2.50; S 1; Creston 3; Dalton 8; Hopewell C 5; Loudoun 7; Mansf 25; Millersb 12; Savanna 4.08; Wayne 8; Wooster 1st 18.50; 2d Aux 21; Westm 54.20; Zanesville. Adams Mills 2; Browns 2.52; Coshocton 9.65; Peasb 2.50; Maumee 5; Granv 10; Hanover 9; Homer 3.30; Muskingum 8; Newark 1st 8.64; 2d 15; C 17; Norwich 5; Pataskala 10; C 5; Zanesv 1st 10; NH KS 4. **\$2,652.55**

OKLAHOMA—Ardmore: Atoka 7; Durant 3.40; McAlester 1st 12.50; Purcell 3. **Cimarron:** Alva 3; * 1; Enid 3; Hitchc 1; * 1; Pond Cr 1.75; Woodw 1; * 1. **Hobart Elk City:** Frederick * 1; Hobart 2; C 10; Olustee 2.05. **Oklahoma:** Blackwell 13.70; J 10; C 7.50; Norman 2; * 1; Oklahoma City 1st 16; 2d 1.57; Perry 7.50; * 1; Shawnee * 1; 6.70; J 5; Stillwater 6.70. **\$150.37**

OREGON—Grande Ronde: Baker City 5.60; La Grande 23.33; Union 4.50. **Pendleton:** Monument 75c; C 90c; Pendleton 4.50. **Portland:** Astoria 1st 15; Oregon Cy 3; Portl 1st 400.24; C 10; YW 7.50; 3d 7; 4th 3; C 6; Calv 7; Hawthorne Ave 8; Marshall St 3.40; Mt Tabor 4; Piedmont 2.60; Vernon 1.15; Westm 8; C 2.50. **Southern Oregon:** Ashl 1st 2.95; Central Pt 3.50; Grant's Pass 3.50; Medf 1st 15; Roseb 1st 1.40. **Willamette:** Albany 1st C 1; B&G 4.50; Brownsv 2; C 3.75; J 1.72; Corvallis 10; Dallas 4.75; Eugene 6; Lebanon 8.80; McMinnv 3; Salem 9.38. **\$609.22**

PENNSYLVANIA—Carlisle: Big Spring 43; WAB 5; Bloomf 15; C 4; Carlisle 1st 42.81; S 2.84; 2d 25.50; * 1.50; Chambers Cent 55.29; C 5; Falling Spring 304; S 7.50; GH&FS 16.25; BB 25; Dauphin 20; S 3; Duncannon J 1.15; Gettysb J 4; Greencastle 6; Harrisb Calv S 10; Pri S 4; Mr Young's Cl 2.50; Beth M 5; Market Sq * 22.45; 125.30; WE 11.67; C 25; * 12; SG 6; S 17.18; Mrs Bailly's Cl 25; MB 50; * SG 1; Olivet 6.52; Pine St 260.45; Miss Long's Cl 3; Miss J Graydon's Cl 2.50; S 5; Mrs Gross Cl 5; Miss Carruther's Cl 7.50; Miss A Graydon's Cl 5; Mr. Palmer's Cl 5; Miss Aldrick's Cl 5; Mrs Stuart's Cl 10; * WE 18.17; Lebanon 4th St C 5; I 7; YP Bd 11; J 4; Lower Path Val 20; C 7; McConnellsb 3; Mechanicb 15; Mercersb S 63.99; Middlet 5; Monaghan 14; C 1.86; Newport 4.60; C 5; Bd 3; Paxton C 3; YPS 12.50; Robert Kennedy Meml 5; Shippensb 109; C 1.50; Steelton 1st 2.65; Up Path Val 36.67; Waynesb 4.30; C 5; WW 9; NW 50c; YMS 2. **Chester:** Avond 18; C 10; Berwyn Trinit 24.50; MS 8; * 1; Bryn Mawr 18.75; Chester 2d 10; Bethany 7; Coatesv 7; Darby Borough 12; Ellworth 4; Doe Run 8; Downing 8; Eggs' Manor 20; Honey Br 2; YP Bd 1; Kennett Sq 2; Lansdowne 1st S 30; Media 10; SG 60; Middlet 9; N London 6.80; Pali 1st 1; Ridley Pk DDB 5; Ruthledge 16; Wayne 33.75; Grace Meml 5; Radnor 72.50; W Chest 1st 12.50; Westm 12.50. **Clarion:** Greenv 7; Penf * 1; Pisgah 5; Punxsutawney Cent 9.85; Presb 383. **Erie:** Cochranon 5; Conneaut 19; J 2; Franklin 5; OBB 10; LFDA 62.50; Jamest 11.21; Meadv 1st Miss I H Brawley 5; KRB 1; No East 100; Oil City S 7.05; Warren 2d Aux 150.80. **Huntingdon:** Altoona 3d 4; J 5; Broad Ave YL 35; Birmingham * 1; Buffalo Run 3; Clearf 1st * 1; Fruit Hill 7; Hollidaysb * 1; Juniata 10; Mt Union C 5; Osceola * 1; Sinking Val * 1; W Kishacoquillas 25. **Kittanning:** Appleby Manor 3; Free 11; Glen Campbell 3.38; Indiana 20; C 3.75; Kittanning 1st 50; Rochester Mills 1.50; Saltsb 20.60; Slate Lick 30; Srader's Gr 24. **Lackawanna:** Athens 6; Carbond 1st Pri S 25; Forty Fort 19; Meshoppe 25; Monroe 5; Montrose 12.50; N Milford 3.50; Rush 8; Sayre 10; Seranton 1st 75; Providence 42.05; Towanda 10; Troy 37.50; Uppony 3.55; C 1.16; Wilkesbarre 1st 37; Mem 30; Wyahusing 2d 10. **Lehigh:** Allent 14.70; C 9; YW 24; Bangor 5.78; Delaw Water Gap 30; Easton 1st 74.50; Brainerd Un 82; Coll Hill 5; So 5; Hazleton 14; Mauch Chunk 10; Mt Bethel 5; Pt Carbon 20; Shawnee 2; S H 1.75; Stroudsb 5; C 19.83; Presb 25. **Northumberland:** Berwick 8; Chillisquaque 16.50; PS 6; Jersey Shore 38; OC 15; Lewish 10; Gift 5; YW 22; Lock Haven 11.50; Gifts 10; Mahoning 10; Mifflinb 11; Milton 32; Mrs C A Godcharles 75; YW 6; Miss Frick's Cl 5; Montgomery 5; Newberry 5; N Columbia W 9; Northumberland 10; No Bend 1; Renovo 11; Sunb 8; Williamsport 1st 21; C 5; KA 33; Bethany 3; Coven 32. **Philadelphia:** Phila Arch St S 65; Bethel 6; Bethlehem SV 1; Central No Broad S 31.25; Gaston 5.62; Harper Meml 22; Northmr BS 75; YD 8; Tabor AC 2.50; Tioga W 26; Union Tabernacle RHLS 50; Walnut St Jr Dept S 100; West Hope 40; S 37.50; WH of S 10; Westmr Greenway J 20; Wood 45. **Phila—North:** Ashbourne S 8; Doylest 25; Edging 45; * 1; Jenkinst S 3; Nevt 13; Norrist 1st 18.75; Phila Frankl YL 50; Germant Redeemer 2; Mechanicsv 5; Mt Airy 23; G B Garratt 75; Oak Lane 20; YL 50; Thompson Meml 3. **Pittsburg:** Allegh 1st 75; Ben Avon 31; Beth 40; * 1; Chartiers 10; Cheswick 19; Clifton 2; Crafton 1st * 1; Lebanon 4; McDonald 8; Millvale 12.50; N Salem 50; Oakdale 6.60; WG 4.25; Oakmont 17; Pittsburg Bellef 40.66; Pt Breeze 30; * 1; Sewickley 25; Sharon 7.15; Wilkinsb 2d 39.66; * 1. **Redstone:** Brownsv 1st 26; Carmichaels 5; Dunbar 10; Dunlap's Cr 16.40; Long Run 5; McKeeps 1st 25; 2d 9.75; Mt Moriah 5; Muddy Cr 3; Pleasant Unity 3; Rehoboth 12.35; * 1; Scottsdale MC 22; Unionist 1st 145; * 1; Vanderbilt 3.50; W Newton 8; Miss Baird 25. **Shenango:** Clarksv 25; Leesb 7; N Castle 1st 32; S 150; Sharon 1st 40; Slippery Rock HDA 2.75; Wampum 10. **Washington:** Beth 12.45; YL 11; Bargetst 1st 10; Claysv 10; C 4.92; J 20; Concord Jr Dept 4; E Buffalo YL 10; Florence 10; C 2.50; Frank 3; Lower Buffalo 5; J 3; Lower-Ten Mile 4; Mill 15; 25; Mt Prospect 8; Nineveh 6.40; Oak Gr 8; Unity 17; Upper Buffalo MSB 10; Upper Ten-Mile 16; * 1; Washington 1st 2; 124.50; O 8; B&G 2.70; HMC 7; 3S Cl 11.83; GMC 4.30; 2d 20; NN 82.50; 3d GS 2; 4th 5; Cent 5; Waynesb 7; W Alexander 25; W Union 2. **Wellsboro:** Coders 2. **Westminster:** Centre HB 15; Chancef B of P 25; Chestnut Level * 1; YPR 9; Columbia 28.05; Lancaster 1st 15; C 15; Latta Meml C 10; Marietta 22; Mt Joy 8.25; Slatev 9; York 1st 33; Westm G of J 5. **\$6,870.00**

TENNESSEE—Columbia-A: Cane Cr 3; Chapel Hill 5; College Gr 7; Columbia 1st 6; Cornersv 7; Culleoka 2;

Farmington 5; Fayettev 2; Lasting Hope Ind 2; Lawrenceeb 9; Lewis 5.30; Petersb 1.90; Pleasant View 1.50; Santa Fe Ind 4; Cookeville; Cookev 3; Gordonsy 3; Post Oak 1; Holston; Greenev 40; Hopewell-Madison; Greenb 6.50; Huntington 3; Presb 12; McKenzie 3.50; J 4.10; Savannah 2.20; Sharon 3.50; J 10.12; Henry Station F W O 1. McMinville; Liberty 2.30; CB 1.14; McMinv 4.15; Ch 1.50; Zion 1.05. Nashville; Bethel 4.40; Bd 2.15; Cedar Gr 2.20; Clarksv 6; Goodlettsv 3; Lebanon 13; YL 3; Nashv 1st 1.80; YL 2.65; Addison Ave 5.10; Arrington St YL 5.50; Bd 80c; Grace 6; YL 2; Russell St 7; YL 5; Springf MFP Meml 1.80; Sylvania 3.90; Waverly 2. Obion-Memphis; Dyersb 2; Kenton 1.90; Memphis 1st 3.45; Instit 2.65. \$242.09

TEXAS—Synodical 50. Ft. Worth: Alvarado 2.50; Arlington 3; Cleburne 25; Ft. Worth Taylor St 17. Houston: Houston Cumb 6.75; Heights 2.50; Letitia 6.60; Pt Arthur 3. Jefferson: Henderson 5.20. \$121.55

UTAH—Boise: Boise 1st 18.35; 2d 2.35; Caldwell 8.50; Nampa 2.85; Parma 1.50. \$39.55

WASHINGTON—Alaska: Sitka 5.25; Iliad 3 3.75. Bellingham: Auctortes Westm 3.75; Bellingham 2.25; Fairhaven 1st 8; C 1; Sedro-Woolley 3. Central Washt'n: Clealum; Ellensb 1st 90; O 7.50; Granger 75c; Kennewick 11.95; C 1; Liberty 75c; Naches 8.75; No Yakima 1st 64; Sunnyside 16. Olympia: Centralia 1st 6; Chehalis 3; Olympia 1st 7; Puyallup 1st 2; Tacoma 1st 16; Beth 6; Imm 7.50; Westm 1.26. Puget Sound: Auburn 7.50; Ballard 1st 3; C 1.30; Brighton 1.80; Everett 7.50; Kent Ch 1.75; Neah Bay 4; Port Blakeley 1.75; Port Townsend 6; Seattle 1st 100.75; Beth 11.58; C 8; Calv 3.65; Cherry St 6; University 4.25; Westm 60.95. Spokane: Potfalls 1; Spokane 1st 0 6.25; 4th 1; 5th 2; Bethel 1; Bd 1; Centenary 4; C 3; Lldger 1st 1. Walla Walla: Garb 2; Kamiah 1st (Ind) 3.14; 2d (Ind) 1.14; Lapwai (Ind) 1.14; Moscow 3.65; No Fork (Ind) 1.14; Stites 1st 1.14; Walla Walla 2.50. Wenatchee: Wenatchee 34.50; C 25. \$608.65

WEST VIRGINIA—Grafton: Buckhannon 9.05; Clarksv 3.05; C 1; J 1; French Cr 1.25; C 2.13; Graft 4.38; Mannington 15.65; Morgant L Lowrie 38.27; Terra Alta 4.50; Weston 3. \$83.28

WISCONSIN—Chippewa: Ashl Beth 2.3; Hudson 4.65; Ironb Bd 10; Little Elk 2.50; Superior 1st 4; Hammond Ave 20; J 3.50. La Crosse: La Crosse 1st 29. Madison: Bellev 5; Kilbourn 1; Madison 28; C 3.36; Portage 3.17; Poynette 5. Milwaukee: Cambridge 5; Manitowoc 1; Milwaukee Calv 1; Grace 2.79; Perseverance 88c; Westm 2.25; Racine 1st 19; Waukesha 5. \$158.10

LEGACIES.

Estate of Jeanette C. Spring 604.60.
Rent & Sales 25; Literature 534.28; Board & Tuition 9937.03.

MISCELLANEOUS.

Mrs S P Adams 100; Mrs M C Allen 75; By Mrs Baker 1; Mrs R S Battles 75; Mrs Eaton 5; friend 10; Mrs W Edwards 20; Cash 5; Miss Helen M Gould 100; Miss F L Goodrich 79.17; Miss Gillies 100; Mrs M W Gilkerson 5; Mary H Hall 50c; Mrs G S Hall 1; Miss V Hazlehurst 5; M H K 1; Mrs O Jung 2; Mrs J Keller 25; Int 105.05; Henry Judd 10; Mrs E W R Lord 1; By S F L 3.75; Rev J McElleper 5; A friend 1; Mrs Harriet Niles 8.75; Mrs J F Newman 5; Miss E C Pritchard 25; Dr G P Reers 19.15; Two friends per Miss F Stephenson 2000; Mrs C E Skinner 5; M C Stevenson 10; Mr & Mrs G W Sweazey 5; By Miss F Stephenson 10; Mrs E J Townsend 6; Miss Abby Williams 500; Miss Katherine Williams 50. \$14,689.99

Total \$39,742.86

ERRATA.

Receipts for July and August October, HMM St. Louis Pres.
Read Salem CP 2.10.

RECEIPTS FOR WOMAN'S BOARD FOR NOVEMBER 1908.

ALABAMA—Florida: St Augustine Bd 9.67. \$9.67
BALTIMORE—New Castle: Chesapeake Cy 1; Drawer's YP Bd 1; Elkton S 1; Hd of Christiana 5.50; Lower Brandywine 4.75; Newark 2; Pencader 5; Perryv 6; Pt Deposit 5; Red Clay Cr 1; White Clay Cr 1; Wilmington 1st 5; Cent 5; E Lake 5; Hanover HS 15; Rodney St Miss Canby 50; Miss Bissell 25; West 8; J 1. Washington City: Darneist 12; Manassas 5; Washingt 4th 65; 6th 10; Beth 4.50; S 8.76; Coven 137.25; Faith 2.35; Metropolitan 53.75; WSE 2.50; N Y Ave 80.65; WS 10; YWG 25; Bd 4; * 70.65; Northm S 2.50; Wash Heights 10; * 1; Western 10; Westm Meml 57; West St 20.50. \$739.66

CATAWBA—Yadkin: Blandonia S 2.69. \$2.69
COLORADO—Denver: Denver 4th Dist 1.60 Cent 50; Corona 21; Golden 5; Pueblo: Durango S 10; Las Animas 1st S 12. \$99.60

ILLINOIS—Alton: Alton 1st 6; Chester 5; Donnellson 4; * 1; E St Louis 1st 42.50; Greenb 5; Greenv S: Hillsboro 17; Jerseyv 33.63; Liberty Prairie 3.85; Litchb 5; Madis 2; Reno 6; Sparta 5.50; * 1; Trent 10; S 3; J 7; C 5; Up Alton 3; Virden 1st 7; Walnut Gr 2; White Hall 10; * 1. Bloomington: Bement 50; Bloomington 1st 34; C 7.50; Chenoa 1.90; Danv 1st 48; Mrs Lesoure 18; Beth 3; Imm 3.75; Heyworth 5; Hoopes 6.75; Piper Cr 3.50; Cairo: Cairo S 7.50. Chicago: Chicago 2d 15; 3d 28; Aus-

tin 56.84; C 5; Campbell Pk 5; Rosel C 3; So Park 3; Deern 4; Evanston 1st 27; 2d 8; Highl Pk 10; Joliet 1st 10; J 7.70; Oak Pk 1st S 26; 1 18; 2d 10; MLB 4; Peotone 5. Mattoon: Fairb Broadlands S 19.22. Rushville: Bardolph 2; * 1; C 2; Brooklyn C 5.30; Bushnell 5; Camp Cr 10; Camp Pk 2; C 3; Carthage 18.35; Clayton 2; Elvst 8; Fountain Green 5.35; Hersman 5.70; Kirkw 4; Macomb * 1; CP 3; Monmouth 65; * 1; Mt Sterling 12.35; * 1; Rushville 7; Sugar Cr 3; * 1; Warsaw C 5; Wythe 3. \$823.39

INDIANA—Crawfordsville: Lafayette 1st S 2. Fort Wayne: Garrett S 1.50. Indiana: Midway S 1. White Water: Knightst Bethel S 4.70. \$9.20

IOWA—Iowa: Birmingham S 1.25; Burlington 1st S 12.50. Iowa City: Columbus Janet O 1; Marengo C 2; Montezuma C 2; Summit C 2; S 2.13; Washington C 6; W Liberty C 2. Sioux City: Cherokee 49.70; W; * 1; Denison 3.50; Hawarden 2.50; Inwood 3.60; LeMars C 2; Meriden S 15; Paulina C 1; Sioux City 3d 1. \$120.18

KANSAS—Emporia: Belle Plaine 10; Genda Spgs 5; Wichita Lincoln St 10; W Side C No 1-5; J 5. Highland: Atchison 6; Astell 8; C 5; Bern 2; Frankl 6; Highland 5; Highl 3; Holton 23; Horton 6; Vermillion 11. Larned: Spearv Union S 5. \$115.00

KENTUCKY—Ebenezer: Ashl 1st 20; Dayton 1st 10; Falmouth 1.50; Frankl 1st 2.60; Lexington 2d 2.50; C 5; Maysv 1st 2.50; Mt Sterling 2.50; Pikev 6; Winchester 3. Logan: Adairv 2.15; Aubur 2; Bowling Gr 5; 1.50c; C 3.25; Franklin 2; Russellv 7. Louisville: Hebron 18; Irvington 10.10; Louisv 4th 3; 4th Ave 256.75; Byers Chap 2.50; Covenant 8.75; Imm 3; Union 12; Warren Meml 60.50; Owensboro 1st 11; Owensboro St Ann St 5.80; Pewee Valley 5. Princeton: Chapel Hill 1; Hibbardsville 75c; Madisonv 5.50; Mariou 5; Sturgis 2.50. Transylvania: Berea 50c; Caldwell 3; Danv 2d 5; YW 1; S 25; Harlan S 3.68; Harrodsb 50c; Lancaster 7; S 2.38; Lebanon 75c. \$537.46

MICHIGAN—Detroit: Waterford Centre S 1.52. Flint: Caro 15; Deckery C 3; Lapeer Miss E Road 12; Marlette 1st C 6; Pt Huron 1st 2; * 1; Westm 6. Grand Rapids: Gr Rapids 1st 22; S 6.76; 3d 2; Imm S 3.50; Westm 15; Hesperia 2.50. Lake Superior: Calumet La 4.50. \$102.78

MINNESOTA—Duluth: Duluth 1st 4.02; Glen Avon MC 8; Lakeside 12.50; * 1; Sandstone 3; Two Harbors 7; Red River: Lawrence 4; * 1; Maine 4; Ch 8.40. Winoona: Albert Lea 39; H D Brown B Cl 8.94; Owatonna * 1; Bd 3; Rochester 10; DOW Cl 1. \$115.86

MISSISSIPPI—Synodical 65. \$65.00

MISSOURI—Iron Mountain: Dexter 4.20; Doniphan 6.50. St Louis: St Louis 1st Ger J 5; Presbl 18. \$33.70

MONTANA—Helena: Bozeman 1st 32. \$32.00

NEBRASKA—Omaha: Wahoo S 15. \$15.00

NEW JERSEY—Jersey City: Paterson Madison Ave S 5. Morris and Orange: Dover Meml 37.32; Hanover 6; * 1; Monmouth 1st 49; N Providence 27; Orange 1st 167; Central S 175. Newark: Arlington 1st 41; Montclair Cr 22; Trin 75; Ch 44.53; Newark 2d 150; Pri S 20; 5th Ave S 15; Cent 30; High St 25; Kilburn Meml 20; Meml 21; Pk 100; So Park HDS 5; FW 5; SB 2. New Brunswick: Bound Br 3; C 15; Dayton 14; Ewing 40; Flemington J 3; Hopew 7; J 2; Lambertv 30; Lawrencev 14; N Brunswick 1st 25; Pennington 14; Plainsb 20; Princeton 1st 205; 2d * 3; 35; C 1.25; Stockton 10; Titusv 6; Trenton 2d 15; J 7; 3d 61; YL 56.25; 4th 30; * 1; LW 10; 5th 12; Beth 32; J 10; Montgomery St WS 9; BC 2.25; Walnut Ave 5. Newton: Belvidere 1st 25; Newton 23; Phillipsb Westm 3; * 1. West Jersey: Bridgeton 1st 12; 2d 18.50; Clayton 9; Haddonfi 40; Merchantv 7; Pittsg 10; Wenonah 25. \$1,979.10

NEW MEXICO—Santa Fe: Taos 10. \$10.00

NEW YORK—Albany: Albany Madison Ave 55; S 75; Amsterdam Emm 4; Ballston Cent 4; Glovers S 15; Y WSC 10; Saratoga Spgs 2d 20; * 1; Schenectady State St 21. Boston: Brookline 1st 5; E Boston 1st C 12; Hoult J 5; Hyde Pk 3.75; Providence 1st 6; Roxbury C 15. Buffalo: Alden * 1; Buffalo 1st 12; Coven * 1; E C 10; Lafayette Ave 2; Lebanon 4; Clarence 19; Porty 20; Westfield 78; * 1; Anonymous 2. Cayuga: Auburn 1st 41.50; Pri S 5; YPMA 100; 2d 32.95; Pri S 3; Calv 10.80; Cent 6.75; Westm 8.60; YL 5; Aurora 21.75; Cato 2; Cayuga 8.25; Dryden 9; Fair Haven 5; Ithaca 69.15. Champlain: Belmont 4.60; Burke 1.60; Champl 33; Chateaugay 15; Constable 5; Ft Covington 3.50; Keesev 4; Peru 2.28; Plattsb 1st 3.10; Pt Henry S 12.61; Rouse's Pt 6.50; Saranac Lake 10; S 9.95; FWB 25; Tupper Lake 6; S 1. Columbia: Cairo 10; * 1; Catskill S 60. Geneva: Gorham S 4; Seneca Castle S 6.22. Hudson: Ridgeb 3; Stony Pt C 37.50. Nassau: Elmh 15; Huntington 1st 11; Islip 12; Jamaica 1st 12; Smith 7.50. New York: N Y 1st 12; S 5; 5th Ave S10; YW 75; 13th St 30; SMS 35; Brick 60; Christ 10; Coven 50; BSC 5; Madison Av 66; Mizpah Chap 24.50; Mt Washington 15; Pk 25; Rutgers 75; Spg St 50; Unvers P 1402; W End 33.15; Rev D M Stearns B Cl 10. Niagara: Knowlesv 10; YL 6; Lockp 1st 60; * 1; GNU * 1; Medina YW 50; No Tonawanda 3d Pri & Int 7; Wilson 4; Youngst 25. North River: Little Britain S 3. Otsego: Margaretv 4; Unadilla 2. Rochester: Fowlerv 5; Genesee 1st 25; Nunda 13; Rochester 3d 115;

Calv 5; Cent YW 25; No 24; St Peter's S 18.75; Scotts 30; Tuscarora 5; Victor 24; Webster 20.50; Steuben: Andover S 2. Syracuse: Baldwin 27; Canastota 2; Fulton 19; Lafayette C 6.25; Syracuse 1st Ward SB 2.50; 4th 45; E Genesee 8; Westm 4. Utica: Boonv 10; Camden 10; Clinton Stone St 25; Holland Patent 18; * 1; Hlon 10; Knox IB 2; Little Falls J 10; Oneida Castle 8; Oriskany 6; Turin 6; Utica 1st 52; Mr C's C15; PD G Bd 5; Meml Special 40; Olivet 16; Westm 100; W Camden SMS T. Westchester: Bedford * 1; Brewster S 10; Carm 1.5; * 1; Dobbs Ferry 15; Mt Vern 1st 31.08; New Haven 1st SC 2.50; Ossining 1st S 20; Patterson 8; Peekskill 1st YW 38; 1st 2d 60; Scarborough 15; Stamford 1st 82; White Pls C 6; Yonkers 1st 60; So 10; Westm S C1 3.50. **\$4,165.59**

NORTH DAKOTA—Synodical 10. Minot: Epping 2. Mouse River: Bottineau 1st 7. Pembina: Langdon 24. Milton 25. **\$68.00**

OHIO—Bellefontaine: Bucyrus 5.18. Chillicothe: Bainbridge 1.25; Bourne C 1.05; Chillicothe 1st C 2; Concord 8.55; Frankf 5; LL 1.25; Greenl SFB 5; Hamden 2.63; C 1; Hillsboro 12.50; Kingston 3.75; McArthur C 3.10; Marshall 1.50; N Market C 1.50; North Fork YL 2.70; Pisgah 5.60; So Salem S; Washington 20; Wilmington 5; BYSB 1. Cincinnati: Presbl 10. Columbus: Columbus Br St S 18.66. Dayton: Bethel C 5; Clifton 10; AB 2; YL 13.50; Dayton 1st LMB 30; Legacy 25; Meml C 3.13; J 7.25; Park 7; Franklin 5; Greely 4; Hamilton 1st 6; Oxford S S 28; Piqua SMB 25. Lima: Findlay 2d S 7; Rockf 5. Mahoning: Alliance 1st 15; Canf 13; Canton 1st C 7.05; Columbiana 5; C 2.50; Concord 5; E Palest 25; Hubbard 20; Kinsman 7; Leetonia 5; Lisbon 11.50; Lovell 3; S 6; Massillon 23; Niles 10; No Benton 11.35; Petersb 2; Pol 17; Salem 17; S 6.25; Pri C1 12.50; Sebring 3; C 2; Warren 40; * 1; Miss M Eastbrook 25; YL 10; C 5; Youngst 1st 1st Aux 13; 2d Aux 20; Meml 27; Westm 20. Steubenville: B Liverpool 1st 1; 2d 1; Lima 6; Steubenv 1st 1; 2d 1; 3d 1; Urichsv 1; Waynesb S 3.82. **\$711.15**

OKLAHOMA—Cimarron: Kingsfisher 10.66. El Reno: Abbeaton 1; Anadarko 7.60; Cement 2.25; Chickasha 5; El Reno 25; Lawton 1st 5; Walter 1.90. Oklahoma: Blackwell 1.25; Kaw Cy 92c; Newkirk 1; Norman 6.75; Oklahoma Cy 1st 22.50; 2d 65c; Mayw 2.82; Perry 2.50; Ponca Cy 7.25; Shawnee 8; Stroud 2.02; Tonkawa 2.17. **\$116.24**

PENNSYLVANIA—Synodical 10. Carlisle: Mechanicsb 5; Presbl 10. Chester: Bryn Mawr S 50. Erie: Camb Spgs C 12; Cochranton 5; Erie Chestnut St 20; Noah 55; Meadv 1st 15; C 5.75; YL 27; PB C1 25; Mercer 1st 12.10; YL 30; Oil Cy 4; Pleasantv 46; C 25; J 8.75; Titusv YL 135; Transfer S 6.30; Union 45.80; Warren Mrs E I Henry 150. Kittanning: Appleby Manor 3; Gilgal 4.50; Kittanning 1st 25; Leebch 11.34; Marion 7; Lackawanna: Wilkesbarre 1st Bd 4; Presbl 10. Lehigh: Allent YW 10; Bethlehem 17; * 2; Catasaqua 1st 30; S 4.46; Delaware Water Gap 37.70; * 1; Easton 1st 36; ILC 15; Brainerd Union 40; So 6; E Mauch Chunk Meml 15; Hazleton C 14; Sowers 25; Mahanoy C 15; Mauch Chunk 20; Middle Smith 1; Pottsv 2d 6; * 1; Slating 10; C 10; Stroudsb S 2; White Haven 20. Philadelphia: Phila 1st WGS 10; * 1; 2d S 12.25; Calv 75; Calvin 5; C 4; Cent No Broad 25; S 31.25; C 10; Chambers-Wylie 8; Falls S 8; McDowell Meml 2; Northm BS 25; Patterson Meml 3; H&F S 1; Princeton 10; Tabernacle YW 25; Temple 10; Tennent Meml 5.50; Walnut St WB 15; W Green St 32; W Hope 15; S 50; Woodland 72.50; BS 75; FS 6; Miss Sutter 5. Phila—North: Abington 50; Phila Germant 1st 50. Pittsburgh: Allegh Belleve 33.75; McClure Ave S 86; No. 41.30; Providence 5; Beth Bd 10; Canonsb 1st * 1; Charleroi Wash Av YL 7; Cheswick * 1; Craft 1st CEHS 2; Fairv * 1; Finley's S 8; Glenshaw 10; Ingram C 15; McDonald WW 5; Pittsb 1st 149; E Liberty SC 10; Hazlew C 6; Knoxv 12.70; Lawrencev 15; Tabernacle 13.95; Sewickley 103; S 33.43; Sharpsh 15; Swissvale C 10; Wilkinsb 2d S 3.40; Mrs S P Harbison 100. Wellsboro: Wellsboro Mrs Harrison 100. **\$2,462.68**

SOUTH DAKOTA—Black Hills: Lead C 1; J 1.50; Rapid City 10. **\$12.50**

TENNESSEE—Columbia-A: Bear Cr 2.95; Cane Creek 2.50; Campbellv Mrs P Hannah 50c; Columbia 1st 10; Cornersv 1; Culleoka 6; Bd 1.82; Farmington 3.45; Fayettev 2.72; Lasting Hope 4; Lewisb 4.50; Petersb 3.25; Pleasant Mt 6. French Broad: Reems Cr 5. Holston: Johnson City Watauga Ave 9; Jonesburg 28; Salem 7. Nashville: Auburn 50c; Bethel 5; Cedar Grove 2.75; Clarksville 3.50; Goodlettsv 7.50; Lebanon 6; YL 2; Nashv 1st L 1.60; Addison Av 7.50; Arrington St 2.50; Grace 5; SAC 5; Russell St 4.55; Spring ME 4.50; Statesv 50c. Waverly L. Union: Beaver Cr 2.35; Concord 5; Ft Sanders 1.50; Knoxv 2d 9.18; London 4.20; Shannondale 15.50; Bd 1; So Knoxv 1; Spring Pl 5. **\$221.91**

TEXAS—Amarillo: Amarillo 4.35; Canadian 2.80; Chillicothe 1.50; Crowell 1.60; Memphis 3.50; Seymour 3.85; Silvertown 50c; Vernon 7.25; J 1; Wichita Falls 2.50; J 7. **\$35.85**

WASHINGTON—Central Wash'tn: Ellensb 1st S 8.21. **\$8.21**
WISCONSIN—Chippewa: Ashland 1st 4; Ironw 9.65; Stanley 10. Milwaukee: Beaver Dam 1st 4; Manitowoc 4; Milwaukee Calvary 7; Imm 125; * 1; No C 2; Racine 1st C 5; W Allis 2.40. **\$174.05**

LEGACIES
 Estate Sarah Butler 122; Rent and Sales 16; Board and Tuition 317.44; Literature 686.69.

MISCELLANEOUS
 Mrs S B Ardis 125; Miss J H Abbott 6; Mrs D H Burdill 175; M D Bridges 1; Mrs R Buzard 25; Mr D C Blair 75; A friend 10; Cash 1; Miss A L Duncan 5; Mrs J L Duryea 15; Mrs J Dwight 100; Presbyterlan Ladies E Bloomfield N Y 32.55; Miss F L Goodrich 10; By Miss F L Goodrich 138.34; Miss J W Goodrich 75; Rev & Mrs Kellogg 25; Dr S Jackson 5; Int on Bldg Funds 50.05; Rev H McCarrroll 1; Mrs E S Nisbet 75; Dr G P Reeves 22.65; By Rev F L Schaub 25; Miss L Stillman 50; Mrs S B Strong 50; M J Sutphen 5; Mrs T D Wilson 10. **\$5,236.37**

Total **\$18,022.84**

RECEIPTS FOR FREEDMEN FOR NOVEMBER 1908

BALTIMORE—New Castle: Wilmington W 5. Washington City: Wash 4th 13; Coven 17.25; Metropolitan 20. **\$55.25**

CATAWBA—Southern Virginia: Christian Light Miss 3; Martiusv Counters Miss S 1. **\$4.00**

ILLINOIS—Alton: Madison 1; Virden 1st C 1; White Hall 1; Presbl C 2. Bloomington: Chenoa 6.40; Heyworth 5; Hoopeson 6.25; Normal 6; Philo 6. Chicago: Chicago Austin C 5; Woodlawn Pk 6.74; Deerl 3; Highl Pk 28; Joliet 1st 16; Oak Pk 1st S 13.56. Rushville: Bardolph 1; Carthage 2.45; Clayton 1; Kirkv 2; Macomb 1; Mt Sterling 40c Sugar Cr 2; Wythe 5. **\$121.80**

IOWA—Dubuque: Manchester 3.75. Iowa City: Columbus Cent 1; Marengo 1; Montezuma 1; Summit 1; Washington 3.75; W Liberty 1. Sioux City: Cherokee 25; LeMars C 2; Paulina C 1.50; Sioux City 3d 1. **\$42.00**

KANSAS—Highland: Atchison 3; Axtell 2.20; Hiawatha 2.85; Highl 2; Holton 12; Horton 20. **\$42.65**

MICHIGAN—Flint: Mariette 1st C 3. Grand Rapids: Gr Rapids 1st 5; 3d 2; Westm 4; Hesperia 2. **\$16.00**

MINNESOTA—Duluth: Duluth Lakeside 3.50; Mora 1; Sandstone 2; Two Harbors 7; Winona: Albert Lea 2.50. **\$16.00**

MONTANA—Helena: Bozeman 1st 5. **\$5.00**

NEW JERSEY—Newark: Montclair Trinity 5. New Brunswick: Bound Br 2; Ewing 7; Flemington 5; Hopewell 5; Lawrencev 5; Monmouth June 20; Penning 10; Princeton 1st 14; 2d 5; Titusv 3; Trenton 2d 1.50; 3d 40; 5th 5. Newton: Belvidere 1st 7; Marksboro S 2. **\$136.50**

NEW YORK—Albany: Albany 1st 15; Madison Av 10; Amsterdam 2d S 17; Ballston Centre 1; Saratoga Spgs 2d 4; Schenectady State St 4. Boston: Brookline 1st 5; Hyde Pk 2; Providence 1st 5. Cayuga: Auburn 2d 10; Calv 5.60; Central 1; Cayuga 5. Nassau: Freeport 10; New York: N Y 1st 15; Coven BLB 6; BSS Cir 5; N Y 2; Stapleton Edgewater 1st 20. Niagara: Holley 1. Rochester: Fowler 5; Genesee 1st 25; JWS 45; Lima 10; Rochest 3d 20; XMAS 10; Brick 5; Cent 95; C1 20.50; No 13; Victor 10. Syracuse: Canastota 1; Fayettev 15; Syracuse E Genesee 44; S 11. Utica: Camden 4; Holland Patent 8; Oneida 10; Turin 15; Utica Oliv Mrs P's C1 3; Vernon C 5; Verona 10; Whitesboro 4. Westchester: Bedford 3; Carmel Gilead 2; Mt Vernon 1st 22.25; Ossining 1st 19; Peekskill 2d S 41.40; Rye 8; YL 15. **\$717.25**

OHIO—Chillicothe: Bainbridge 50c; Chillicothe 1st C 2.25; Conc 1.50; Frankf 5; Greenl SFB 2; C 2; Kingst 1.25; Marshall 1.50; No Fork S 4.41; Pisgah 1.25; So Salem 2.50; Washington C 11 3; Wilmington 1.30. Dayton: Clifton 4; YLMS 3; Dayton 4th 5; Franklin 5; Hamilton 1st 8; Piqua SSB 5. **\$58.46**

OKLAHOMA—El Reno: Anadarko 2. Oklahoma: Oklahoma City 1st 6; Ponca City 1.50. **\$9.50**

PENNSYLVANIA—Erie: Erie No 25; Franklin C 15; Meadv 1st YL 5; Oil Cy 2; Titusv YL 2. Kittanning: Appleby Manor 3; Bethel 5; Cherry Tree 10; Ebenezer 6.25; Gilgal 8; Middle Cr 3. Lehigh: Catasaqua 1st 5; Delaware Water Gap 8; Easton 1st C 5; Mauch Chunk 27. Philadelphia: Phila Gaston 5; Patterson Meml H&F S 3; Woodl 35; FS 3. Pittsburgh: Allegheny McClure Ave 5.97; Allegh Wats Meml JCE 5; Craft 1st CEHS 3; Finleyv S 2; Ingram YW 11; C 15; McDonald YP 5; Oakd WG 2.35; Pittsb 1st 75; Hazlew C 6; Highland S 15.69; Knoxv 6.30; No 45; Oakland 40; Tabernacle 2.05; Sewickley 14; Swissvale C 5; Wilkinsb 2d S 3.40; Mrs S P Harbison 200. Redstone: Unionst 1st S 50. **\$687.01**

TENNESSEE—Union: Knoxv 2d 5; Shannondale 6.50; Bd 50c; So Knoxv 1; Spring Pl 1.50. **\$14.50**

WISCONSIN—Milwaukee: Cambv 5; Manitowoc 1; Milwaukee Calv 2; No C 1; Racine 1st C 2. **\$11.00**

MISCELLANEOUS
 A friend 10; Teachers Mary Allen Seminary 5; Miss J N Loveland 2; Cash from Friends per Mrs Storer 10. **\$27.00**

Total **\$1,963.32**

HOME MISSION MONTHLY

VOL. XXIII

FEBRUARY, 1909

No. 4

EDITORIAL NOTES



NE new subscription to the HOME MISSION MONTHLY—can you not secure it for 1909? If not, can you swell the fund for sending the magazine to those unable to subscribe, or supply the expense of sending to a missionary teacher?

✠

ASK your acquaintances to subscribe. The magazine *needs* your co-operation. We have no paid agents, but we have loyal supporters. Upon them may we not confidently rely to make this year fully equal the splendid record of last year?

✠

CHILDHOOD is conceded to be the time for training and education. In mission territory the work among the children brings by far the most fruitful results. Later in life custom has become strongly implanted and there is difficulty in taking up new things even though the will to do be not laggard. In our home Sunday schools are some of us forgetting that the same biological principle prevails? That our boys and girls must be trained now to an interest and knowledge in missions if we would have their gifts and prayers and service when they are grown. Better strive, had we not, to develop more systematic study of missions in our Sunday schools? Make it attractive study, and yet study that will be lasting in its results.

✠

OUR veteran missionary among the Pima Indians, Rev. Charles H. Cook, is a splendid example of a young, old man. In a personal letter he says: "I generally preach three times on Sundays, twice at Sacaton and once either at Blackwater or Wakey, and travel twenty-two miles in order to do so. I have extra meetings, such as funerals and other services at divers places. I am not able now to ride on horseback and camp out as formerly, as I am not very far from seventy-one years of age."

SAID at the Indian Conference at Lake Mohonk:

The Indian fought us like a savage, and we fought him like a savage in return.

We must educate the Indian, for he is in our country—or rather, we are in his country.

Through the day school carry civilization to the Indian, rather than the Indian to civilization.

The only idea many Indians have of God—the white man's evil spirit, invoked when angry at mules, etc.

The successful teacher of the Indian must "get right next to" the Indian.

The idea is fallacious that *any one* may teach the Indian. It takes those with broad views, tact, patience, the realization that nothing is too good that will aid the Indian.

One thousand Apaches were employed in building a Government reservoir. They made good laborers. Wherever Indian labor has been employed it has left behind an open door for future employment.

In trying to remedy the Indian's wrongs we may have often acted more zealously than intelligently. An old woman said of a baby: "I cannot imagine why it died, for I gave it every medicine I ever heard of."

✠

DR. PICOTTE (Susan LaFlesche) laboring for her own people says: "I drive twenty or thirty miles every day over the reservation, I don't preach sermons—I know the Indians as individuals. I know just how they look at things spiritually (there is so much mysticism among them.) Wayside ministry, practical help of any kind and sympathy is what they need more than sermons—the latter are powerless without the former. You cannot rush at people with an open Bible, you have to work at them through their personal needs—a most powerful wedge for the Bible to follow."

WHEN Mormonism loses a brainy man of high educational attainments, who has held a position of influence and emolument in his community, who, having been a polygamist, makes provision for his plural wife, and with his legal wife unites with the Presbyterian Church, it may well be taken as significant and encouraging.

✠

TANGIBLE results of our work in Utah are not always readily apparent. When a family renounces Mormonism to unite with our body, often conditions are either made annoying by their neighbors or the parents are unwilling to rear their children in the midst of Mormon companionship, and therefore seek a new home. Thus converts from Mormonism may be found scattered in other States, on the roll of other churches.

✠

TUBERCULOSIS is probably more prevalent among Indians than among any other people: yet until the Indians came in contact with the white man the disease is declared to have been unknown to them. The problem of meeting this menace of the race is so great as to be almost appalling. Active effort is being made by the Government toward prevention of the spread of the disease, and much is hoped for through the establishment of tuberculosis camps, the general diffusion of information on the subject, and also from open air schools now in the experimental stage. Instruction along the line of preventives within the reach of the Indian should form part of his education. Individual use of clothing, bedding, drinking cups and bathing accessories should be insisted upon and the reason for so doing taught. In the old tribal life possessions were largely held and used in common, so that to eradicate these long established habits will be a difficult task, but all other education will avail little if the pupil falls an early victim to the dread disease.

✠

WHEN missionaries and Government officials work together for the advancement of their Indian charges, agreeing as to methods and advisable changes, conditions are favorable. A missionary having labored faithfully and advisedly, finds a culminating force in a newly appointed Government official who consults with her and profits by her experience as to needed

reforms, putting a ban on the old dancing, on pot-latching and communal houses. But such a missionary finds deep discouragement in the new official, who comes upon Indians well started in better ways, and through his personal folly and selfish motive unsettles an easily led and child-like people. "What anyone wants to come among the Indians for," writes a missionary, "unless he desires to uplift them, is a query to me." Examples of drinking, of gambling, and of desecration of the Sabbath, soon lead the Indian back to folly. The ultimate advance of the Indian points to the need of careful choice by the Government as well as by our Mission Boards of those who are to rule and mould the red man.

✠

THE influx of whites who have been granted the freedom of certain Indian reservations has proved, in some cases, most disastrous. Of the Ute Indians in southern Colorado, Mr. Rodriguez, a native Mexican evangelist, trained in our Mission schools says:

I had succeeded in putting a stop to gambling, but the whites have brought sports such as horse racing which they carry on on Sunday, so that, in place of going to service, the Indians go to see the games and are losing their interest in religion. Another bad thing is the taking of Indians in large numbers to carnivals in different places and having them give their dances in large cities. This throws the Indians years behind in civilization. In other parts the Indians are permitted, in the Spring, to hold their "bear dance." This Spring the agent gave permission for eight days of dancing, beginning on Sunday and ending the next Sunday night. There are young and old Indians whom I had persuaded to abandon their customs, but who are now practising them again.

✠

MR. BIERKEMPER, whom many will remember hearing at the Board's Annual Meeting at Columbus, two years ago, writes of the generous hospitality of the Navajos. "We were coming over the mountains—two of us—and were caught in a heavy rain. Our oiled coats were no protection whatever. Cold, wet, and hungry, we came to an Indian hogan. The inmates were traveling through the country with their sheep. They were as wet as drowned rats, as were we. We found them preparing a simple meal. Though having but a little Indian bread and tea for themselves, all they had prepared

was set before us, and we were urged to eat, even though they had eaten nothing."

✠

THE Navajos seem to have awakened from their apparent indifference to our school at Jewett, N. M., and this year the influx of pupils has been about as many again as was expected, making the situation both satisfying and perplexing—though our force there will meet the burden of extra work if our constituency will as promptly provide the extra means.

✠

OUR Superintendent of the Mary Gregory Memorial School, Anadarko, is still full of that fine, splendid pluck that makes him such an inspiring example to Indian and white alike. In December he wrote: "We had floods nearly all summer. One, a few days ago, put out the fire in the girls' furnace and I have been putting up stoves to tide us over until the water goes down. The flood destroyed our crops and is making the year exceedingly hard. I am sure the Board would be willing to help me, but I do not want to ask help as long as I can avoid it, for two reasons: first, it would not be right, and second, it makes an Indian of one to get in the habit of falling back on someone else. So I do not intend to cry until I have to."

✠

JAMES HAYES, the Nez Perces Indian pastor, spent two months in California last summer. One who heard him preach at the services of the Hoopa Indians says:

He told the simple gospel story that thousands are telling every day, but there was that indescribable Indian personality, sad but happy, plaintive but rejoicing, pathetic, convincing. None could withstand the simple logic of his plea. His, "Now, my Indian brethren,

WE—" was irresistible. It requires courage for any man to stand up before his fellows and declare his decision to walk in the steps of the Master. The Indian brave is like his white brother in that particular, and with more reason. His idea of a Christian is perfect integrity, honesty of purpose, square dealing with all men, giving up of every sin that does beset him, and if a professor is not true to the standard, he is branded as worse than a hypocrite. I blush to acknowledge that this standard is gradually lowering in Hoopa to conform with the evident standard of white Christians. Be that as it may, there are some sweet, thoroughly consecrated Indian Christians in our church. The Lord's Supper was celebrated the last Sabbath Mr. Hayes was here, and nine adult Indians united with the church, four heads of families. It was a feast of rejoicing.

✠

AGAIN has the Silent Messenger brought the summons that none may gainsay. Early in the first week of the new year, Mrs. A. W. Parsons of Rye, New York, after an illness of five days, passed from among us. Mrs. Parsons has been a member of the Woman's Board for over twenty years, serving during most of that time on the Publication Committee of which she was for some years chairman, though during these later years she has been chairman of the Committee on Devotional Meetings. Especially has her influence been felt in the churches and in the mission field through the Prayer Calendar of the Woman's Home Board, which year after year has been under her care, a labor of love involving much time and work. Personally Mrs. Parsons was a delight; everywhere her brightness and kindness won affectionate regard. To think of her now is to feel that,

"With a cheery smile and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since she lingers there."

THE YA-BI-CHI—A NAVAJO DANCE

By Bertha A. Little

THE great "Ya-bi-chi" or annual feast of thanksgiving to Navajo gods closed after a nine days' celebration near the Agency. Hundreds of Indians came from different parts of the reservation and it was the social as well as the religious event of the year.

The ceremonies for initiation of young men of the tribe into the mysteries of the

Navajo faith were held inside the medicine lodge, a large hut of logs and mud that had been built especially for the occasion. White people were not welcome guests, but found it possible to catch glimpses of the ceremonies through the flapping curtain at the entrance, until some Indians asked them to leave, adding the warning that they would be struck with blindness

if they were witnesses of the sacred rites. Ceremonies for the women were held in the same place, but at a different hour.

Sunday was the day of the sand painting and we missed seeing some fine expressions of Indian art. The floor of the lodge was swept, then covered with a layer of clean sand, made perfectly smooth as a background for the pictures, after which the medicine men made elaborate drawings of some of their gods, developing them with colored sand, adding a pinch at a time with the thumb and finger. We were told that there were also a stalk of corn and a squirrel beautifully painted. In a few hours the floor was swept again, and other ceremonies followed.

We found it possible to attend only one evening, but still carry an impression of flickering lights, rich color, grotesque costumes and dancing Ya-bi-chi. A little before nine o'clock we heard low chanting and the beating of a tom-tom from within the medicine lodge, and then a crier went through the crowds telling everybody to sit down upon the ground.

Soon one of the Ya-bi-chi men came running into the enclosure (a circular space outlined by wagons and horses), dressed in barbaric finery and wearing a hideous mask. In one hand he carried the pelt of some small animal that he waved in turn toward the groups of Indians sitting around the camp fires, each time making a peculiar cry that sounded like the hooting of an owl. Throughout the ceremonies his fellow seemed to play the part of a

clown. A few minutes later twelve other dancers filed into the "arena," with painted bodies, gay trappings and ugly masks topped with feathers, and were met by a



A NAVAJO FAMILY

medicine man coming from the lodge with a ceremonial basket. In the basket was an oblation of meal or possibly of pollen. He was attended by a sick man who walked down the line of dancers, each of whom said something to him; then the medicine man threw a little of the contents of the basket at each dancer and the dance began. It was very simple, resembling somewhat the Virginia Reel, and the clown continued to run back and forth, making his peculiar cry.

After watching the ceremonies and listening to the dismal minor chanting of the medicine men, it was harder than ever to understand how a people, seemingly so intelligent, could find delight in the barbarous rites of the Ya-bi-chi and we were impressed as never before with the thought of their dire need—the need of a Saviour. A more appropriate setting to the scenes of

the Ya-bi-chi would have been the jungles of darkest Africa! May God speed the day when this people, still sitting in darkness, shall "see a great light"—when the church

shall arise to her opportunities by sending enough consecrated men and money to supply a field "white already unto harvest."

THE LITTLE WINONA

Hush, hushaby, little woman!
Be brave and weep not!
The Spirits sleep not;
'Tis they ordain
To woman, pain.

Hush, hushaby, little woman!
Now all things bearing,
A new gift sharing
From those above—
To woman, love.

—Sioux Lullaby

"**C**HINTO, weyanna! Yes, indeed; she is a real little woman," declares the old grandmother, as she receives and critically examines the tiny bit of humanity.

"Ah, she has the nose of her ancestors! Lips thin as a leaf, and eyes bright as stars in midwinter!" she exclaims, as she passes on the bundle to the other grandmother for her inspection.

"Tokee! she is pretty enough to win a twinkle from the evening star," remarks that smiling personage. "And what shall her name be?"

"Winona, the first-born, of course. That is hers by right of birth."

"Still, it may not fit her. One must prove herself worthy in order to retain that honorable name."

"Ugh," retorts the first grandmother, "she can at least bear it upon probation!"

"Tosh, tosh," the other assents.

Thus the unconscious little Winona has passed the first stage of the Indian's christening.

Presently she is folded into a soft white doe-skin, well lined with the loose down of cattails, and snugly laced into an upright oaken cradle, the front of which is a richly embroidered buckskin bag, with porcupine quills and deer's hoofs suspended from its profuse fringes. This gay cradle is strapped upon the second grandmother's back and that dignitary walks off with the new comer.

"You must come with me," she says. "We will go among the father and mother trees, and hear them speak with their thousand tongues, that you may know their language forever. I will hang the cradle of the woman-child upon Utuhu, the oak; and she shall hear the love sighs of the pine maiden!"

In this fashion Winona is introduced to Nature and becomes at once "nature-born" in accord with the beliefs and practices of the wild red man.

"Here she is! Take her," says the old woman on her return from the woods as she presents the child to its mother.

The baby girl is called Winona for some months, when the medicine man is summoned and requested to name publicly the first born daughter of Chitonka, the White Hawk; but not until he receives a present of a good pony with a finely painted buffalo robe. It is usual to confer another name beside that of "First-born," which may be resumed later if the maiden proves worthy. The name Winona means much of honor. It means charitable, kind, helpful; all that an elder sister should be.

The herald goes around the ring of lodges announcing in singsong fashion the christening, and inviting everybody to a feast in honor of the event.

As soon as she is old enough to play with dolls she plays mother with all seriousness and gravity. She is dressed like a miniature woman (and her dolls are clad likewise,) in garments of doe-skin to her ankles. . . . "You must never forget, little one, that you are a woman like myself. Do always the things that you see me do," her mother admonishes her.

Even the language of the Sioux has its feminine dialect, and the tiny girl would be greatly abashed were it ever needful to correct her for using a masculine termination.

The mother makes for her little daughter a copy of every rude tool that she uses in her daily tasks. . . . While the mother is bending over a large buffalo hide stretched and pinned upon the ground, standing upon it scraping off the fleshy portion as nimbly as a carpenter shaves a board with a plane, Winona, at five years of age, stands upon a corner of the great hide and industriously scrapes away with her tiny instrument! When the mother stops to sharpen her tool, the little woman always sharpens hers also. When her mother goes

for wood she carries one or two sticks on her back. She pitches her play tepee to form an exact copy of her mother's. Her little belongings are nearly always practical, and her play is very real.

Thus before she is ten years old, Winona

begins to consider herself a factor in the life of her people—a link in the genealogy of her race. This sort of training leads very early to a genuine desire to serve and do for others.

—From *Old Indian Days*.



FIRST CHURCH (PIMA INDIAN) SACATON, ARIZONA

WATER, STILL THE NEED OF THE PIMAS

By Charles H. Cook

WE have, on the Pima reservation, more churches or chapels, larger congregations, a larger and more regular attendance the year round than at any other place in the great Southwest. Still there is room for a few more chapels, and a Young Men's Christian Association Building.

During this year we purchased a fine Meneely bell and built a belfry for our first church—Sacaton, Arizona.

The school work has greatly increased during the past twenty-five years. We had to begin with a small Government day-school, in a little adobe house with mud floor and mud roof, costing the Government some \$3,700. After a while we had our Tucson Training School under our Woman's Home Board. At present we have good school facilities, Government and otherwise, for all the children on the reservation. Nearly all of our people have adopted the white man's way of dressing and living as far as they are able.

The great difficulty now is the water supply for irrigation. Long before George Washington was inaugurated President of the United States the Pimas and Papagos were farmers and irrigators in the Gila and Salt River valleys.

During the past eight years, and with far better agricultural implements, they have raised probably less than one-fourth of their usual yearly crops, making part of their living by working for the Government or for the whites. Perhaps some would like to know the reason. It is the old, old story. About twenty-five years ago the Latter Day Saints came here from Utah and elsewhere. They and some other white grafters wanted the Indians' land even if need be by provoking a war between the Government and these friendly Indians. But fortunately, the authorities at Washington did not give them the Indians' homes, whereupon the "Saints" made new settlements above here on the Apache reservation, taking out many ditches, and so deprived the Pimas of the needed water for irrigation when the river is low; and it is now dry for months at a time.

The Pimas unable to raise crops as formerly offered to pay their share for the San Carlos reservoir if the Government would build it.

Engineers, probably in league with the "Saints" and their grafter friends, recommended to the Government that they be allowed to furnish the Indians with well

or seepage water, the Indians to give up half of their lands and besides pay as much money as it would take to pay for their share in the San Carlos reservoir.

To this proposition the Indians, one and all when they heard of it, objected. The Indians know by sad experience that seepage or well water (alkali) ruins the land. If the engineers do not know it, let them come here and see.

Our people are glad to learn, that so far the Honorable Secretary of the Interior does not want to deprive them of their lands; it looks, however, as though some others in authority favor the "Saints" and their allies.

Let our Government build the San Carlos reservoir, and make the Indians pay their



THE 1908 GRADUATING CLASS, TUCSON, ARIZONA

share, though it be not just to buy back that which the whites have taken from them. With schools and churches our people can then take their places as citizens of our great Republic.

THE CLASS OF 1908 AT TUCSON

THE girls in the illustration are all professing Christians. The three in the center, Lobi Young, Mariana Garcia and Lucy Howard, go on with their education entering the young ladies' college at Oswego, Kansas.

During the past five years this institution has graduated twenty-three boys and

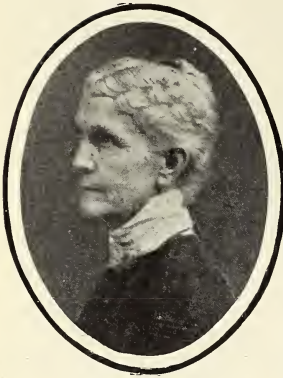
girls, all of whom have been professed Christians, and many of them are living consistent lives. Of this number the majority of the boys are pursuing their education in higher institutions, but this is the first time that any of our girls have had the opportunity to continue their education.



THE NEW CHAPEL, INDIAN TRAINING SCHOOL, TUCSON; APPEAL FOR FURNISHING WAS MADE IN THIS MAGAZINE FOR DECEMBER; FUNDS ARE STILL NEEDED

HARVESTING AT HOOPA, CALIFORNIA

By M. E. Chase



MISS M. E. CHASE

THE one prominent feature of this past year is the visit of Rev. James Hayes of the Nez Perce tribe. Through the kindness of Mrs. Bidwell he came to Hoopa in August, accompanied by Santa Wilson of the Chico tribe

of Indians. Together they spent here a profitable ten days. The Indians were harvesting, but that did not prevent them from flocking to the church to hear one of their own people preach to them. Mr. Hayes reached Hoopa Friday evening, during a very hot season. Sunday morning the church was well filled with adult Indians, many of whom seldom come to the church at all. They were greatly interested thus early in the week and increasingly so on the following days. On Tuesday we went to the harvest field in time to take a picnic dinner with the men, about sixty present, and after dinner Mr. Hayes gave a telling

talk on Abraham, the farmer. The men congregated around the speaker. All were greatly interested, both in the story and the man. Meetings were held in the church every evening during the week.

The following Sunday was a red letter day in Hoopa. Nine adult Indians came into the church, seven of whom were baptized. The young men are especially blessed in the experience, and now take active part in meetings. We are longing for the conversion of the most progressive Indian in the valley, whose wife and three young men sons are members of the church, and whose four younger children have been christened. This man will be a strong leader when he does come out for the Lord. He is proud of his Christian boys, and gives them every encouragement in the new life, but does not join them yet. He is growing in the right way, however, every day. Into this home, after seven boys, came sweet little May, and love for her is transforming the entire family. When the seventeen year old brother went away from home for the summer to work, he knelt before May in her mother's lap and said,—"Brother will not do anything to make sister ashamed." She is a power.

WHEN TEN SCALPS MADE A CHIEF

By Kate McBeth

THE buffalo country, Montana, in the olden time was a common hunting ground for the western tribes—a battle ground indeed! for there they were constantly killing each other. That was in the days when ten scalps made a chief and these trophies dangled from the belt of the brave as proof of his valor. For years after the Gospel came among the Nez Perces, many of the wild ones would go off and spend years among other tribes. One of these roving mothers was making her way back to Nez Perce land, over the rough Lolo trail, with her little son. They were overtaken by some of the renegade Nez Perces, hurrying home to get into the fight going on between General Howard's soldiers and Chief Joseph's band of Indians.

These travelers found the Christian Nez Perces Indians of Kamiah camped around their beloved church. While the mother and her boy were in camp there, the battle of Clear Water was fought above Kamiah (1877). Joseph and his company fled through the Kamiah Valley, making for the Lolo trail to cross the Bitter Root mountains. General Howard's command came down to the Christian camp, which he wished to protect. "Move over to the other side."

To the surprise of many the mother followed with all haste the fleeing Josephs—showing plainly on which side her heart was—the little boy whipping his pony to keep up. They overtook the Joseph band. On and on they went, over into Montana,

thence taking a straight course for Canada. When they reached Bear Paw mountain they thought they would have a good rest for their ponies as well as themselves, but no! One morning the boy's mother, at break of day, awakened him with "Get up! catch the horses! be quick!" One of the horses had strayed a distance. As the Indian boy returned he heard firing, and a few steps farther on he saw the camp surrounded by United States soldiers. He and his mother were separated, he on the outside, and she a captive. All on the outside fled, the little boy on his pony following. While camping on the banks of the Milk River some Cree Indians found them, shared their food with them and guided them to Sitting Bull's camp in Canada, where they remained through the winter. The Sioux were very kind to them, but too poor to help them. Their food, while there, consisted of rabbits—and not many of them. They were about starved. How well that boy remembers it all now!

When they began their journey out, the streams were swollen and dangerous—one river in particular. There a raft was made by placing sticks between buffalo robes, the women and children placed on the raft to which a horse was hitched to swim and pull them across. How the little fellow cried and pleaded for a place on the raft! but no; he had to grasp his pony's neck, plunge in and swim his horse just as the men did, crying as he went into the cold stream, "If my mother were here I would be on that raft too." The mother was then a captive in Indian Territory.

Was it chance, when travelling along in Montana, that they met a band of Flat-head Indians with a Nez Perces woman among them, who took the boy to her Flathead home? No, it was not chance. Neither was it chance that, long after this, while hunting with these friends they met a band of Nez Perces who guided the boy back to his own people. Clearly the

Lord was caring for him through it all. He found a seat in the Sunday school of the First Church (Nez Perce Indian) of Kamiah, where his pleasant boyish face won our hearts. A Bible with his Indian name in it was his gift from the Christmas tree, and as he grasped it his eyes showed how he prized it. He could not read a word in it, but from that time his longing to know what it contained grew upon him. He was given a place in the Mission school in Mount Idaho. It was but a beginning, for his teacher, Miss Sue McBeth, was soon called to lay down the work she loved so well. When the Roundthaler Cottage was built on the Mission grounds at Lapwai, he and his little wife were the first to occupy one of its rooms. Nine years ago he was ordained, called and installed pastor over the Lawpai Church of which his mother, returned from her wanderings, was a member. Can we not see God's love in the history of this boy, now our Rev. Mark Arthur?



MISS KATE MCBETH, REV. MARK ARTHUR

PRONUNCIATION

INDIAN NAMES IN ARTICLES OF THIS MONTH

Comanche (kō-man' chē)

Gila (Hē'-la)

Kamiah (ka-mī'a)

Kiowa (kī'-ō-wa)

Lapwai (lap'-wī)

Navajo (nav'a-ho)

Nez Perces (nā per-sā')

Pima (pē ma)

Tepee (tē 'pē)

Tucson (tū-sōn')

Wichita (wē' chī-tā')

Ya-bi-chi (yā' bī-chī)

MATTERS AT WOLF POINT, MONTANA

By Cynthia D. King



MRS. CYNTHIA D. KING

IN this, the tenth year of our school, we have thirty Indian boys and girls in the home, evenly divided in number and age. Although the parents are very needy this season, owing to failure of hay crop, their main dependence, yet they have, so far, provided well for their children. The days have passed when it was thought that one suit of underwear, if needed at all, would be sufficient, or that one pair of stockings would last the year. Now it is not an unusual thing for the parents to bring clothing from time to time as they think the children have need. Some are less able to provide than others. In such cases we give from our storeroom of supplies sent by societies, always trying to have the pupils understand that they must do something extra in order to receive the clothing. One often hears it said that "one side of my shoe is lost" or "one side of my stocking is gone" meaning that one of the articles is worn out. We can nearly always find

something to supply the lack of the lost or worn out.

We think our children are appreciative, bright, willing and enthusiastic workers. Whatever they do, whether it be study, or work, or play, they do all with a will.

We are trying to have a Mission Study class, taking half of the time that we have usually given to the study of the catechism, although I find that they like the study of the catechism better. I have one girl in mind who is a model of perseverance. There can be no doubt but that she is gradually growing blind. Can you imagine how hard it is for us to know this and not be able to do anything? Do you wonder that at times we wish that we had some of the money that is so foolishly thrown away, that we might take this girl to a specialist before it is too late? When she came to us she appeared to be the most hopeless and unpromising of any of our girls. For two years she has been a member of our church, and the change in her daily life has been noticed by all.

A TIME OF ANXIETY

There is a great deal of unrest among our people just at the present time, caused by the allotment of land, to be soon followed by opening of the Reservation for settlement. It is with great anxiety that we look toward this event, for we know only too well what this means to us all. I have heard that parties are waiting to open saloons as soon as they can. In the treaty made between the Government and the Indians, at their council, a clause was inserted to forbid the opening of saloons or any liquor traffic upon the Reservation. This was left out. By whose fault no one knows. There is now a petition being signed by all the white people and Indians, men and women, to have this clause embraced in the treaty as it was originally intended. In all of our stations the subject of Temperance is being very prominently brought out. In our school we have a temperance organization of which all our boys and girls, of accountable age, are members. Our work in this, as well as in other branches, must be done NOW with the young.

A FULL RETURN

IT is not given to every one who sows the seed to reap the harvest, or to see the garnered grain.

A retired missionary Miss J. Mills, who is now in Merriam Home, Newton, New Jersey, writes of her pleasure in turning over the pages of this magazine for July as she came upon the picture of Dr. Susan LaFlesche Picotte with an account of the work she is doing. Miss Mills may well have been happy at the reminder of her own early effort for this Omaha Indian girl, of whom she writes: "I well remember Susie when she was a wee little girl. They would sometimes bring her over the hills to the mission for her older sister, whose Indian name was 'Bright Eyes,' daughter of Chief Joseph LaFlesche, was one

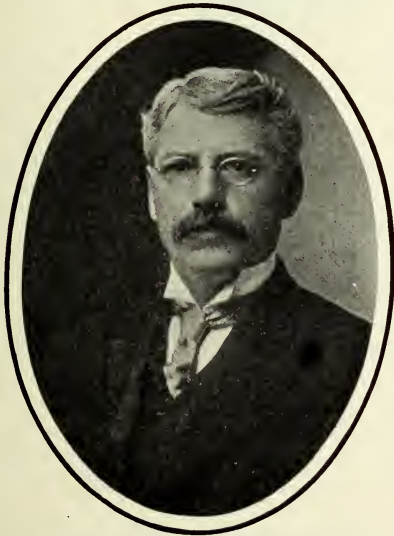
of the girls under my care at the school. After a few years, 'Bright Eyes' desired the advantages of better education than she could then have on the Indian Reservation. Through the aid of friends whom I interested in her, I succeeded in placing her in one of the best schools in the East, where she improved every opportunity and returned to do good among her people as a bright, intelligent, Christian woman. Influential persons, interested in her, became interested in her sisters and aided in securing an education for them. Dr. Susan, the younger sister, is now Dr. Picotte, and we know now how nobly she has made use of her advantages in the work that she has done and is still doing for the good of her people."

THE "WHITE MAN'S ROAD"

KIOWA, COMANCHE AND WICHITA INDIANS

By S. V. Fait

THE "Indian Problem," for us, is becoming more serious and more difficult with each succeeding year. The



REV. S. V. FAIT

Superintendent of Mary Gregory School, Anadarko

old Indian "road" is practically closed to them, and the white man's road is an unwelcome one for many. The large amount of money in the hands of some of the Indians—from Government funds, the sale of "inherited lands," and the rental of their farms is a factor in the problem. It enables numbers of them to live in absolute idleness, and idleness for any people is a troublesome thing.

The attitude of the white man toward

the Indian is another factor, and to this must be added the Indian's natural distrust of the white man. A few years ago, one of our Indians consulted the United States Indian Agent concerning the signing of a certain paper that was circulating among his people. The Agent told him that it was all right and that he should sign it. He consulted the traders and they told him that it was all right and that he had better sign it. He took it to the missionaries and they told him it was all right. Then he took it to the United States Commissioner, and he told him it was all right and advised him to sign it. He hesitated. The Commissioner, losing his patience, said: "You won't believe your Agent, nor the merchants, nor the missionaries, and you won't believe me! Who will you believe?" The Indian replied, "May-be-so, nobody." Because thousands of our white people who would not rob the Indian of his money or property are yet utterly indifferent to his condition, the Indian has had to get his ideas of the white man largely from those who fleece him and corrupt his children. A few years ago, a newly arrived minister was urging an Indian to come and hear him preach. After a little hesitation, the Indian said: "May-be-so to-day you heap preach; to-morrow you steal Indian's pony."

This lack of confidence is fostered by the purely Indian school and by the purely Indian church. They put the Indian in a race class, and cause his white neighbor to lose interest in him, and make church

privileges for many of the Indians impossible because their settlements are too scattered and their numbers too few to have churches of their own.



SUPERINTENDENT'S HOME

But notwithstanding the difficulties, the Indian is making progress slowly and surely. Nearly all his children of school age are in school somewhere. A majority of the younger Indians speak English fairly well, and many can read and write. A goodly number dress neatly in citizens's clothes and live in comfortable houses. Some are beginning to do a little work on their own account



JUST AS SHE CAME

and are less dependent on the white man. While the moral standard among them is low and the drinking and gambling habit a common sin yet there is an evident desire on the part of many for better things.

MARY GREGORY MEMORIAL

In our own school, a pleasing feature is the marked contrast between our first pupils and the children of those pupils who are now beginning to come to us. We

have four of them this year. The difference is as the difference between day and night. Here is our hope, and on this hope we are willing to rest our case.

A good deal of wickedness among our full-blood Indians is a sort of negative wickedness, the wickedness of ignorance

as contrasted with the willful wickedness of the whites. They have come to us, in a large measure, entirely empty so far as religious truths are concerned, but are very quick to learn, and if the



KIOWA, CHEROKEE AND THREE WHITE GIRLS—ALL FAST FRIENDS

dear, good friends who are sending us the money to keep the school going could step into the class room any morning, or attend the Junior meetings on Sunday evening I am sure they would be satisfied that they were making a good investment. We expect that every boy and girl in our school will have been converted or at least seriously impressed before the school closes in the spring.

The next thing I think we ought to emphasize is the industrial need. If I can see at all, I believe that this country of ours is coming to a place where it will suffer for



MARY GREGORY MEMORIAL



FOOTBALL TEAM
MARY GREGORY SCHOOL

men and women who are qualified to do good, honest work, and every institution that has to do with boys and girls must concern itself with this industrial question; for if we do not succeed in teaching the boys and girls how to work and in inspiring them with the nobility of work, we shall not be able to teach and inspire them when they are grown.



KIOWA, BROUGHT UP FROM BABYHOOD
BY OUR MISSIONARIES

THE STORY OF LITTLE RABBIT

By Sarah E. Chapin

I FIRST met him as I visited from tent to tent on the pow-wow grounds in July. He was lying on a straw bed, on the ground, under an Indian tepee. The day was like many another. The sun shone fiercely, the wind blew from the heated quarter, dust, inches deep, mixed with the hot wind and burning sun.

Little Rabbit was bedfast, from two broken ribs and a hurt back. Some time before, as he drove, his harness broke; he climbed out to repair it, when the team started; he was thrown and a wheel went over him. He is probably seventy years old and will never walk again. On this first day I saw him, he was hot and dirty, weak, hungry, and needing care, which I gladly gave. His blind wife sat by him, talking to him in Indian and holding his hand.

Since that day I have been to see him frequently. He now lies on the floor of the only room the house affords. It stands in the middle of a corn patch and clump of trees, nearly hidden from the road. The two live alone, and I often find them thus, though friends visit them, providing wood and some food. The blind wife usually sits near his head. Once I

found her sewing, again preparing dinner. It looked well cooked and appetizing. On my second visit to Little Rabbit I said to him, "Little Rabbit, do you know God?" He thought a moment and replied "Aha." I said, "Do you love God?" Another pause; I repeated the question. "Aha." Then I said, "If you truly love God, Little Rabbit, He is preparing a home for you in heaven. Would you like to go there?" "Aha, aha." Then I read to him John's vision of heaven, and prayed. He seemed to welcome the Word. In about a week I returned and retold the story, making emphatic the pure life through Christ if we would enter heaven; he repeated it to his wife in Indian.

This I have done with a little variation a number of times.

A few days ago, while telling him of Jesus and that His blood cleanses from all sin, he took my hands in his, turned his head over, closed his eyes and with sobs cried, "Jesus, Jesus." May the Spirit do His work upon this Indian that he may come into the light and liberty of a child of God.

Macy, Nebraska.

TOLD BY INDIAN CHILDREN

THE SPRING ROUND-UP

Composition by a Sioux Boy

THE round up always start on June 1st in this reservation. There are need about 90 or more boys in the round up. But before they start to round up the boys

select the best saddle horses and buy a rope or rain coat, etc. When they begin collecting the cattle they get up about 3 o'clock in the morning, eat their breakfast, and then start to cercil round, they go all direction and collecting all the cattle that they find and othe wild horses. And when they put all cattle to-

gether they go to branding them, they branding about 50 or 60 cattle in half a day.

PAUL EAGLE FEATHER

AN INDIAN WOMAN'S HOUSEKEEPING

Composition By a Sioux Girl

How the Indians take care of their homes. In summer time they take their stove outside and cook under a shade of a tree. In winter they take their stove in and make a fire and sit around it and tell stories of old times. They make their houses out of logs. They

sometimes like to live in tents in the summer time. In summer time when they are traveling around the countries they take a box along where they can keep their dishes and food. If they have not a cupboard they have a box to keep food or dishes in it. They clean it twice a week and keep it clean. In the morning when they get up they make their beds, after breakfast wash the dishes and clean all the articles, used and put them on a clean shelf in the cupboard. In the morning have pan cakes or bacon or any thing thats good for breakfast.

A NEGLECTED PEOPLE, THE CHEROKEES

By Frederick L. Schaub



FREDERICK L. SCHAUB
Superintendent of "Old Dwight"

TO tell of Christian work among the Cherokee-speaking people at this time, is to tell of work among a neglected people. This statement will cause the careless student of missions to either discredit the efforts of the missionaries or the integrity of the people, for he may remember that mission work among the Cherokees had its beginning in 1803.

On the other hand, the careful student of missions knows that, from the first, the Cherokee work was hopeful, and that each year showed evidence of marked success. He knows, too, that the school work was largely for girls and that accounts for a lack of young men for the Gospel ministry. If he has come in contact with the people, he knows that the women who have presided over the best homes of the Cherokee Nation, are the women who received their training in the mission schools. He finds, further, that for almost a quarter of a century—1860 to 1880—all the work was suspended.

A REVIVED EFFORT

When the missionaries came again in the early eighties, they found many hearts responsive and anxious for the "former days." Schools began their work of developing character, of which Christian principles form the foundation. Missionaries were commissioned to carry the Gospel to the destitute sections of the Cherokee Nation. The work grew and churches were or-

ganized. One missionary ministered to from four to six churches with the help of an interpreter.

THE CHEROKEE STRIP SOLD

In less than ten years from this second beginning the "Cherokee Strip" was sold, the abolition of the tribal government became an assured fact, and the Cherokee-speaking portion of the tribe were opposed to it all. These matters engrossed all minds and embittered many.

Meantime the development of the wonderful resources of the country brought thousands of people to the Indians' land to seek their fortune. This influx made a field of opportunity for the church to occupy at once. The returns have been a hundred fold, but under the new conditions results from the Cherokee-speaking work decreased, and gradually support was withdrawn.

Presbyterian and Baptist are the only denominations that have ministered to the Cherokee-speaking people in the past fifteen or twenty years. By the death of six or more of the strongest and most influential Cherokee-speaking Baptist preachers in the past six years, the work of that denomination has also been seriously affected. All of their school work in the Cherokee Nation has been discontinued and they are coming to us for the training of their children. For over five years now, the work of regular preaching by a Presbyterian minister among Cherokee-speaking people has been entirely suspended.

A CRITICAL ERA

The tribal relation has been done away with, in the new State of Oklahoma. The Cherokee-speaking man must take his place with his English-speaking brother and the white man, as a citizen of that State. It is not his choice, and he is not ready, but he must do it. He is now dependent on his own resources. He feels that he lacks much that will give him standing and prestige with his fellow citizens, and it bewilders him. Heretofore, the fact that he was a part of the Cherokee Nation, gave him dignity and carriage. As a member of that tribe he had privileges and honors that his white neighbor could not have and whatever he may have lacked in attainments or otherwise, in

comparison with this white neighbor, his tribal relations outweighed them all. This is a thing of the past and he stands alone facing new conditions.

It is a great calamity that the Church has not prepared him for this in the last decade, in place of withdrawing her assistance. The one stronghold that she has not relinquished, be it said to the credit of the women of the Presbyterian Church, is the training of the children and young people in the mission schools.

"OLD DWIGHT" PAYS DIVIDENDS

In place of withdrawing their aid, the Woman's Board has responded to the appeals for more aggressive work and in the past six years "Old Dwight" has been enlarged and strengthened and Elm Spring has been improved. At Dwight we have enrolled 340 boarding pupils and 377 day pupils during that time. There have been over 80 professed conversions and 57 have united with our little Mission church. In

these six years the church has contributed \$937 to the various Boards of our church. The results in the life and character of the boys and girls that are going out from us are most encouraging. We have accommodations for 19 girls and 35 boys.

AN OPPORTUNITY WHICH IS STILL OURS

The Mission school is the key to the redemption and development of the Cherokee-speaking people to-day. They do not look with favor upon the public school; they never did upon their own primary schools. From now on it will be an easy matter to reach them through this agency. They will need some help, but the indications are that whatever investment the church makes in this line will bring big results. One thing is certain, there never was a time in their history when they needed this help more than they do just now. Let the Presbyterian Church redouble her efforts and win back a neglected people.

CAN "LO" WORK?

LET THE PITT RIVER INDIANS OF CALIFORNIA ANSWER

By Nellie G. McGraw

AFTER a lapse of three years, the work among the Pitt River Indians has been taken up. A number of these Indians had almost concluded that they were abandoned and had sent several requests to the effect that a missionary be sent "quick!"

As our mission at Fall River Mills had outgrown its usefulness, the first question to arise was the selection of a new site. This selection, the subsequent discussion and the numerous visitations, brought out all the petty jealousies as well as the long existing feuds of my new charges. I found that I had three distinct factions to deal with, each part with a most plausible case. It was not hard to understand that under existing conditions a mission upon Indian land would be a total failure. It was at this juncture that Mr. McArthur came forward and agreed to give us a good piece of land in rather a central position in exchange for our property at Fall River Mills. The working majority of the Indians are well satisfied with the selection.

It would be a splendid object lesson to many white people to see these Indians at work. They are all poor, most of them are in debt, yet they are working with no hope of pay, just the prospect of having a school for their children. The new site is eleven miles from Fall River Mills and in order to move the buildings they must be taken down board by board. There is a great deal said about the shiftlessness of the Indians, but I am very sure that if our friends, who cling to the old idea that the Indians cannot be taught industry and thrift and economy, could hover over Fall River Mills in some of their air-ship flights of fancy, and see the orderly arranged piles of flooring and ceiling and roofing, the door-jambs stacked neatly at one side, the windows stacked and carefully guarded against breakage, and even the nails straightened and packed in boxes, they would be willing to accept some new theories about the Indians. And could they see these people

working until there is not another morsel of food in sight and then taking a "pay job" just long enough to earn a little money with which to purchase a little food to enable them to work on a while longer without pay, I am quite sure they would be convinced that all Indians are not mercenary.

Until our mission is ready for occupancy my time is taken up in becoming personally acquainted with the people of my scattered parish, in encouraging these Indians who are working, and endeavoring to inspire all others with desire to have a hand in the new mission.

A few weeks ago I noticed that one of my workers had his head tied up in a shawl; on inquiry I learned that he was suffering from an earache. On the following day as he was not on hand I went to his house. His wife, Nancy, succeeded in making me understand that he was suffering greatly. I said, "Nancy, you get some nice sweet oil, make it warm over the fire and put that in his ear."

"Yes, all same I do, that good."

"You put sweet oil?"

"Yes, that good!"

"Show me."

After some rumaging she produced a bottle of coal oil! I explained that that was very bad for Jack's ear, but she made me understand that she had counteracted all such bad influences by filling the ear with ashes. She then explained that she had put something "good" in the ashes. When I insisted upon seeing what that good thing was, Nancy proudly produced a bottle of varnish! The triumph expressed in her face was beyond description as she said;

"I doctor, I know that good! Make him feel good."

Then her face clouded a little as she added:

"But Jack no hear!"

Do you wonder? I have often longed for a thorough knowledge of medicine, but after all, just a little "gumption" and common sense goes a long way in helping these poor people.

OUR MISSIONARIES AMONG INDIANS

OKLAHOMA

ANADARKO. (Mary Gregory Memorial.) (Kiowas and Whites.) Rev. S. V. Falt, Miss Jennie C. Gabus, Miss Edith Flagler, Miss Sophia Ostermeier, Mrs. A. L. Fuson, Miss Ruth D. Dean, Miss Bertha Wilson.

DWIGHT. (Marble P. O.) (Cherokee Indians and Whites.) Rev. F. L. Schaub, Mr. Clyde J. Crabtree, Miss Alice L. Blackford, Miss S. Nellie Long, Miss Rada Mathes, Miss Hester E. Field, Miss May Parker, Mr. Sam Ussery.

ELM SPRING. (Welling P. O.) (Cherokees.) Miss Elizabeth C. Ferguson, Miss Janet T. Buchanan, Miss Marietta Hunt.

NUYAKA. (Okmulgee P. O.) (Creek Indians.) Mr. John M. Robe, Mr. Rankin S. Johnston, Miss Lillian A. Sweeney, Miss Jennie H. Wise, Mrs. John M. Robe, Miss Mary E. Babb, Miss Lottie De Tienne.

PARK HILL. (Cherokees.) Miss Kate G. Patterson.

ARIZONA

SACATON. (Pima Indians.) Mr. Edward Jackson (native), Mr. Thomas Lewis (native), Mr. Horace Williams (native).

TUCSON. (Escuela P. O.) (Pima and Papago Indians.) Mr. H. G. Brown, Miss Mary C. Lindsay, Miss Minnie M. Shaver, Miss Emma E. Laird, Miss Elizabeth T. Wolfe, Miss Emma Willman, Miss Florence Dilley, Miss Minnie M. Parker, Miss Fern Dilley, Miss Amanda Runquest, Miss Margaret E. Clarke, Mr. O. A. Kellond, Mr. Donaldson Lee.

CALIFORNIA

MCARTHUR. (Shasta Indians.) Miss Nellie T. McGraw
HOOPA. (Hoopa Indians.) Miss Martha E. Chase, Miss R. A. Funk.

NORTH FORK. (Mono Indians.) Miss Laura B. Work.

IDAHO

FORT HALL. (Shoshone and Bannock Indians.) (Blackfoot P. O.) Mr. James Dickson.

LAPWAI. (Nez Perce Indians.) Miss Kate C. McBeth, Miss Julia Hatch.

KANSAS

KICKAPOO RESERVATION. (Germantown P. O.) Miss Sadie Martindale.

WHITE CLOUD. (Iowa and Fox Indians.) Miss Jennie E. Templeton.

MONTANA

WOLF POINT. (Assiniboine and Sioux Indians.) Mrs. C. D. King, Miss Beulah E. Greenwald, Mrs. H. T. Smith, Mr. H. T. Smith.

NEBRASKA

OMAHA RESERVATION. (Macy P. O.) Miss Sarah H. Chapin.

NEW MEXICO

JEWETT. (Liberty P. O.) (Navajo Indians.) Miss Bertha A. Little, Mrs. K. A. Wilcox, Miss Zillah Bruce.

SOUTH DAKOTA

GOOD WILL. (Sisseton P. O.) (Sioux Indians.) Mr. Charles Elmer Flack, Mr. Louis P. Guigou, Miss Martha C. Pitman, Miss Annie J. Gardner, Ella A. Shumard, Miss Lillian North, Miss Annie McMullin, Miss Una L. Moore, Mr. W. L. Palmer, Mr. Jesse Lockwood.

UTAH

SHEM CITY. (Shivwit Indians.)

WASHINGTON

NEAH BAY. (Makeh Indians.) Miss Helen W. Clark.

CHANGES IN PERSONNEL

"PATIENT continuance in well doing" is one of the marks of a successful worker among the Indians. Name over the stations in the accompanying list. The missionaries in charge have had periods of Indian service ranging from four to seventeen years, and several have served ten, twelve or fifteen years. The only exception is the new superintendent of "Good Will," Mr. Charles Elmer Flack. Mr. Flack is a graduate of Park College, and has had experience as teacher in the Boys' Industrial School at Lahaina, Hawaii, as well as in the States. Mrs. Flack will be remembered as Miss Elizabeth Blair, formerly teacher at Jupiter, North Carolina. The Principal at Good Will, Mr. Louis Philip Guigou, is a graduate of the Farm School and of Maryville College. His home is at Valdese, North Carolina, where formerly the Woman's Board had a mission station.

Miss Dean and Miss Parker, formerly on the Mountaineer field, are this year among the Indians, at Anadarko and Tucson, respectively.

Tucson has lost two valued workers—Mrs. Gilchrist, who has returned to the neighborhood of her old field as government matron for Madera County, California, and Mr. J. X. Pablo, native industrial teacher.

At Dwight Miss Blackford, formerly at Malad and Tucson, returns to the Board's work. "Once a missionary always a missionary," she writes, "in heart if not in active service; and so I find that I am continuing mission work."

At Hoopa Miss Chase has now the assistance of Miss Funk, formerly of Sitka.

Miss Frost is not yet strong enough to re-

turn to Fort Hall, and Mr. James Dickson, a Nez Perce, is now a regularly commissioned worker at that point. Those who keep files of THE HOME MISSION MONTHLY will find his picture in last February's issue, with a word or two from Miss McBeth concerning him.

We miss at Lapwai Miss McBeth's niece and co-worker, Miss Mazie Crawford; but we rejoice that while Miss Crawford is seeking rest and renewal of strength Miss McBeth has the assistance of her friend, Miss Hatch, already known as a speaker for the Woman's Board.

To the Board's regret, Mr. Foster was obliged to resign as missionary at Shem City. His place has been hard to fill, and 1909 opened with this important post still unmanned.

On the other hand we report two additional stations since last year. One of them, McArthur, has a new name but is really an old field, and has an old friend as missionary, Miss Nellie McGraw. It has been found advisable to move the mission at Fall River Mills, which has been closed for three years, to McArthur, twelve miles distant. (See Miss McGraw's article on another page.)

In April, 1908, work was opened on the Omaha Indian reservation by the women of Nebraska, who selected Miss Sarah H. Chapin as missionary. Through her experience as missionary and field matron among the Winnebago and Kickapoo Indians she is well fitted for this service. Miss Chapin has for an associate Dr. Susan Picotte, who works for her own people, the Omaha Indians, as missionary physician under the Assembly's Board. Dr. Picotte is supported by the Young People's So-

cieties of Nebraska, and although she does not hold commission under the Woman's Board, we count her as one of us and wish her God-speed. Miss Chapin writes: "The work is great. More workers could be kept busy, but

we rejoice in giving the message in God's name." These might be the words of almost every one of our missionaries on the Indian field, if they spoke to us what is in their hearts.

RECENT MESSAGES FROM INDIAN SCHOOLS

NORTH FORK, CALIFORNIA

"We are full to the limit and work is going on finely"; such is the message. Any who know what persistent effort it has taken to attain this result will rejoice in the outlook. The glimpse of the girls given in the accompanying group shows that there is abundant hope for the future good and uplift of their people.

WHITE CLOUD, KANSAS

We see some advancement among the Iowa Indians. Driving over the reservation one finds as many as ten new houses either just completed or on the way to completion. We are glad the Indians are making use of their money for improvements rather than foolishly squandering it, as has been the rule.

JENNIE E. TEMPLETON

GOOD WORDS FROM GOOD WILL MISSION

The work among the Sioux Indians at Good Will, South Dakota, like all mission work, has varying phases—church work, school work, manual work. All are interesting, and all offer wonderful opportunity; all are, we believe, the Master's work.

Special attention is given to the study of colloquial English in the school, for many of our pupils, when they first enter, can speak very little, if any, English.

Could you look upon our little girls as they are busily ironing, or the older girls turning out fresh, sweet bread of their own baking, you would smile approvingly.

A regular course of Bible study is taught in the school-room, and Bible history is given at the noon services, by means of connected Bible stories, with a daily quiz to fix the facts in the minds of the children. The Endeavorers, both Junior and Seniors, are pleased when one of their number is chosen to lead the weekly prayer meeting, and the older pupils take a pride in repeating from memory Bible verses.

The workers in this school have taken turns in conducting English services on Sabbath afternoons. The result has been very satisfactory, and the services are well attended, the pupils from the Government school, near us, attending in a body, while the superintendent has aided in every way possible to make the meetings attractive. CHARLES E. FLACK

PROSPEROUS WORK AT PARK HILL, OKLA.

The children are bright and earnest; they have special delight in the Bible lessons and in physiology. They prepared, with much enthusiasm, a Thanksgiving exercise, bringing samples of produce from garden and field. The display of pumpkins, corn, cotton, and other vegetables was good. Each gave a reason for thankfulness. There were recitations, special thanksgiving and patriotic songs. Many parents and friends enjoyed the afternoon with us.

Our school is about equally divided between the Indian and the white children, although the Indians have much advantage over the whites, because their homes are permanent. The Indians are the land owners, the whites, their renters, are mostly ignorant and, although hard workers, not thrifty.

School-room work is only a part of our duty. The Sabbath school and its Home Department, house to house visiting, calling upon and caring for the sick, attending funerals, and in some cases taking full charge of the services, are the duties of your missionary and her sister.

The rehearsal by some of the old Indian people of the self denial and good deeds of Dr. Worcester and Rev. Mr. Furman and their associates inspires to greater effort. The graves of these men and many others of our pioneer missionaries lie in the cemetery, a quarter of a mile distant.

KATE G. PATTERSON

CONSERVATIVE KICKAPOOS

These Kickapoos are hard to reach. They seem so wedded to their old ways! I was told when I came in June, 1907, that it would be a year before I could reach them so that they would respond and that it would be two years before I could see any results; and I have found it so. I have been all over the reservation in the last two weeks, and now in every house but one I receive a cordial welcome. Even there the woman would have received me but was evidently afraid of the man—the only home on the reserve which has no use for the missionary.

SADIE MARTINDALE

Germantown, Kansas



SIGNS OF PROGRESS AT NORTH FORK.
OUR MONO INDIAN PUPILS

ELM SPRING, WELLINGTON, OKLA.

The boarding department of the Elm Spring Mission is being carried on as in the past, and is entirely self-supporting.

We have a few full-blood Indian children in the home, but the greater number of them are "white Cherokees." The girls are taught to do cooking, washing and ironing, to care for their rooms and to do those things that will help them to become future homemakers.

In general, the full-blood Indians do not take kindly to the new order of things, and even yet think that the old form of government will

be restored. They are distrustful of the white man. They are fond of repeating that this region was given them by treaty, to hold as long as the rivers ran and the grass grew. Some of them refuse to allow their children to attend school, as they say they want nothing to do with the white man's ways. However, at their "stamp dance" (native dance) they drink a great deal of the white man's whiskey.

Spiritually they are in darkness, but we hope for their enlightenment through those children who are permitted to come to us and remain in the home and school. ELIZABETH FERGUSON

LATEST INDIAN BOOKS

WHAT THE WHITE RACE MAY LEARN FROM THE INDIAN. By George Wharton James. Mr. James, who is high authority upon his subject, gives many valuable suggestions as to what civilized people may well learn from primitive races, in things which go to make life fuller, richer, better. He would not have it thought that he commends indiscriminately everything that the Indian does and is. He says there are scores of things about the Indian that are reprehensible and to be avoided, but while fully recognizing the Indian's imperfections, he does not close his eyes to good things in the Indian's mode of life, and entreats us to forsake the pseudo-civilized, artificial and over-refined life, and to return to a simple, healthful, natural way of living.

The author says the desirable thing in our national and individual life is health,—health of the whole man, body, mind, soul. He cites the admirable habits of the Indian in his nasal and deep breathing. The Indian mother considers nasal breathing of such importance that at birth she ties the chin up and puts a strip of buckskin over the mouth, making it necessary for the child to breathe through the nose. As a medical fact, the mouth-breather suffers from mental dullness and great risks from inhaled germs lodging in the mucous membrane and propagating with frightful rapidity. Hence he says, emulate the Indian. Breathe through your nose, do not use it as an organ of speech. The Indians are experts in the art of deep breathing.

With the Indian his diet is important. The normal aborigine, before he began to use white man's foods, was compelled to live on a simple diet. The Indians can teach us something along this line. In simplicity of food there is safety. Variety tempts to over-eating. The menu of the Indian is a preventive of gluttony. Dyspepsia is almost unknown to him. He eats slowly and masticates thoroughly. The Indian teaches us that the habitual use of flesh is not essential to health. He lives largely on vegetable diet—the Navajos rarely eat any meat.

As to education. We teach, study, get our ideas from books. Indians teach, study, get their ideas from nature. The quick, personal, accurate observation of the Indian is remarkable. It would be better for the fuller, richer development of mind and body, if we had fewer

lessons from books and more personal observation.

Among other things we may learn something of hospitality from the Indian. Too often with us hospitality degenerates into a kind of extravagant, wasteful, injurious ostentation.

The tender and faithful care of little children is marked. There seems to be none of the impatient petulance among Indian children that there is among us. Respect and reverence paid to old age are prominent characteristics.

The Indian is conspicuous for his self-restraint, as to greed especially. Until the advent of the white man the Indian never sought to build up mere wealth at the expense of or to the detriment of his fellows. As a witness to this fact look at the willful, wide-spread destruction of animal life by the whites for pelts, by which great fortunes have been amassed. The Indian was always provident enough to kill only to suffice his need, and not on a wholesale scale. He did not commit slaughter until many species became extinct, as the white hunters have done.

The Indian abhors affectation. He does not assume company manners or tones. There are no snobs among Indians nor are they obsequious.

The Indians possess great artistic powers. No one can carefully study the basketry and pottery of the Indian and not know the justice of this claim. The Indian weaver shows marvelous ability in the creation of form, color, stitch and design. All her forms are based on utility, and therefore meet the first and highest requirement of art when applied to articles that are to serve a useful purpose. It is asserted upon highest authority that there is not a weave or stitch known to modern art that was not given to us by the aborigines.

Indians are intensely earnest and sincere in all matters of religion. There is no irreverence among them and they respect other people's religion. There is no mockery or fun made of any religion.

Such are some of the ideas and expressions, to be found in this most helpful and suggestive book, as to basic principles of life and character, which we may learn from those whom we are wont to call barbarians. Forbes and Company, publishers. Price \$1.50.

MY LIFE AND EXPERIENCES AMONG HOSTILE INDIANS. By O. O. Howard, Major General of the U. S. Army. "There is no virtue," says the distinguished author of this book, "that I have not seen exemplified in some of the different Indian tribes with which I have had to do. As a rule, they kept their promises to me with wonderful fidelity, often putting themselves to extraordinary exertion and peril." To one who can so write of the savage tribes which his duty called him to subdue, and who feared not to meet them in open combat when necessary, but who sought rather to settle differences by appeal to reason and pacific means than by needless slaughter, the reader may confidently look for a story of thrilling interest. Nor will any be disappointed. The nearly six hundred pages of the book teem with reminiscences of experiences with the Indians in peace and in war and are permeated with the spirit of this remarkable Christian soldier. Aside from the interest of the narrative the illustrations are of much value—superbly colored reproductions of many wonderful objects of Indian attire, trophies and implements of great beauty. Published by A. D. Worthington and Company, Hartford, Conn. Price \$3.50, cloth binding.

THE NEZ PERCES INDIANS SINCE THE TIME OF LEWIS AND CLARK. By Kate C. McBeth. Who could be better fitted to tell the story of that famous tribe which produced such a natural general and statesman as Chief Joseph—who, had he been born a white and reared in civilization must have ranked among the foremost of the nation's leaders—than the writer of this book, who has lived for more than a quarter of a century in daily contact with the people whose history she has here narrated? One feels as if, for the first time, the story of the early days, when Whitman and Spalding came to those tribes of the Northwest, had been told with an accuracy that admits of no challenge. There is also set down in familiar fashion the record of the extension of Christian work among the Nez Perces; and since it is a record made possible by the gifts of Presbyterians, very largely, it should give much satisfaction to those who are interested in listing results, for use in missionary circles and in Christian teaching. Published by Fleming H. Revell, New York. The book may be procured from the Literature Department of the Woman's Board of Home Missions. Price \$1.50.

OLD INDIAN DAYS. By Charles A. Eastman. A welcome awaited this latest book by the author of "Indian Boyhood," which quickly became a classic in the literature of the red race. Dr. Eastman, an educated Sioux, has his knowledge of Indian customs, beliefs, and mentality at first hand. In the present volume he has gathered together a number of graphic short stories which may safely challenge the keenest critic as to their realistic value in picturing the old days of the Dakotah—now forever passed away. The tales are grouped into two sections, the Warrior—The Woman. It is quite possible that despite the stirring interest in the gallant deeds of the red brave, the intimate delineation of the inner life of the un-

tutored Indian woman of those old days will enchain the reader more completely. McClure Company, New York. Price \$1.62 postpaid.

INDIAN CAPTIVITY SERIES. Being a reprint of some narratives of early New England experiences and Indian captivities, "preserving in style and make-up as much of the original antique flavor as possible." Three volumes of the series have now appeared,—Volume I, *The Captivity of Mrs. Johnson*; Volume II, *Captivity and Sufferings of Zedock Steele*; Volume III, *The Redeemed Captive*. All of these volumes have a peculiar interest to the close student of early New England history, at the same time throwing much light upon the habits of the Indians of the region at that time. While not put forth as examples of literary merit they yet have much of interest for the general reader because of their quaintness and the light which they throw upon Colonial times. E. R. Huntington, publisher. Price of Volume I, \$3.00. Volumes II and III, \$2.50 each.

THE AMERICAN INDIAN AS A PRODUCT OF ENVIRONMENT. By A. J. Flynn. The author claims no attempt at profundity or exhaustiveness, nevertheless he sets forth with not a little interesting detail the more noticeable characteristics of primitive life, especially of the Pueblo or village Indians of the Southwest, having made repeated visits to that region for the purpose of studying the people. Such chapters as those on the Industries and Arts of the red man, Dances, Festivals, Religion, Lands and Homes are of exceeding interest and have much value. Published by Little, Brown and Company, Boston. Price \$1.50 net.

THE MAN OF YESTERDAY. By Mary Holland Kincaid. This is a story of the recent past—just prior to the admission of Oklahoma to statehood. It has to do with the Indians and whites at that pivotal time to the Indian, a period of great dissatisfaction and unrest, when political chicanery of the unscrupulous filled him with suspicion and made it difficult for his true friends to protect his interest as fully as they desired to do. These situations form the basis of this stirring narrative which has for its heroine a college bred maid, with some Indian blood in her veins, and the Cherokee, Hattakowa. Published by Frederick Stokes Company, New York.

CHUNDA, A STORY OF THE NAVAJOS. By Horatio Oliver Ladd. The story of Chunda has woven into its pages much true incident and adventure as well as portrayal of the customs, hopes and aims of the Indian and the entangling difficulties which beset him in his march toward Christian civilization. The author is well equipped for his task through contact with the Indians of the Southwest, for some years. The pictures of Navajo life are truthfully portrayed, especially in those passages which show the bitter fierceness of the pagan religionists of the tribe when they deem their beliefs assailed. More than ever will the reader feel that the most certain and most practical way of bringing the true light of Christian faith into the Navajo heart is by the training of the young. Published by Eaton & Mains, New York. Price \$1.25 postpaid.

OFFICE VIEW-POINT

Study Classes. We are in the midst of the busiest months of the year for church work; many home mission study classes have been started. At headquarters we shall be glad if each study class leader will write to us about her class, the numbers, the interest, and the results; whether others than those who were members of the missionary societies have been interested in the class, and what practical expression, if any, has been made of the interest aroused. If any new features have been introduced let us know about them.

To Local Treasurers. Begin the New Year aright. Take great care to remember to send your remittances from your local societies to the presbyterial treasurer in whole dollars—if you cannot “even up” keep the cents to begin a “nest egg” for the new quarter. If local treasurers were careful to remit thus there would be many dollars saved in expense of printing acknowledgments in the magazine, and the work of accountants at headquarters would be greatly cut down.

YOUNG PEOPLE'S DEPARTMENT NOTES

THIS is the season when double the usual number of requests for suggestions along the line of programs, etc., find their way to this desk. You have heard of trips around the world, but here is a brief account of “A Trip Around America,” given by the “Monday Evening Club” of Cadiz, Ohio, thirty girls of school age organized for Home Missions. An admission fee of twenty-five cents was charged, and a “progressive” tour made to five nearby homes. “The first house visited was a Mountaineer home. There was a display of old-fashioned coverlets, and the walls were decorated with old muskets, samplers and other interesting relics. Next came the ‘Mexicans.’ On display they had drawn work, pottery, post cards, baskets, etc. The girls wore Mexican hats and bright yellow and red as much as possible. In the dining room they served Mexican beans, wafers and cocoa. Mandolin and piano added brightness. “The ‘Indians’ had their girls appear as squaws, some with papooses tied on. They had a tepee built in one corner of the dining room, and on the center table a mirror represented a lake with a tiny canoe launched at one side and small green shrubbery around the edge. They served from genuine Indian recipes, obtained from a teacher, a queer Indian dessert, parched corn, Indian biscuit and strong black coffee. They also had beautiful Navajo blankets and bead work displayed to advantage. For music the girls played popular Indian songs. The ‘Cuba and Porto Rico’ home was decorated with Spanish flags, tobacco leaves and bunches of bananas. The center table in the dining room had pyramids of oranges and cocoanuts, the girls were dressed as señoritas, etc. They served fruit salad, wafers and hot chocolate. For curios

there were displayed Spanish-American war relics, a piece of the battleship Maine, shells, sword, cane, fans, etc. They had a pianola making lively music all the evening.

“Last we came to ‘America’ where goddesses of Liberty served ice-cream, cake and coffee for a small extra fee. This home was draped in bunting and flags and presented a very attractive appearance. The entertainment was a success in every way.” This society is only two years old. The first year they gave \$5.00, last year \$25.00, this year \$50.00 for a scholarship and expect to contribute to other objects.

THE children of a western Junior Society made money for larger missionary contributions through the sale of old papers and magazines collected during the year. These were carefully sorted and tied in parcels until nearly a carload was packed and shipped to a “paper man,” netting a goodly sum as their “extra” for missions,

“**FRONTIER**” study classes are reporting great variety in their meetings, and the pictures and map exhibits are most fascinating. We can give space only for occasional suggestions in this page. The “Co-Workers Band” of Faith Church, Baltimore, used pictures of “John Alden and Priscilla,” “The Landing of the Mayflower,” etc., to decorate an attractive program and invitation for their first meeting. To illustrate the map-talk, an outline map of U. S. was decorated with miniature paper boats representing the Columbus trio, the Jamestown trio, John Cabot, The “Treasurer” (first slave ship), “Half Moon,” and “Mayflower” making their way to this country. For this meeting “The New England Frontier,” and “The Men of the First Frontier,” were the topics for special study and discussion. Leaders of junior classes cannot afford to be without “Home Mission Handicraft” (price .50 and .75) for their object lesson.

HAVE the young people of your church met their home mission pledges? Has their money been sent through the regular channels so they will appear in your presbyterial and synodical statements and in the reports of this Board? As repeatedly stated, our young people are guilty, year after year, of being the very last to send in their offerings. The young people's secretaries are endeavoring to break this record, but they and we need your personal influence. The change of many pledges from the old work to the newer—that among foreign speaking people—has sorely affected our treasury because the young people have been persuaded to send their gifts through other channels and have thus lost their own identity. This must be the case when funds from a church or woman's society are “bulked,” and the amount from the young people is not designated. Less than one month before the books close for the fiscal year! Are you ready for the roll call?

Field Secretary Notes from Miss Hughes

PRINCETON, KY., Dec. 14, 1908.

Here terminates my two months' tour of Kentucky. Forty-two churches in the State have been visited and four new missionary societies have been organized. Many societies were found to be in a flourishing condition, and others have taken on new life. Presbyterian officers are working faithfully and efficiently and there is every reason to think that Kentucky Synodical will reach her apportionment. Many new friends have been made for the HOME MISSION MONTHLY.

EVANSVILLE, IND., Dec. 16, 1908.

On leaving Kentucky, a few places in Southern Indiana could be conveniently visited while I was making my way toward home for the holidays. In spite of bazaars and various forms of ante-holiday activities, appointments have been made by Mrs. W. J. Darby who was for years the much-loved missionary leader of the Cumberland Presbyterian women. After a few days here, with Mrs. Darby's restful suburban home as headquarters, I shall go to my home in Parkville, Mo., for the holidays.

AIDS FOR LEADERS

STUDIES ON THE FRONTIER

TEXT-BOOK, "THE CALL OF THE WATERS."

Study VI: Chapter V. THE NEW DOMAIN.
pp. 100-115.

The passage of the National Irrigation Law is one of the great steps not only in the progress of the United States, but of all mankind. It is the beginning of an achievement so great that we hesitate to predict the outcome—Theodore Roosevelt, quoted in "Arid America," p. 259.

"It is men with hearts who have done it; men with imagination, illumination, prophecy, conscience. The fact that it pays is important, but it is secondary. If the business argument could not have been sustained, the movement would have died, but without the moral force the business argument would have shriveled like a leaf in the sand. The architects and builders of this great plan of redemption are and have been men of heart as well as brain, men of tact and love for humanity, as well as men of firm convictions and shrewd business sense, men who look on an acre of land or a gold coin merely as a token to be used for the betterment of humanity."—"Arid America," p. 259.

"Here the Church has a chance to touch and shape the forces bound to be the most potent in the world for hastening or retarding the kingdom of God. Here is a chance to redeem those who shall in their turn be in very truth the world's redeemers or who shall live and strive to curse the world."—"Missions Striking Home," pp. 40, 41.

I. PROGRAM.**Topic:** The "Call of the Waters," once more.**Singing:** "The Lord my pasture shall prepare."**Bible Lesson:** "The scent of the Waters," p. 100.**Prayer:** Thanksgiving.**Singing:** "He shall come down like showers"

1. Home making across the continent.—A Map Review
2. Home making by the Government.—A Prophecy.
3. The "Creation of a New Domain."
4. The Church's Opportunity.

Offering and Prayer.**Singing:** "God bless our native land." *Tune*, "Dort."**To Carry Out the Program:**

1. Rapidly recall the first making of homes in each successive stage of frontier advance. Show how adverse conditions were met and overcome by the individual.
2. Enlarge map of the "New Domain" from "Arid America" (frontispiece). Outline the regions of the irrigation projects, pp. 104-106, and "Arid

America." Chap. V. Show how the Government has come to the aid of the individual home-seeker.

3. "Uncle Sam's Young Men at Work"; a lively sketch of the work of the Reclamation Service. Illustrate fully. "Arid America," Chap. IV.
4. Show the tremendous need for all the energy the Church can put forth in this new domain. Now is the crisis. Shall the outcome be Christian or non-Christian? Read "Missions Striking Home," Chap. II.

II. THE NEW PATRIOTISM.

"The noblest task that confronts us all to-day is to leave this country unspotted in honor, and unexhausted in resources, to our descendants, who will be, not less than we, the children of the founders of the Republic. I conceive this task to partake of the highest spirit of patriotism." p. 111.

"The West . . . uncovers the question as to whether the Church of Christ conceives itself large enough to make the kingdom of God a reality in the most potent civilization in the world"—"Missions Striking Home" p. 41.

Assignments:

"Pointers," 1-12, p. 114. "Questions," 1-10, p. 115.

The Question for Us to Consider: Is the Church supplying spiritual force to this new domain with a heroism equal to that given by it to the old frontier; with energy commensurate to that of the government in providing homes; with a devotion comparable to that of men of science who are giving their lives to making the material life of the new domain rich and full. p. 109.

For Reference:

"Arid America," Smythe.
"Missions Striking Home," McAfee.
"The Greater America," Paine.
Magazines as listed on p. 115, The Outlook; and, the daily press.

Committee Work:

On Maps: See "Directions for the Progressive Map," Seventh State.

On Illustration: Collect a portfolio of pictures of the New Domain (a) before reclamation, (b) in the process, (c) after reclamation, (d) denoting Christian enterprise in the New Domain.

On Library References: Much activity in this direction will be necessary, since much of the best material will be found in newspapers and periodicals.

III. OPTIONAL STUDY.

1. "Abandoned Farms" and Intensive Farming. *Basis*, pp. 129-146.
2. Extensive Farming.
3. The Story of Alfalfa.
4. Reclamation, (a) For little water. (b) Too much water.
5. The Inland Waterways, p. 108, and Question 8.
6. Work of the Presbyterian Church in the Reclaimed regions. KATHERINE R. CROWELL

PROGRAM FOR MARCH MISSIONARY MEETINGS

(Published in advance to allow for proper preparation.)

Topic—Methods of Giving.

Hymn—"If I were a voice."

Bible Reading from Prayer Calendar for 1909, pages 29 and 31.

Prayer. For missionaries mentioned in Prayer Calendar for February and for those supported by the Society.

Hymn—"Take my Life and let it be."

Three Short Talks, three minutes each.

1. Systematic Giving.
 2. Proportionate Giving.
 3. Regular Giving.
- Leaflet suggested—Systematic and Proportionate Giving.

Discussion on best methods for our Society to avoid deficit, and on pledge of a fifteen per cent. advance for the coming year. Make this practical and helpful.

- a. Shall we be satisfied with small monthly dues?
- b. Shall we adopt the individual pledge card system?
- c. Shall we have monthly blessing bags or free will offerings?

- d. Shall we plan that every woman in our congregation be tactfully invited to become a contributing member of our Society?

Two Minute Presentations.

1. Occasion for Extra Gifts.

- a. Birthday.
- b. Thanksgiving.
- c. Christmas.
- d. Easter Offerings.

2. This Year Even Dollars—even up—not down.

3. This Year Equal Quarterly Payments.

Talk less about the nickels and the coppers and more about the silver and the gold.

Keynote—Go Forward

Hymn—"Onward Christian Soldier."

Emphasize

1. Pledge Card.
2. Contingent Fund.
3. Increased Subscription to Home Mission Monthly.

ANNA G. GARRATT.

Synodical Sec. of Lit. of California.

LATEST AIDS

If secretaries of literature wish to render a service that will result in the largest returns for the cause of Home Missions they should endeavor to increase the use of the "*Prayer Calendar*." This annual is proving indispensable to many Presbyterian homes, and the very positive commendation that the new issue for 1909 has received should help to increase its circulation.

"*Tools in Type*," our advertising bulletin, is published three times a year by our Department. Members of local societies placing an annual subscription of ten cents will receive it immediately upon publication. A new issue just received from the press is crammed with suggestive information for local secretaries of literature, prominence being given to helps for spring study classes.

This progressive age demands that even our little people be prepared for the study of missions, and it is hoped the foundations for a life interest in the work will be laid in the hearts and minds of the children whose leaders use the ideas in "*Home Mission Handicraft*," which is brand new. The little pioneer houses built of clothes pins while the story of the first settlement of our country is simply told, cannot fail to please.

All planners of meetings will be pleased to know that they can secure the use of a new

stereopticon lecture and slides on "*California and the Coast*." When wishing to place an engagement send a definite date at least two weeks in advance.

Study classes holding meetings during the spring months will find the new outlines entitled "*Studies on the 'Call of the Waters' from the Presbyterian Outlook*" full of practically suggestive material.

As the time for spring presbyterial meetings approaches secretaries of literature are requested to put on their working equipment. Let not one miss the important opportunity to magnify her office to the limit of her ability. In many presbyteries where the question of securing a definite hour on the program for advertising and displaying literature has been difficult to settle, a conference with the program committee, early in the season, should solve it satisfactorily.

Other literature engages the interest of the general reader to such large extent that we must, by every legitimate means and method, make our missionary helps attractive. Whoever by imparting information secures a friend for the cause of missions, gives most definite service to the growth of our Master's Kingdom.

See list of "Newest Aids" on last page of cover of this issue.

S. C. R.

RECEIPTS OF WOMAN'S BOARD

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other Bands by initials—as Busy Bees, B. P. Last syllable omitted when ending ville, port, town, field. Emergency*

RECEIPTS FOR WOMAN'S BOARD FOR DECEMBER, 1908

ALABAMA—Huntsville: New Decatur Westm S 13.05.
\$13.05

ARKANSAS—Synodical 85.50. Arkansas: Bentonv 3.40; Cane Hill S 4.20; Crozier S 1; Dowell's Chapel Cong 1.25; Eureka Spgs. 12; Fayettev 4; Lowell 1.40; S 94c; Prairie Gr No 1—2; Rogers 2; C 1.25; Siloam Spgs 3.25. Fort Smith: Boonev 1.05; Clarksv 1.50; Ft Smith 3.10; C 1; Greenw Mrs G W Rowland 2; Lamar 1.05; Mansf 2.45; Ozark 5; Van Buren 2.50. White River: Mt Pleas 2.20; J 30c. \$144.34

ATLANTIC—Atlantic: Aimwell 1.50; Zion 1. Fairfield: Bethlehem 1st 25c; Hebron 25c; Hermon 1; Ladson 2; Little River 2; Mt Tabor 50c; Pitts 50c; Pleasant Gr 1; Sumter 2d 95c. M'Clelland: Abbev Wash St S 3. \$13.95

BALTIMORE—Baltimore: Annapolis 3; Arlington 4; * 1; Baltim 1st 12; 2d 27; AP Bd 9; * 1; WH 15; Asquith St 5; * 1; Babcock Meml 5; Brown Meml 125; Ch 600; S 33.05; Central 19; * 1; DWMB Bd 1; Faith 5; Lafayette Sq 14; Light St ILS 9; * 1; WV 10; Northm 50; Roland PK 10; Walbrook JC 4; Waverly 7; * 1; HDS 6; Bethel 4; Catonsv 3; * 1; Deer Cr 10; Ellicott Cy 4; * 1; Frederick Cy 4; Govanst 4; High 4; Relay 9; Sparrow's Point 2; Taney 7; C 5; A friend 5. New Castle: Buckingham 3; C 1; Chesapeake Cy 5; WWC 1.25; Delaware Cy 2.25; C 2; Dover 9; BC 15; Elkton 6; Forest 16; Georgetown 2; Green Hill 5.40; SCR 2; Lewes 3; EP Bd 10; Lower Brandywine 25; Manokin 5; Newark 4; N Castle 10; Pencader 3; Pt Deposit 4; Red Clay Cr 5; Rock 4.50; Smyrna 4; W Nottingham 35; Wiemico 12; YPS 8; Wilmington 1st 5; Central 75; C 5; Hanover HS 9; S 5.23; C 3; Olivet 2; Rodney St 49; SCR 6; C 5; W 28; Zion

PS 4; H 2.50; IT 2. Washington City: Arlingt 4; Ballst 4; S 4.50; C 2.50; Berwyn C 5; J 1.50; Clifton 3.25; Bd 1; Darnest J 9.50; Falls Ch 21; Hyattsv * 7; Mel Bd 9; YP 5; Manassas 3; S 5; C 6.50; J 50c; Riverdale 2; C 4.75; Takoma Pk 34; C 5.70; Vienna C 2.60; Washingt 1st 88; C 10; 4th 39; SMS 13; S 3.00; 6th 10; S 8; CG 19; Covenant 57; * 61.75; C 24.50; S 25.48; Eckington 12; * 1; C 3; Faith Chapel C 9; Garden Meml 10; S 5.50; C 1.50; GS 2; Gunton Tem Meml 35; Gurley Meml 10; C 50c; Metropolitan 18; C 37.50; MB 12.50; J 5; N Y Ave 100; S 33.75; YWG 20; GG 10; CC 7; Bd 5; C 9; Cloughton Cl 18; Wurdeman Cl 30; Northm 13; C 5; Peck Chap 4.50; MCF Gio; Western 26; * 1; S 26; C 13; Westm Meml 13; S 5; C 11; West St 19; S 10.42; C 18.75; A Subscriber 4.70.\$2,520.89

CALIFORNIA—Benicia: Arcata S 3.70; Eureka K 2; C 2.50; S 15; Fulton 4; Hoopa 3; S 4; Mendocino S 12; Petaluma 3; S 10; Pope Val S 1; San Anselmo YPS 5; San Rafael 42; Santa Rosa 50; S 10; St Helena 10; S 4; C 2; Vallejo 10; S 6. Los Angeles: Anaheim 5; Azusa 5; Clearw S 5; Coronado 7.55; El Cajon 9; S 14.45; El Monte 2; Fullert 9; Glend 15; S 10; Hollyw 9; S 8; Inglew 5; C 5; La Jolla 4.75; Long Beach 1st 70; Mr Iredell's Cl 20; C 23; Los Angeles 1st 41.48; 2d 41; 3d 15; S 35; I 5; Bethany 10; Bethesda 5; S 15; J 2.50; Boyle Hts 30; I 2; YLS 4.75; WW 2; Central 20; S 15; C 40; I 1.55; Dayton Ave 5; Gr View 78; S 5.25; Highl Pk 70; Mrs Chamberlain 10; S 5.78; C 37.50; I 2.50; J 5.20; MM 6.10; Imm 220; S 25; C 24; YL 25; J 3; Knox 10; S 4.80; C 3.75; Redeemer 5; S 3.75; C 5; So Park 5; Spanish 2; W Lake 6; Moneta 2.50; Monrovia 25; JMB 3; National Cy 8; C 1.80; Oceanic 6; Orange S 14.28; Pacific Beach 2.50; Pasadena 1st 16; S 31.25; I 5; Pomona 5; Rivera I 5; San Diego 1st 75; YL 5; Mrs. Crawford's Cl 12; San Pedro 5; Santa Ana 31.70; S 26.74; C 7.50; Mr Mateer's Cl 75; Santa Monica 16; S 10; So Pasadena 4; C 10; BC 50c; GC 50c; Tustin 6.25; C 2.50; Westm 2; Presbl 40.03. Nevada: Carson Cy S 2.25; C 2.25. Oakland: Alameda 25; S 25; C 3; Berkeley 1st 26; Elmh 15; C 2.50; Fruit 1; O 1.50; Hayward 17; C 3.25; J 75c; Knox 10; Livermore S 3; Oakland 1st 53; S 25; C 12.50; WH 25; KD 20; Brooklyn CS 112.50; KD 6; Centennial 16; Emm 6; Un St 25; Pleasanton 35; Richmond 4; S 9.79; San Leandro 5; C 3.80; St Johns 25; Walnut Cr 5; S 2; Westm 5. Riverside: Beaumont 4; S 3.51; I 1; Colton 11; C 2.50; Ontario 3.75; Redlands 40; Rivers Arlingt 15; * 1; Calv 10; San Bernardino 1st 25; C 2; Upl 5; C 10. Sacramento Anderson S 1.50; Chico 16.95; S 15; C 2.50; Colusa 2.50; Corning 5; Elk Gr 2.50; Ione 75c; Marysv S 2; Placerv S 4; C 3; Red Bank 3.50; Red Bluff 20.20; S 10; C 1; Redding 2.75; C 2; Sacramento Fremont Pk 70; S 2.50; C 6; J 50c; Westm 38.15; S 14; C 4; Vacav 19; Winters 3. San Francisco: San Francisco 1st 219.60; C 10; Mrs Garrett 20; Int 20; Mrs Bigelow 5; Calv 25; C 25; Howard 20; Lebanon 6.5; Mizpah 4; Olivet 5; St John's 20; S 10; Trinity 5; C 5; Cash 5. San Joaquin: Lemoor 6.88; San Jose: Felton S 1; Gilroy 4; Hollister 2; Los Gatos 18; S 8.76; Martin Meml S 6; Mountain View S 2; San Jose 1st 40; I 2.50; 2nd 43; S 8.20; San Martin 90c; S 5; Santa Clara 22.50; S 2; Santa Cruz 9; Watsonv C 3; Wrights 5. Santa Barbara: Arroyo Grande 9.65; Ballard 5.50; Carpinteria 6.50; S 2; C 1.25; El Monteito 6.25; S 10; Nordhoff 28.90; San Luis Obispo 15; Santa Barbara 2.50; J 5; YL 5; Santa Paula 27.50; C 1; Sumnerl S 2; Ventura 13.50; C 3.50.\$3,422.95

CATAWBA—Cape Fear: Mt Olive S 2; Presbl 3. Catawba: Bellefonte S 1.20; Charlotte Emm S 1.25.\$7.45

COLORADO—Boulder: Brush S 2.78; Weldona S 2.95. Cheyenne: Cheyenne 1st S 8. Denver: Arvada S 3; Bright 9; Denver 1st Ave 54.25; S 6.50; C 5.75; 23d Ave 72.50; Central 127.25; S 21.75; JC 43.75; Corona C 5; Highl Pk 20; Hyde Park 17; No 28; * 1; C 5; York St 1.50; * 1; Idaho Springs 12.25; Littleton 2; Wray 5. Gunnison: Salida S 5.35.\$460.58

ILLINOIS—Bloomington: Bement 16; Bloomington 1st S 6.32; 2d S 16; Champaign 50; S 9.80; S 13; Danvers 2d; Danv 1st Int 12.50; Lexington 9; Normal 20; Ridgefarm C 5. Cairo: Golconda 1. Chicago: Chicago 1st 165; 2d 147; 3d 27; B Cl "B" 37.50; S 26.22; 4th 43; 8th 8; 9th 5; Campbell Pk S 6.94; Christ 3; Covenant 2; GFC 12.50; Englew 16; Lakeview 20; S 51.67; Normal Pk 8; Ridgew Av S 9.72; Woodlawn Pk 17; Chic Hts 20; Elw S 89c; Evans 1st 10; Highl Pk 10; Lake Forest 15; Oak Pk 1st 20; I 11. Mattoon: Lerna S 2.75; Matt 1st S 6.45. Ottawa: Aurora 11; Ausable Gr 6; Earl 3; * 1; House of Hope (Elgin) S 4; Kings 3; Mendota 15; S 8; Minonk 13; A friend 10; S Cl 1; Morris 6; * 1; Ottawa 26; Pontiac 17; C 5; Sandwich 13; Streator 8; C 5; Waterman 7; Waltham 3; Wenona 2. Peoria: Elmira 36; S 7; Eureka 25; Galesb 10; Green Valley 2; Peoria 1st 50; Grace 33; C 25; Table Gr 2. Rock River: Albany 8; Aleo 15; Alexis * 1; Arlington 2.44; * 1; Ashton C 7.50; Center 6; * 1; Dixon 17.50; MH 10; Edgington 10; Franklin Gr 5; Garton Pl J 11.50; Geneseo 12.73; * 1; Hamlet & Perryton 28.30; Hamlet C 20; Joy 2.25; Keiths 3; Kewanee 5; Morrison 30.83; Newton 13.99; S 3.42; Norw 5.50; * 1; PC Bd 3.12; Peniel 15.50; Princeton 23.50; Rock Island Broadway 23; Viola 3; * 1; Woodhull 2.50; S 12.50.\$1,545.43

INDIANA—Crawfordsville: Bethany 18; S 3.30; Beulah 12; S 2; SS 10; Clinton 9; Crawfordsv 1st 15; YW 20; Miss McPheeters 10; Center 25; S 6.60; AIHWS 19; Darlington WMS&S 2.50; Dayton 20; Deer Cr 10; S 3; Delphi 5; Mrs C J Bowen 25; C 2; Fowler 70c; Frankfort 34; Kirklia 3; Ladoga 5.20; Lafayette 2nd 8; C 10; Lebanon 15; Newt 3; Oxf S 1.50; Rockt 4; Rockv 23; C 2.50; Romney 7; Rossv 3; Spring Gr 16.85; Miss J McCay 12.50; Thornt 24; Williamp 4; County 63.75. Indiana: Bloomf 4.40; Boonv 3; * 1; Evansv 1st Ave 2.55; S 2.36; C 3.18; Chestnut St 61.50; S 10.80; Bd 9; Grace 14.50; * 1; C 5; Olive St 6.10; * 1; Park Meml * 1; Walnut St 28; S 5.54; Farmers 2; Ft Branch 5.55; * 1; J 2.50; Hicks 4; * 1; Indiana SW 10.50; Jasonv 1; Newb 2.10; Bd 1.85; Oakland Cy 2; Petersb 8; * 1; Princeton 1st 22; * 50c; Broadway 3; * 13c; Rockp 3.50; * 25c; Royal Oak 3.20; * 1; Sullivan 9; * 1; Terra Haute Cent 28.50; * 1; Wash Ave 16; C 2.86; Vincennes 1st 30.35; C 1.25; S 3.20; Beth 4; Washingt 1st 8; * 1. Indianapolis: Indianapolis B Wash St O 11. Muncie: Alexandria 1; Anderson 10; C 3; Elwood 95c; Hartf Cy 6; C 3.86; Jonesb 2.25; C 2.50; Kokomo 12.50; S 5; Muncie 1st 36.78; S 25; Peru 9; S 6; Portl 15.50; Tipton 2.50; Wabash 20; C 3.50. New Albany: Bedf 3; S 30.52; C 2; Bethel S 1.36; Brownst 3; Charlest O 2.50; Corydon 3; S 10.50; Hanover 2; S 4; Jefferson S 4; Mitchell S 10.50; Madison 1st S 10; 2d 10; N Albany 7.03; 2d 5; 3d 4; No Vernon 1; S 2.50; Orleans S 1; Seymour EMS 4.25; Valley Cy S 56c; Vernon 1; Vevay 1; S 2.\$1,094.13

IOWA—Cedar Rapids: Clarence C 5; Clinton S 34.99; Mt Vernon J 1.50; Presbl CE's 2; Special 25. Corning: Bedford 8; S 7; Champion Hill 14.69; Clarinda 30.50; S 25; Corning 11; Creston 6; Emerson 3; Essex 9.50; Hamb 6.50; Lenox 3; Maalv 14; Red Oak 16; S 10; Sharpsb I; S 2.50; Sheandoah 10; Sidney 27.12; Villisca 7.62. Council Bluffs: Adair WA 5; C 2.50; Atlantic 7; Audubon 10; C 2.50; Casey 4; Council Bluffs 1st 30; S 57; 2d C 1.25; Greenf 11; Griswold 5; S 4; Guthrie Cent 4; Logan 10; Macedonia C 1.05; Menlo 2; Missouri Valley 20; S 4; C 2; Woodbine 7; S 2.30. Des Moines: Des Moines 6th S 2.60; Presbl CE's 2. Dubuque: Cascade 5.80; Coggon O 65c; Dubuque Westm S 5; C 62c; Farley 85c; C 20c; Hazleton 8; Hopkinton 4.85; Independence 1st 13; C 5.40; Jesup 5.70; Lansing 1st 3.88; Manchester 7.15; Oelwein S 6; C 1.20; Otterv C 60c; Pine Cr 15.27; Unity 3.75; Volga C 40c; Westm 25; Presbl CE's 2; A A Hawkins 40c. Fort Dodge: Algona 5; Boone 20; C 8.50; Carroll 5; Dana 13; Fonda S 5; Ft Dodge 45; Glidden S 6; Gr Junction 9; Jefferson S 5; Manning S 1.40; Pocahontas 3; Rockwell Cy 3; Rolfe 3; W Bend 6; Presbl CE's 1.75. Iowa: Bloomf 5; J 50c; Burlington 1st 2; Concord Mrs S Waterhouse 1; Fairfield 23; S 14; C 10; Ft Madison Union 10; J 40; Keokuk 1st Westm 32; Bd 2.96; Kossuth G 5; B 5; Martinsb 6; S 3; Mediapolis 12; C 2; Middlet 1; S 1.30; Milton 2; S 2; Morning Sun 7; Mt Pleasant 1st 27; C 2; N London 13; Ottumwa B End 7; C 5; Wapello 3; Windf 3; S 3.82; C 2; Presbl CE's 1.45; Cash 5. Iowa City: Atalissa 3; Bethel 17; Brooklyn 3; Davenport 1st YP 22.85; C 50c; Deep River 4; Hills 3.55; Keota 5.25; Le Claire 18.85; Marengo 5; Montezuma 16; Muscatine 10; Oxford 3; Scott 9; Sigourney 3; Summit C 2; Tipton 6; Unity 2; Washington 25; S 6.50; J 1; W Branch 9; W Liberty 26; S 5.44; Wilton 11.50; Presbl CE's 3.05. Sioux City: Battle Cr 2; C 5; Cherokee S 14.55; C 4; Cleghorn 12; C 1; Early 3; C 4.25; Hull LA 8; C 1; Ida Gr 1; Ireton 17; LeMars C 2; Manilla 5; Meriden 3; Odobolt 2; Paullina 4; Pilgrim 5; Sac City 20; S 12.57; Schaller 8; Sioux City 1st 20; J 5; 2d 6; Morningside 5.50; Olivet 2; Storm Lake 30; S 7; O 15; Union Township 5; Vail 3; Presbl CE's 1.15. Waterloo: Conrad 1.80; Greene 5; Grundy Center 32; Pri S 2.90; McCallsb S 1.70; Nevada 3.25; Salem S 2.70; Toledo 9; Tranquility 71.75; LL 2.60; Waterloo Westm 10; Presbl CE's 2.85.\$1,558.58

KANSAS—Emporia: Derby 5; Eldorado 11; Lyndon 15; Mayd 2; Newton C 10; Walnut Valley 10; Wellington 32; White Cy S 3.25; Wichita 1st 39; W Side 10; S 4. Highland: Atchison 6; Bailey 4; Effingham 1.25; Highland 18; Holton 5.75; S 15; Horton 25; Marsh Cr 2.77; J 4; Vermillion 10; Washington 4. Larned: Arlington 2.50; Ashland 3.50; Burrton S 3; Cimarron C 3; Coldwater C; Dodge Cy 5; J 5; Emerson 2; Garden Cy 4; WG 25; 1st C 5; Geneseo 1; Gr Bend 3; C 3; Halstead 4; S 5.54; Hutchinson 30; S 19.82; E 10; J LH 15; Kingman 4; S 5; C 8; Lakin 2; Larned 7; Lyons 21; McPherson 5; Medicine Lodge 5; C 2; Pratt 4; C 8; Roxb 5; S 8.75; Spearv 4; Sterling C 3; Syracuse 2. Neosho: Bartlett 4; Carlyle 3.50; Chaumont 2; Cherrv 2; C 2.50; Columbus C 7.50; Ft Scott 1st 15; Garnett 4.58; Humboldt 3.50; Independence C 3; Iola 1st 4; La Harpe 5.50; C 5; McCune 3.47; * 1; Moran 3.80; Neodesha 6.41; Osawatomie 18.58; S 3.71; Oswego 37.50; Ottawa 15; C 15; Paola 14; Parsons 18.40; Sedan J 4; Waverly 11; C 12.50; Yates Cent 5; J 5; Labette Co Convention 3. Solomon: Abilene 8; * 1; Bellev 3; Beloit 8; * 1; Cheever S 3.07; Clyde 2; Delphos S 4.88; Ellsworth 11; S 4.50; C 4; Lincoln C 9; Minneapolis 6; Mt Pleasant 8; * 1; Salina 5; Webber 4.\$814.06

KENTUCKY—Louisville: Loulsv 4th Ave S 8.45. Transylvania: Crawfish sale of quilt 1.80; Danv 2d 45; C 4.25; Ebenezer S 3.43; Greensb 3.65; S 1.15; Harrodsb S

4.50; Lebanon S 2; Manchester WS 1.20; Marrowbone S 2.50. **\$77.93**

MICHIGAN—Detroit: Ann Arbor 37.50; S 15.01; Detroit 1st 215; 2d ave 12.50; YPU 4; Bethany LU 15; Central 14.50; S 16; Coven WA 10; YP 6; WG 7; Forest Ave WU 25; WL 16.66; Fort St WA 325; WL 20; Imm 18; Jefferson Ave 100; Meml 20; YPL 2.86; St Andrews C 4; Trumbull Ave 32; Westm 80.62; S 4.62; Holly 12; Northv 10; * 1; Plymouth 2.10; Pontiac 5; S 10; YW 8.35; So Lyon 25; White Lake 13; Wyandotte C 6; Ypsilanti 25; C 6; Int 10; Mrs. T. W. McGregor 500; Cash 36c. **Flint:** Fenton 8.50; S 3.50; Flint 25; WL 7; Lapeer 25; S 8; Marlette 1st 5; 2d 5; S 1; Pt Huron 1st 5; S 5; C 3; Vassar C 2.70; Westm 4. **Grand Rapids:** Gr Haven 3.50; Gr Rapids 1st 79; 3d 7; C 5; Imm 3; Westm 30; S 72; Ionia 2; Ludington 4; S 4.50; Spring Lake 1; S 1.50. **Kalamazoo:** Allegan 11; Benton Harbor 5; Burr Oak 5; Decatur 3.90; Kalamazoo 1st 31; No 3; * 1; Martin 3; * 1; Paw Paw 2.50; Plainwell 5; Richl 19; * 1; Three Rivers 8. **Lake Superior:** Calumet 34; * 1; Escanaba 6; * 1; Iron Mountain 6; * 1; Manistique Redeemer 9.50; * 1; Marquette 8; St Ignace 5. **Lansing:** Albion 13; Battle Cr 6; C 10; Brooklyn 9; S 5.09; Concord 5; Hastings 2; C 2; Homer 15; Jacks 14; Lansing 1st 8; Franklin Av 3; Marshall 14.70; Mason 5; Morrice 4; J 2; Oneida 2.50. **Monroe:** Adrian 40; Bliss 10; Coldwater 9.90; Monroe 15; Tecumseh S 7.22. **Petoskey:** Alanson 1; Boyne 7; Cadillac 17.75; E Jordan 8; S 4; Green 3; * 1; JB 3; Harbor Spgs 4; * 1; Petoskey 28; Traverse Cy 4. **\$2,413.34**

MINNESOTA—Adams: Bemidji 11; Blackduck 20.75; Crookston 12; Euclid 2; Hallock 10.50; S 2.23; Orleans 2; Red Lake Falls 4; Stephen 5; Warren 14.91. **Duluth:** Duluth 1st 13.80; 2d 5; * 1; Glen Avon 1.79; Lakes 2; S 1.60; C 3; McNair Meml S 14.78; Westm 2; S 1.80; Mora 7; * 1; S 4.35; Two Harbors 3. **Mankato:** Blue Earth S 8.60; Slayton Pri S Cl 3.75. **Minneapolis:** Minneapolis Shiloh S 1.90. **Red River:** Ashby 3.05; S 90c; C 5; Brainerd 12.25; S 5; Fergus Falls 3; S 8; C 23; Lawrence 2; Western 4; S 10. **St. Cloud:** Atwater Ch 2; Brown's Valley Ch 1; C 2.50; Greenleaf 10; * 1; Spicer S 1; St Cloud 65.50; Willmar 36; * 1; S 6. **St. Paul:** Farmington 3; So St Paul 3; Stillwater 3.28; St Paul 1st S 15; Arling Hills 3.39; S 3.34; C 6; Cent S 8; Dayton Ave 39; C 18.75; 15; East 2.30; Goodrich Ave 4; S 96c; House of Hope 58; * 1; Knox 4.60; Macalester 5; S 2.39; BF 5.59; Merriam Pk 8.31; * 1; S 15; C 5; Westm 1.50; S 2; St Paul Pk 2; White Bear 3; S 10.91. **\$618.28**

MISSISSIPPI—Bell: Boony 4.50; Corinth 2.30; Fairfield 3.20; Kossuth 50c; Nettleton 1.30; Pleas Ridge 3; Shannon 2.20; Spg Hill 1.75; Union 2.25; Oakl 3.50. **Oxford:** Oxf S 18.18. **New Hope:** Caledonia 2.10; Meridian 6.45; Phila 2.35; Starkv 1.95; W Point 1.95. **\$57.48**

MISSOURI—Iron Mountain: Dexter J 3; Doniphan 4; Ironton 3.85; Poplar Bluff 14.50; Sulphur Spgs 5. **Kansas City:** Kansas Cy 2d S 15. **McGehee:** Armstrong 1.52; S 59c; Avalon 3; Breckinridge 3; S 1.36; Brook 3; S 5.72; Cairo & Gr Prairie 8.45; * 1; Carrollton 8.50; Chillicothe 5; Chula S 8; Hamilton 7.20; S 3.30; C 2.11; R or S 70c; J 2.50; Lock Spgs 2; S 3; Macon 20; S 14; Marcelline 7.20; S 10.50; C 1.25; Mirabile S 2.05; Moberly 2; C 6.25; J 2.70; N Cambria 8.58; Prairie Valley C 5; Roanoke 3; Salisbury 4; * 1; Tina 2. **Saint Joseph:** Cameron 5; * 50c; Cumber Ridge 2; Easton 4; * 1; Fairfax 1; Grant Cy 12; Green Val 2; Hopkins 7; S 3; King Cy 4; S 8.88; Lathrop 2.20; Maitl 3; * 1; Maryv 13.66; * 1; N Point Ch 5; Oregon C 10; Savannah 2; * 1; St Joseph Brookdale Ch 2; Cumber 8; * 1; Hope 5; * 1; Oak Gr 7; J 5; Third St 5; WAB 4.25; Westm 53; Stanb 90c; Tarkio 10; * 1; C 7.50; Union Star Ch 3. **St Louis:** Kirkw * 1; S 16.82; YW 1; Owensville 5.00; Rock Hill 2; St Louis 1st * 1; C 15; YLG 11.25; 2d YL 8; 1st Ger J 1; Carondelet C 1.50; Cote Brillante * 1; C 7.50; Tyler Pl * 1; S 75; Wash & Compton Av HG 80; EWM 50. **\$704.59**

MONTANA—Butte: Anaconda 5.70; Butte 1st C 12.50; Dillon 1.60; Missoula 14. **Great Falls:** Kallispell 32.50. **Helena:** Billings LA 3. **\$69.30**

NEBRASKA—Box Butte: Gordon 2; Mitchell 1; Rushv C 2; Scots Bluff 2; C 3; Valentine 2. **Kearney:** Cent Cy 25; CE Bd 2; Fullerton 19; Gandy 2; Gibbon 13.50; C 6; Grand Island 27; Kearney 21; Lexington 4; C 2; Loup City 1.50; No Platte 14; C 1; St Edwards 8; C 2; St Paul 3; Sutherland C 2; Wood Riv 17. **Nebraska Cy:** Adams 9.30; S 3; C 50c; Alexandria 2; Auburn 5.62; C 75c; Beatrice 51.20; Blue Spgs 2; C 25c; Desher 2.40; Diller 7.20; Dunbar 8.55; Fairb 4; C 17.5; Falls Cy 1.20; C 25c; Gresham 2; C 25c; Hebron 32.60; C 1.50; Humboldt 2; Lincoln 1st 31.35; 2d 23.20; Westm 7.60; S 6.20; C 1; Nebraska Cy 4.40; Pawnee 18; C 2; Sterling 4; Table Rock C 1.50; Tamora 1.60; University 1.20; C 50c; Utica 2; York 16.38. **Nebraska:** Emerson 9.20; Hartington 7.60; Laurel 6.40; Madison 6.40; O'Neill 2.50; Wayne 12. **Omaha:** Bancroft 1.30; C 2; Bellevue 12; * 1; Colon 7.20; Craig 6; Florence 4.44; Fremont * 1; Lyons 8.66; C 2; Marietta 13; BB 2; Omaha 1st 58.68; * 1; C 10; 3d 2.40; C 2; Castellar St C 12; Clifton Hill C 4; Covenant 10.80; C 4; J 25; Dundee 5.20; C 5; Knox J 6.50; Lowe Ave 25.60; No 30; * 1; Westm 27; Schuyler 18; C 3; So Omaha 14.40; Pri S 2.84; Tekamah 20.80; Waterloo 4.80. **\$839.97**

NEW JERSEY—Elizabeth: Callion 13; Clinton 24; Cranf 10.63; Elizabeth 1st 38; S 16.91; 2d 25; 3d 39; Madison Ave 10; Westm S 11.73; Lamington 8; C 15; Liberty Corner 5; Perth Amboy 10; * 1; Plainfield 12; * 1; S 30; Crescent Ave 3.50; Warren Chap 20; J 5; Rahway 1st 25; 2d C 3; S 7.56; Roselle 18.30; HDS 50; Westf 172.50. **Jersey City:** Englew 144.50; * 1; Jersey Cy 1st * 1; 6; YL 8; 2d 14.50; S 5; Westm S 5; N Foundland 13; * 1; Paterson E Side 10; S 35; Rutherford 5; S Cl B 5; S Cl G 1; S 11.65; Tenafly 35; * 1. **Morris and Orange:** Chester 20; E Orange 1st 14; WW 25; Arlington Ave 25; Bethel 8; Madison 5; Mendham 1st 1; Orange 1st YWS 2; Schooley's Mountain S 2; So Orange Trinity JG 5. **Newark:** Arlington 1st S 16; Caldwell 1st S 10.78; Montclair Trinity S 59.91; Ch 86.56; Newark CKD 50; 1st C 250; 3d 35; S 25; YW 25; Elizabeth Ave 5; Fawcett Meml 22.50; Forest Hill G 7; GMSC 8; Kilbourn Meml S 10; Meml 10; Rosev Ave 112. **New Brunswick:** Bound Br S 8; Kingst Cong 5; Lawrence 5; Plainb S 3; Princeton 1st S 16; 2d C 1.25; Witherspoon St S 10; Stockt 1; Trent 1st Pri S 25; 3d S 20; Prosp St 33.50; S 10.70. **Newton:** Belvidere 1st WW 15; Hackett 15; Newt 15; S 8.58; Phillips 1st S 9.02; Stewart 5.284; Washington S 8.48; J 10. **West Jersey:** Atlantic Cy Chelsea 5; Bridget 1st 18; Camden 1st 29; Calv 25; Collings 8; Fergus Falls * 1; Greenwich S 5; Haddon 32; WW 20; Pittsg 3; YL 11.90; Woodb 1st YL 25. **\$2,473.30**

NEW MEXICO—Pecos Valley: Roswell 1st 5. **Phoenix:** Mayer S 2.81. **Santa Fe:** E Las Vegas 1st LL 7.50; Raton 4. **Southern Arizona:** Tucson Papago Ind S 15; Trinity S 19.61. **\$58.92**

NEW YORK—Albany: Albany 1st 116; 2d 225; 3d 9; S 14; Madison Ave 12; Mr & Mrs B S Hoyt 75; W End S 22.19; Amsterdam Emm S 19; Bethlehem 4; S 2; Gloversv 43; S 1.70; Pri S 10; SC 25; Hamilton Union S 1; Jermain Mem 30; Johnst 17; WH 8; Mayf Cent 4; Saratoga Spgs 1st 30; S 3.19; 2d 17; Schenectady 1st 21; S 4; Union 12; S 10. **Binghamton:** Bainbridge 10; Binghamton 1st 25; Miss M E Lockwood 75; KD 13; No 20; Ross Meml J 3; West 25; Deposit C 5; Owego 12; Waverly Mrs H Elmer 75; JS 10. **Boston:** Boston Scotch LB 3; E Boston 1st 5; S 6; Pri S 7; Londonderry 3; Newbury 1st 9; Newp 1st 5; Quincy 1st 10.50; Roxb 13; Somerv 5; So Framingham 1st S 3.50; Waltham 1st 5. **Brooklyn:** Brooklyn Cuyler SMS 13.95. **Buffalo:** Alden 2; Buffalo Calv S 3.90; C 4; Central S 8; Lafayette Ave 135; No 3; Bd 12; Fredonia 40; Lancaster 5; Olean 23; Silver Cr 2; Springv 15; S 5; W Seneca Beth S 2.02. **Cayuga:** Auburn 2d S 4.30; Dryden 8.16; Ithaca 88.45; Meridian 16.50; Pt Byron LCA 10; Weeds 16. **Champlain:** Saranac Lake FWB 32. **Chemung:** Elmira 1st S 13.60. **Geneva:** Canandaigua 10; Geneva 1st WA 24; No 74; YL 17; Naples SC 20; Ovid 15; YL 8; Penn Yan 12; Phelps 10; S 10; Seneca Falls 26; C 10; Trumansburg 23; Waterloo 13; W Fayette 3. **Hudson:** Goodwill M J Young 25; S 8; Goshen AEMS 25; Haverstraw Cent 12; Milford MC 5; Nyack 37; Slate Hill S 1.83. **Long Island:** Centre Moriches S 3.79; Greep S 11.29. **Lyons:** Clyde S 14; Marlton C 1; Newark 37; Red Cr 10; No Rose WAB 2; Sodus 7. **Nassau:** Astoria 5; Far Rockaway 10; Freep 6; Glen Cove 30; Rosl 12; Smith 40; * 1; S 9; J 1.32; Spgr 3; White-stone S 2. **New York:** New York 1st 25; MM 1; 4th S 15.16; 5th Ave 128; YW 150; Brick 1604; Calvary 20.95; Cent 72.55; Ch 326.75; C 48.25; Christ S 100; Harlem J 10; Madison Ave 125; BS 25; Madison Square 25; Mizpah Chapel S 17.70; North 25; Riverdale G 25; Rutgers 132; Throgs Neck 5; University Pl 175; W End 37.80; Woodstock S 12; C 35; Ch 20; W N Bright S 3; Dr Stearns B Cl 10. **Niagara:** Albion 10; Barre Cent 3; Medina 30; Middle 2; No Tonawanda Sr S 10. **North River:** Poughkeepsie S 14; South America S 2. **Otsego:** Cherry Valley S 3; Gilberts 8; C 10. **Rochester:** Dansv VL 4; Ogden 31; Rochester Brick 50; Scotts 7; St Lawrence; Adams 13; Brasher Falls J 5; Canton 8; S 7.36; Carth 6; Chaum 27; * 1; Daily Rd Scotch Gift 10; Gouverneur 10; Oswegatchie 1st 19; 2d 8.55; Pots dam 19; Theresa 9; Watert 1st 25; Mr Lansing's Cl 10; Mrs Brodie's Cl 10; S 55; Hope 25; Stone St 14. **Steuben:** Almond 8; Ando 1; Arkp 4; * 1; Avoca J 2; Bath 8.50; C 6; Belmont 2; Campbell S 6.52; Canaseraga J 2; Canisteo 8; J 2.50; Corning 20; J 10; Cuba 10; Hammonds 9; Horn 1st 33; J 15; Howd 50c; * 1; Jasp 3; Painted Post 3; Prattsb C 5. **Syracuse:** Amboy 16; Canastota 18.98; Chittenango S 7; C 7; E Syracuse 9; Fulton S 10; Marcellus 14; TC 5; Mexico 12; Pompey S 2; Skaneateles 13; S 19; PS 9; Syracuse 4th 75; Westm 9; Whitelaw C 3. **Troy:** Cambridge S 5; Lansingb 1st 1; Middle Granv 4; Schaghticoke 7; Troy 1st 110; 2d 70; S 50; 9th 31; Oakw Av 5; 2d St S 30; HDS 12; Westm 34; S 25; Woods 24; Waterf 15; * 1. **Utica:** Augusta 5; Dolgev S 6.55; Holland Patent 13; J 5; Little Falls 30; Lyon's Falls 30; N Hartf 10; Rome 20; PB 5; Utica 1st 56; Oliv C 5; Westm FM 14; * 10; BC 5; Vern Ct 11; Verona 5; Waterv DGB 1. **Westchester:** Carmel S 5; Hartf 10; S 4.06; Katonah S 124.13; Mt Kisco S 21.16; N Rochelle S 15; No Ave 25; S 4.86; Noroton S 10; Patterson S 6.30; C 1.26; Peekskill 1st S 45; 2d S 25; Pelham Manor 8.75; Scarborough 5.60; South Salem FCS 5; Thompson 15; Yonkers Dayspring S 61; Yorktown C 3; Presbl 5. **\$7,390.63**

HOME MISSION MONTHLY

Vol. XXIII

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No. 5

EDITORIAL NOTES



PLENTY of material for leaders this month. A fine program for the regular missionary meeting. Suggestions for aggressive work by means of the Board's lectures and leaflets. Stimulus on the month's topic, "Methods of Giving." Helps in generous measure for study classes. Note the delightful comity feature of the Washington class where all denominations were invited; incidentally, this class served as a sort of Normal course to equip leaders—some twenty local classes having resulted. A similarly successful class has just been held in the Central Church, Orange, N. J., eight denominations being represented.



Do you say that you do not control your means and therefore cannot give a tenth to the Lord? How about your time? Can you tithe that? A tenth of your time might mean more in dollars and cents than you have estimated. One hour a day, six days in a week, devoted to some specific line of Christian work—what might not that mean? But, again, do you say that you cannot control your hours sufficiently to make so large a proportion possible? Then, cannot you give so small a part as is needed to make your presence and influence felt in the missionary society? Attendance, punctual and regular, study that shall fit you for intelligently taking part, when called upon not only, but which will equip you with the ability to take part when others fail and thus close up the gaps—try it!



It is worth while for the women of the great Presbyterian Church to afford an opportunity to such earnest, manly seekers after advancement as are some of the youths in the Asheville Farm school. A teacher, commenting on the spirit of kindly protection shown by the large boys toward the little boys, notes, also, the fine determination of some of these big fellows to gain an education: "In the first grade

I have a young man over twenty-one years of age, over six feet two, not ashamed to be in the same rank as a little seven-year-old who can not talk plainly yet. The latter is a day pupil, the former was never a day in school in his life until he came here in November, having always worked in the cotton mills, beginning with ten cents a day and coming up to two dollars and fifty cents a day. He taught himself to read and write, and knowing the necessity of an education he decided to come here. Several others in the first grade are about twenty, and one of these obtained permission to go home a week before closing, so that he might get three weeks' work in the cotton mills, to enable him to return for the second term. He came back ready for the re-opening of school."



If the Indian is accused of lack of thrift, it appears that he has *his* ideas of some of his white brother's foibles. A Navajo boy, being shown a wedding invitation received by his teacher, remarked: "They used too much paper. Why didn't they take this side (pointing to the blank side) and send it to another friend?"



AWAY out in the wind-swept stretches of the Navajo country of New Mexico is our Jewett mission. How the situation struck a new mission teacher, here appears: "When I reached my destination I thought I had surely come to the 'jumping off' place. I wondered how I would ever endure living so far away from everyone, but consoled myself by thinking how nice it would be to meditate and study my Bible, as everything seemed so quiet. I hadn't been here long before I discovered I was wrong; that instead of being the 'jumping off' place it was the 'jumping on' place. So I jumped into harness right away and have been running ever since. After having been here nearly two months I find that we have a little world of our own, with very precious souls to care for and to win for His kingdom."

THE word has gone forth that new buildings are to be erected at Sitka—and none too soon. The main buildings, used for school and dormitories, were put up when the mission started, and were built out of the only material available—one of them being constructed from the rough lumber of an old mill that had been torn down. But plain as they have been, they have done good service and have sheltered a grand work in the redemption of the native youth of Alaska. The buildings will be an attractive object in next year's budget of appropriations. Meantime, let us trust that wind and weather will not deal too hardly with the mission. One of the teachers gives this account of a severe storm:

It had been a dark, dreary morning; the lamps were burning and by noon I was ready for a rest, for it is an intense strain on the eyes, trying to teach and to see in the dim light. About two o'clock the storm began to increase, the wind blowing a gale; the waves were rough and wild, beating against the island; the harbor was covered with whitecaps. Suddenly, the wind seemed almost to blow the side of our room in; window panes fell out, crashing to the floor; the lights were blown out, and it required the strength of some of our large boys to hold in the window sashes. In the excitement a lamp was dropped, oil was scattered to all parts of the room, and had not the fire at its beginning been blown out by the wind the result would have been dreadful. No studying could be done under such conditions, but to dismiss school meant only added trouble to the matrons, as they were having a struggle in their own apartments. All this made us long for our new buildings, for these are no longer substantial enough to brave the fury of many such storms.

Old buildings, however, do not quell the ardor of pupils and teachers. The present year has been marked by much enthusiasm. There is an excellent working force of teachers and matrons; pupils have made steady progress, and, better than all else, twelve have recently confessed Christ publicly.

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A CERTAIN community in Utah, where the Woman's Home Board has opened work, has asked that a building be erected toward which they pledge to give a very considerable and definite amount in labor and money. Upon being asked why they were so desirous for our school, two of the men at once responded that they were in the Mt. Pleasant school for a short time when our work first began in Utah—in the time of Dr. McMillan—and that there had then come into their lives something which they had never been able to get out of Mormon-

ism, and they wanted this same influence in the lives of their children.

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ANOTHER Utah sign of promise. During the Gospel Tent meetings, last summer, work was done in two towns once occupied for a time, long years ago, by our Woman's Board since which no mission work of any kind has been done there. The surprising thing, according to Dr. McClain, was to hear the people recall, in terms of affectionate appreciation, the names of early mission teachers who little supposed that they were leaving an impression so lasting on a whole community. Though not Christian, fully one third of the people were found to have drawn away from the Mormon church, and all, Mormon and non-Mormon alike, were ready to give a respectful hearing to these Presbyterian visitors, because of their remembrance of those workers of twenty years ago.

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HAVE you been among the privileged number who have traveled over some of the less accessible parts of our country? even among the strange, wild regions of our land? Have you seen the red man in his home, in his sports, or in transition stages toward civilization? The native of New Mexico—have you seen him in the course of your tourist travel? Did you or some member of your party have a camera which brought to you surprisingly delightful souvenirs of your journey? Did you bring away with you glimpses of these people or of others? In our beautiful southern mountains of Kentucky, Tennessee and North Carolina have you secured successful snapshots, illustrative of our kinsmen, the mountaineers, and their surroundings? Or have you trophies from our more distant Home Mission fields—Alaska, or Porto Rico, or Cuba? In behalf of our magazine, and those less favored in the opportunity of travel among these and other peoples in whom our interest so largely centers, we ask the privilege of looking over any such photographs with a view to using those best adapted to our pages.

Tourists do not always rest content to stop at the end of the railroad as is evidenced by the accompanying picture. For the sake of something thrilling or novel, even though it lie some miles beyond,



DIFFICULT CLIMB IN ARIZONA
Tourists on their way to the Hopi country to visit the Snake Dance

many experiences are undergone, some of which might be readily deemed hardship were they in another cause. Our missionaries often live many miles from the railroad in places difficult of access, and such pictures make their surroundings the more real to those of us who must needs rely on printer's ink for our impressions. Our magazine should be a clearing house of missionary intelligence. Will you not contribute your part?

There is another way in which you can help in the presentation of the varied subjects which arise for our consideration. When a particularly interesting and helpful paper along an original line of thought is read at a synodical, presbyterial or a local meeting and you feel that the readers

of the HOME MISSION MONTHLY should share it, just ask that it be sent on for a possible further use.

It is always a matter of satisfaction to know what features taken up in the magazine prove helpful or otherwise, and this information can be obtained only from our constituency scattered throughout the country. They often do not realize this and the word which might turn the balance for or against continuing a certain phase of the magazine fails to reach us.

Let the editor know what is most helpful in the magazine and what is least helpful, and then do your part to increase the usefulness and attractiveness of *your magazine*.

THE PENALTY OF SUCCESS

By M. Katharine Bennett, Acting President

ETYMOLOGICALLY the words of our title may seem to be contradictory, but if we interpret *penalty* in its broadest sense as referring to "statutes which impose a new liability for the doing or omitting of an act," we find them to be reconcilable. *Success* might be defined

as that which "all the world's a-seeking," and, therefore, should there come to us any moiety of the generic thing sought, we are bound to find ourselves threatened between the Scylla and Charybdis of commission and omission.

These penalties are not sought for; they

are not dependent upon our volition and conscious thought; they are self-acting, inherent in success itself. Not often remembered, and not usually taken into account, they yet hover in the background as the striving and the searching go on, ready to descend upon us so soon as the thing sought has been achieved.

The man whose search for wealth has brought him power and influence, tells of the penalties he has incurred of unthought of responsibilities, of clamorous demands, of undeserved and unthinking criticism; the business man, whose dream of success was a great mercantile house with far-reaching agencies, pays his penalty to success in anxieties concerning his "ships at sea," unknown in his smaller business sphere; in competition so keen as to trouble him with its unmoral aspect; the woman whose aim was social success frankly says that she must fulfill the obligations imposed by this very success; even the school boy at the head of his class must keep his work always up to the standard set, to retain his place: thus to all, in one form or another, comes the *penalty of success*.

Thousands of Presbyterian women, the country over, have for years prayed and worked that success might attend the efforts made by them through the agency of the Woman's Board of Home Missions; in daily prayer they have brought this cause before the throne of God and in constant striving they have learned "how faith wrought with His works, and by works was faith made perfect." Success has been given in full measure—from Alaska to Porto Rico the instructions of the missionary teachers have been signally blessed. The thing striven for—success—has been attained, but there is no exemption from the *penalty of success*; the law is inevitable in its course. Then what is the penalty that we have incurred?

It is the increased responsibility that comes with broadened knowledge and opportunity; it is the larger scope, ever widening; it is the insistent demand that we reap the harvest of our own labors; in a word, it is **ENLARGEMENT**.

"During these times of financial stringency," urges caution, "enlargement must not be thought of." But there is the problem. Work inspired by a living spirit *will* grow just as surely as will the child in whose veins the warm, human blood

courses, forcing each part to its share in the growth. And to this greater stature the parents not only consent, but they rejoice in the evidence of vitality. As Hannah went up to the temple to worship and to see the son, so gladly and so proudly dedicated to the service of the Lord, she "made him a little robe, and brought it to him from year to year"; but we are also told that "the child Samuel grew before Jehovah." Do we not believe that Hannah "rejoiced with exceeding joy" when the "little robe" became a larger one requiring more cloth for its preparation?

This is the lesson of success to us as missionary women: the penalty we are called upon to pay is the penalty of increased effort, of larger gifts, of more devoted sacrifice.

Three phases of the work of the Woman's Board must ever be kept in view:

1. **ADVANCE**, the great war cry of the Woman's Board, must ever be on the banners waving before us, and must represent an acknowledged and vital part of the year's plan—not this year, or next, but every year.

2. **REPLENISHMENT**, the bugbear of individual housekeeping, is a necessary and ever insistent demand from over one hundred stations where ranges refuse to cook when five to ten score hungry boys and girls must be fed, where "roofs only leak in the wet season" and "furnaces only fail in cold weather," as said one facetious worker suffering inconveniences.

3. But *advance* and *replenishment* presuppose all of the regular work well supported and in good shape, that there may be a firm and sure foundation on which to rest the superstructure.

Now, as the Woman's Board faces the close of another fiscal year with a threatened deficit of nearly \$30,000, there remain but a few days in which to bring the receipts up to the appropriations. The pertinent question as to the reason for an indebtedness may be readily answered thus:

Some of the penalties of success have had to be paid on the fields in the way of increased expenditures.

But it is not too late to wrest victory from threatened defeat.

"The secret of victory," said Napoleon, "is to bring up the reserves when the struggle is at its crisis."

Where are the reserves of splendid women inspired by emergencies that would daunt lesser spirits? Now may they prove their worthiness to be called

upon for the yearly increased coat to fit this child given them of the Lord. Now may they, by their timely effort at the crisis of the battle, save the day.



OD help me to give what He gave—myself—and make that self worth something to somebody; teach me to love all as He has loved for the sake of the infinite possibilities locked up in every soul. Whenever they want help or comfort, my door and heart shall be open. Keeping my eyes open for chances I find the rest takes care of itself—a word—a look even—the touch of a hand—and by and by when the time comes something more.—Alice Freeman Palmer.

THE ART OF GIVING

By Mary Chapman Bennett

IN the early days of this twentieth century, man is arraying himself in his "seven-leagued boots." Some men are making a mad rush to attain distinction in the "strenuous life," while others are making as strong a fight to win prominence in the "simple life." Man, as an individual and as part of a race, has ever been striving to gain something; to climb to the highest round of the ladder; to win perfection in some form; to be something—in other words, to live. Both in the material and the spiritual realm man earnestly desires perfection. He seeks after it and by right of that seeking he should attain. Almost unconsciously we have reached the age when all things have assumed the form of art. Music, painting, architecture in its various forms, were once called the fine arts.

To-day, there is no science so profound, no subject so trivial but man has developed and brought forth the material in the form of art. Not art, a mere word of three letters, but a living power to be used by man for the perfection of his physical, mental, and spiritual nature.

We are slowly coming into our perfect stature. Each man desires not only to pursue an art, but to become an artist. From the day when a few seeds planted in the ground became a blooming flower-bed, we have reached the art of landscape gardening. Even the drudgery of housework has become domestic science, and the preparing of our food has grown to be an art. In the kindergarten, the children

learn to play as well as study through the medium of art. The boys and girls of to-day are trained workmen.

In all things we are seeking to attain perfection; to bring into the realm of perfect workmanship all our work, all our play, all our life.

In the hurry and rush of this busy world of ours, it may be wise sometimes to stand still and look carefully about us, to see that no strand in the skein of our life is dropped, that no thread is lost.

And in this age, when we are seeking perfection in all our life, are we sure there is no art we have forgotten or lost? Yet there is an art which at one time had reached the stage of perfection and which to-day is almost forgotten. I mean the art of giving. You smile? Wait a moment.

A great many years ago a band of men and women were spending their days in the wilderness, and at last a day came when they must have a house of worship. The record tells us that "they brought yet unto him free offerings every morning" until at last "the people were restrained from bringing."

Just imagine the treasurer of our Universities, Seminaries, Boards of Missions, or any of our great organizations sending back your cheque with something like this written across the face:—"Have enough cash on hand for all work of this year and shall have a balance to carry on all progressive work for three months of next year. Will send you word when we need more."

Just imagine such a case!

Yet this is precisely what would happen if we had learned the art of giving. It is exactly what did happen in those days before the art became lost.

A good many things must be taken into consideration before we can become perfect in this art. There are no exact laws to be followed, yet, as is the case in all other arts and sciences, there are a few underlying and essential principles to be mastered. No two people are exactly alike, therefore no two would learn the art in precisely the same way.

The man who gives away all his money to various charities and forces his relatives to provide food and shelter for him and his family, has no more learned the art of giving than he who never gives beyond his own household. He who puts his name down for a large sum on every subscription paper presented to him, and allows his grocer to go unpaid and forces the laundress to wait weeks for the money which she has earned, has no more learned the art of giving than he who thinks, since "charity begins at home," he will use his money to adorn his house and buy fine raiment for himself and family. It is one thing to give and quite another thing to give wisely.

Some learn the lesson by systematic giving. One man gives all he is able to give to one charity, while another will give smaller sums to a great many objects. One man gives only to the philanthropies which his own church supports, while another will give to no sectarian cause. Some follow the old Jewish law of giving one tenth of their income, and others might be very glad to give that way but they never know exactly the amount of their income. Many a woman is situated thus. I knew the teacher of a large Bible Class who had two purses; one for her own use and the other called "The Lord's Purse." All money which came into her possession was divided so that a tenth went into the treasury of the Lord. I never heard of that purse being empty, and she gave freely to many causes.

A young woman for seventeen years played the organ in an Episcopal church, trained the large vested choir, took entire charge of all musical programs and never received one cent as payment. Why! Because she had no money to give the church

she so dearly loved, she gave its equivalent in talent.

Perhaps we think that were such talent ours, we would be glad to spend it in the service of others, or if we only had as much money as so-and-so, we would give far more than he does. But having neither money nor talent we are excused from giving. Are we quite sure? Let us be honest with ourselves. Deep down in our hearts we know, that if we give out of our pittance we shall give out of our much, and if we *withhold our little we will not give of our abundance.*

There is a curious thing about this art of giving. Once we have learned even a little about the art, the rest of the knowledge comes easily and quickly, and we soon find ourselves *glad* to live up to our full light.

Just how the art can best be perfected in each life is for each one to decide. What might be right for one, might be wrong for another.

I make no plea for any organization—there are a vast number of them whose aims are exalted and whose achievements are known—I only plead for the study of the lost art of giving.

But to go back a little to those early records. It might be well for us to read again the story of those days. There are two or three strange things in that record, or they seem strange to us because we have lost this divine art. That part of the story in which we are especially interested begins with this message of the Lord to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

Do you notice the gifts were to be accepted from only the *willing* givers.

The offering was to be of gold, silver, brass, blue, purple and scarlet, fine linen, oil, spices, etc., whatever material each one had out of which the sanctuary was to be made by skilled workmen.

And now we note another curious thing: That vast company of discontented, unhappy people was turned into an energetic, working and giving community. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments."

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold."

"And all the women that were wise-hearted did spin with their hands and brought that which they had spun."

So the contribution is taken up, and Moses gives the material into the hands of the skilled workmen and the building of the tabernacle is an assured fact.

But now comes another strange event. The people are so intensely interested in this house of worship, so keenly alive to the great need of the community, so glad to be of service, so full of the joy of giving, that they cannot refrain from offering gifts; and the record goes on to state that "they brought yet unto him free offerings every morning."

And now comes the strangest part of this strange story. The skilled workmen are overwhelmed by all the offerings. Every man leaves his work and "They spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make."

So Moses issues a proclamation throughout all the camp: "Let neither man nor wo-

man make any more work for the offering of the sanctuary."

And the story of that wonderful event is ended with these striking words: "So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, *and too much.*"

Surely in those days giving was a fine art. Can we read the record of that day without a blush of shame? Progressive as we are, dare we leave so rare an art undeveloped and buried? Can we not find some place for so beautiful an art in our life?

In this day, when the needs of man are so great; when the philanthropies are so many that we may take our choice; when, varied as are our natures, there is some organized activity to meet every kind of taste and give full play to every talent; in this day, when from the north and from the south, from the east and from the west, there is need for *our* special gift—in view of all this, can we refuse to study this wonderful and soul-uplifting art?

If we study, we shall surely give. With the giving, day by day, the science of it will be mastered, and soon, very soon, we shall know the joy and peace which comes with the art of giving.

THE INDIVIDUAL PLEDGE SYSTEM

By Adah B. McAfee

ITS merits are many. Progressive sentiment pronounces it *the best way* devised to procure funds for our missionary enterprises. The plan has been put to the test in different societies, under varied conditions, with the result of doubled and tripled gifts.

A bit of actual history may substantiate the statement.

A certain society was evolving through the various stages of missionary giving. The teas-suppers-entertainments stage for raising money, with its resultant bickerings and hurt feelings, must be discarded. All agreed to that. But what should replace this delusive method was still a question. The sane and sensible treasurer advocated the adoption of annual dues and Individual Pledge System, as the new way.

In April an annual membership fee was to be paid. In this particular instance the amount was one dollar, but less would

be necessary in most societies. From the fund created in this way all the running expenses of the organization were to be defrayed, namely, the printing of year-books, payment of Presbyterian Contingent Fund, expense of sending a delegate to presbyterial, synodical and Board meetings and such like items.

The benevolent funds were to be obtained through the individual pledge system. The April meeting (the first in the fiscal year) was well advertised in the church bulletin, and it was noted, in addition, that refreshments would be served. The attendance was therefore large. The devotional exercises and the program were arranged to present clearly the obligation and privilege of giving. At the conclusion, after a prayer, the treasurer presented the pledges for signing, stating that no other requests for gifts would be made that year, save at the annual Praise Service. On these pledge cards each

woman specified the amount she would give, adding in a clause reserved for that purpose whether she would pay the amount annually, semi-annually, or quarterly. (Similar pledge blanks can be obtained from our Board's Literature Department, or, with the use of a typewriter they could easily be made.) Quarterly payment was urged. The pledges were computed, and announcement was made of the amount pledged. To the surprise of all, double the amount ever given before was secured, although not all of the members were present. The treasurer faithfully interviewed the absentees, and secured further pledges. Before each quarterly payment fell due, announcement was made of the fact in the church bulletin, and in a surprisingly short time the plan was successfully operating.

Of course no plan works, unless it is worked, and a good treasurer is essential. The April meeting became the most solemnly important of the year, and the

society's gifts doubled the first year, and thereafter steadily increased.

In the same Presbyterian, another society, "set in its way," was at last prevailed upon to try the pledge system, and similar results were attained.

For these advances "there's a reason."

The Pledge system is a systematic and business-like method of giving. "No Thanksgiving Ann" self-deception is possible. Each woman is confronted by her own solemn pledge, and knows her gift to be generous or miserly.

No nagging is necessary. The matter of finances is presented once each year in a dignified and solemn manner, the pledges are subscribed and the matter ended, except for the recurring reminders quarterly from the treasurer that at such-and-such a meeting the pledged money will be received.

So on and on—the reasons might be multiplied, but—Try it and see! No society, having adopted the pledge system, reverts to the old order.

EQUAL QUARTERLY PAYMENTS INSURED

THE following is from a letter to our Treasury Department, from Tacoma, Washington:—

The members of the executive committee of our society have talked themselves pretty nearly blue in the face individually and collectively about "*equal quarterly payments*," and it seemed to make very little difference; the bulk of our money came in the last quarter. At our December meeting we authorized the treasurer, should she not receive enough to make our contribution equal to three-fourths of our ordinary year's payment to the Board by

December 20th, to borrow enough to cover the deficit and forward the proper amount to the Board, we paying our own interest instead of letting the Board pay it. We borrowed fifty dollars at eight per cent., and, in one week, I think this has done more than all the talk for two or three years. The fact that the society is actually paying eight per cent. interest, because of their carelessness, has already brought in a number of checks, and as the matter is talked over more and more, we are sure it will be one of the best things that ever happened to us. FLORENCE BAKER HAYS

"HILARIOUS GIVING"

THE really "hilarious" giving—which the Lord loves and into which we throw our hearts and souls, is the "free will" offering; this indeed is the only real giving, at least to those of us who regard the tithing of our income as an obligation—not at all as a gift. After the tithe is paid—above and beyond it—is the spontaneous thank-offering. Many times we are impelled to express through it our abounding gratitude for mercies received—perhaps at unexpected times when "our lips can only tremble with the thanks they cannot

speak" after some glad and beautiful surprise—but certainly three times a year, at Christmas, at Easter and at Thanksgiving.

Hear a parable: A little girl at Christmas time had ten cents given her—ten bright pennies. "This," she said, laying aside one, "is for Jesus; and this is for you, mother; and this for father," and so on to the last one. "And this is for Jesus," she said. "But," said her mother, "you have already given one to Jesus." "Yes," said the child, "but *that* belonged to Him; *this* is a present."

MAIL DAY IN NEW MEXICO

By Prudence Clark

IS this an odd looking post office? It is a typical Mexican one—a substantial, adobe building which serves the triple purpose of home, store and post office. A simple little board partition separates Uncle Sam's business from that of the merchant. This partition hides the pigeon holes where the mail and things connected with it are kept. Off from the store and post office are the rooms where the family live.

Would you like to step inside and wait for the mail?

You will find others waiting.

No telling how it will come. The old man who so faithfully carries it from the nearest railroad point, ten miles away, may appear in his little old cart, on horseback, or even on burro back.

If it is a cold morning, he may be wrapped in a blanket or quilt to help keep him warm.

He will need it, too, no doubt, for he has farther to go than our ten-mile station. Before the sun sets, he must climb up and up twelve miles out into the mountains and return to his starting point. One feels sorry for the old man. He cannot dress warmly, nor take good care of himself or his beast on the pittance he receives for his work. Some one else has the contract for the mail route, and lets the work out to him, paying him only a small part of what he should receive.

The mail arrives and there is general excitement. All clamor for the news from the outside world; two mails a week do not keep a community very well posted.

The old mail carrier is a droll and interesting talker. He is at home at entertaining, and he spins off the news and his dry jokes while he warms himself and waits

for the mail. At last this is ready, and he starts on his way again.

Then comes the public calling of the



THE POST OFFICE AT CHIMAYO, NEW MEXICO

mail; perhaps the room is now full of waiting people. As the names are called all know who is fortunate in receiving mail and who unfortunate. There is a general exchange of congratulations and sympathy.

This is a hasty picture of our mail service as it was when my sister and I came to Chimayo. Can you imagine what our mail days meant to us?

We were far away from home and friends. Everything was new and strange. There were none of our own people within miles of us. None of the people about us, except two or three, understood our language and we had not yet mastered theirs. Often we were near the homesick line, or had nearly reached the discouraged point, and needed the cheer and inspiration that messages from friends and loved ones could bring. How many times we were helped by these and encouraged to go forward!

Changes have come; we even have three mails a week! We still welcome our mail days, for cheer and inspiration are still often needed and those are red letter days which bring messages and greetings from the outside world.

THE MISSIONARY PERIODICAL—IS IT READ?

By Maud Wotring Raymond

THE missionary periodical—is it read?

An affirmative answer comes from thousands of women whose mental horizon has been widened, whose sympathies broadened, whose love for Christ and all that aids His cause deepened by this potent force, which, where it can have its way in the lives of our women, is everywhere helping to develop a higher type of Christian workers. Did you ever know a woman who persistently read and studied the literature of missions who was not interested and deeply in every form of work for Christ? The old word is still forceful as familiar, "Know and you will feel, know and you will pray, know and you will help on."

And never has it been made so easy for us to know as now. The great facts of missionary history, past and present, are open to the world. Alaska, Utah, Japan, Africa,—the eyes of Christendom are fastened on the fields the missionary worker has known and loved for years, the names heard often in her prayers are echoed in our morning papers. Men and women who have labored without thought of reward or fame through weary days, by wayside paths, in obscure mission schools, in darkened sin-swept heathen homes, now find that their voices have authority in the great outside world; because no one knows so intimately as they the thoughts and impulses of the people who are living the history of to-day—because they, these humble missionaries, have made and moulded the men who will alter the world's map in a greater morrow. As for us,—we too, if we will, may enter into the forces that move men and nations. No other magazine published for women so stimulates the imagination, quickens the insight, enters into the heart of great world problems, in fact, touches life on so many sides and that, always, to finer issues, as does our missionary periodical. It gives us economics, civics, history, biography, romance, nature study, humanitarianism. The woman who reads regularly and intelligently her missionary magazines develops a practical comprehension of most, if not all, of the problems of the hour in our national life and in the wide world yonder. She sees them through the eyes of students whose opinion is un-

warped by thought of personal gain, whose judgment is qualified by actual service in the field; who are daily proving the practical value of their ideals by turning them into realities; who are willing to cast aside all theories that will not bear this test; who in every act are influenced by the spirit of Christ and permeated by His love for humanity.

Why should imaginary deeds enthrall us when here lie the great realities of life within touch of our hand? Saintly living, heroic dying, the sacred ministry of pain; the simple story of the Cross and its stupendous power in transforming lives; names that thrill us like the blast of a trumpet; thoughts that are like the triumphal march of a king's army; the still, small voice of womanly service and womanly sacrifice. Here is idealism, here is realism, here is life close to the core, here is history in the making. For the follower of Christ, can there be any comparison between literature like this, with its pathos, its truth, its dignity, its simplicity, its enduring qualities, and the tortuous pages of the average best selling novel of the period?

Granted, however, that there is no place in our lives for ephemeral literature. Granted that we cling to the great writings that the years have proven classic, that we choose wisely among the new things those which from some sane standpoint make life better worth the living. I confess, myself, to a deep interest in household economics and dietetics. A shelf near my desk bears a row of some of the better books along these lines and much of real value comes to me from the experience of other home makers, chronicled in current magazines; and yet even my endurance has quailed before the appalling amount of information, suggestion, and achievement thrust upon the modern housewife. The timorous woman's column or half column of other days has increased to hundreds of pages, sent out monthly, filled to distracting detail with material to aid or confuse our faithful efforts to order well the ways of our households. Woman in these latter days has been counseled well nigh into the grave which surely awaits both her and her family if she endeavors to put into practice all the theories that lie in wait for

her unwary feet. Some principle of discrimination and selection must guide our reading along all lines.

Here as elsewhere the good is often the worst enemy of the best. And the best for the missionary worker is first and always the magazine that contains the authentic history of the progress of God's kingdom and, also, that chronicles especially the growth of the body of which she is a member,—in other words, the woman's magazines, published by the Board with which she is connected. They are prepared especially for us—they meet our needs—their editors are working side by side with us for the same ends; they know our problems—many they have themselves solved from their wider outlook. They need the inspiration of our loyal support. Through these pages, the women who are doing our work at the front become our personal friends, our sisters in very truth.

Next among our actual needs I would place our own magazine for children. If there are children in your home, you cannot afford to be without it. Though other magazines are charming and helpful the missionary magazine appeals from higher ground because it appeals wholly for others, and every child needs, in his life, this incentive to pure unselfishness. It makes him a partner in great enterprises, and he is quick to catch the note of heroism, quick to kindle in response to the incentive to high endeavor. For the sake of your child's own growth in courage, faith, sweetness, strength, and spiritual beauty put this little paper into his hands month by month; for the sake of the Church whose missionary activities must be recruited from the ranks of her children, make this magazine to them a present pleasure and a lasting power for good.

Next to these periodicals we need the magazines published by our own Church Boards, that the varied activities of the Church may be dear and familiar to us, that we may pray intelligently and regularly for them, with the strength and fervor and real heart interest that is born of accurate knowledge.

Further I should like to go if possible, and in these days of united study, when denominational lines are blessedly overlooked, have at least occasional glimpses of the publications of other Boards. I should like to see in every town, no matter how large, how small, a Missionary

Union with a score of helpful features, and as one feature an exchange, where the magazines of all Boards are kept on file. Here we might become at least familiar with them and they would be available for special research.

How Shall We Read?

The missionary magazine at hand, how shall we read it? In what spirit and with what results? Will you pardon me if I quote from the *Church Missionary Intelligencer*, London?

"I want you to read carefully and reverently—as you read your Bible, Why not?—the missionary magazine. It is God's message; it is about God's work and God's workers, and from beginning to end, it is as surely God's as the Bible itself. Do we read our magazine lying on the sofa half asleep, perhaps? Is that why our hearts do not burn? I am inclined to think so. Read your magazine reverently and with prayer; never read without constantly lifting up your heart to God in ejaculatory prayers for this mission or for that, for this work or for that. This is the way to make the fire blaze.

"A little prayer is quite enough, this is the way to fan the flame first and last. What is a fire for? Is it to warm the fireplace? Is it to warm itself? What is it for? It is to warm others. If God has given you a burning heart, it is that you may warm others."

Read Prayerfully

First of all, then, prayerfully—with prayer for the work of which we hear, but more than that, for ourselves. If each woman as she sat down, sent up a definite petition that her mind might be emptied of all distracting thoughts, that great facts might be burned ineffaceably into her memory, that she might find in these pages the message meant for her alone, would she not read more carefully?

Read Thoroughly

Read thoroughly. Did you ever try to read every word of one copy of your magazine, painstakingly entering into the labor of the editor to whom each comma has brought thought and care? Do so but once, and henceforth it will become more than ever before *your* magazine.

Read Intelligently

Read with the intelligent sympathy that will give not only the perspective necessary to a broad comprehension of current prob-

lems and current lines of thought, but the close contact that becomes an incentive to wider study, a stimulus to deeper spiritual life and a call to more fervent prayer.

Read with your Prayer Calendar in hand, marking on the margin opposite a missionary's name, the number and date of the magazine in which her letter is found. Then when the day for her place in your prayers comes, you may refresh your thought with her latest word. With even so slight a clue, she becomes not a mere name, but a distinct personality. She is no longer a stranger, but your friend, your sister in Christ's dear family.

I sometimes think we are satiated with sensations. Led by the appalling need and numbers on mission fields, we learn to think in millions; and if the poor missionary ventures to drop into thousands or even hundreds, our interest lags. Though we must know that there, as here, the lasting work is done in individual souls.

Read with Map and Notebook

Read with map, before you, looking up all localities mentioned. Read with notebook in hand, making record of each helpful suggestion. If you have never tried this method, go carefully through one year's files of your magazines and you will be surprised at the number of new ideas applicable to your own society.

Those Who Do Not Read

Thus far, we have touched only the first clause of our topic; we have spoken only of the large class—the increasing class, statistics tell us—who do read the missionary magazines and find their reward in wider knowledge, surer faith, a more vital walk with God. But what of the others? The multitude who are sometimes in our meetings, whose names are on our Church rolls, but not on our subscription lists? Of some of these I made inquiry and give you the substance of their replies:

One said: "I save the money, that I may give it direct to the cause." Never was greater fallacy. Through the columns of the magazine her usefulness may be so increased that she will be able to accomplish much more than the money could have done used alone; and God may use one sentence in one magazine, so to bring conviction to that woman's heart that she will see her way to give many times the amount of the subscription before the year is done.

Another: "I take the Church papers and

get all the missionary news I have time to read there." Would she be satisfied to depend upon chance newspaper tidings of a sister far from home? Would the financier with large investments in a distant territory seek no more definite information? Would the physician be content without his medical paper with its record of constant discovery and achievement? Would the druggist, the dry goods merchant, the book-seller, the hardware dealer, feel their interests adequately served by one trade journal to meet all their needs? And yet in the crowded columns of our general religious papers we can hope for little more than this.

One does not believe in missions. We all know her, we have all struggled with her. If she be honest and open to conviction, the surest argument is to secure her pledge to read—really read, not simply subscribe for—the magazine for one year, verify its statements, compare results with any other philanthropic movement. To the conscientious student, mission work is its own best justifier and excuse for being.

Another said: "If they send a woman I like for the subscription, I take the magazine." May we humbly suggest this reply to the consideration of societies choosing their officers? The personal equation enters too largely into all our work to be overlooked in the solution of this problem whose results are so far reaching.

Another—I have saved her until the last because she is the worst—a bright, attractive, young woman, replied: "I can't read them, you know, they are so deadly dull." I confess that I have no reply for a member of Christ's Church who finds the thrilling annals of His power in the hearts and lives of men only dull. Thank God, the last, the best resource in all these cases is prayer.

The Secretary of Literature

Through whom shall He work? As all roads led to Rome, the heart and center of the ancient world, so all magazine topics lead surely to the Secretary of Literature, no less the vitalizing force in her society. The longer I study the work of the Secretary of Literature, the firmer grows my conviction that it holds bound up in it the success or failure of our farthest reaching aims. Every definite, practical, permanent effort that we make is influenced directly or indirectly by the printed page, and if the Secretary of Literature does her work faithfully, efficiently, intelligently,

this message *will* find its way into the hearts of her constituency. Let her magnify her office, let her count it high privilege to serve in this very place, let her give herself unreservedly to its demands, and born of her faithful efforts, the sure outgrowth of her enlarged experience, will come thick and fast new plans and purposes that will make all her work vibrant with meaning and beauty—there will follow an insight into its possibilities in whose light no part of it will seem commonplace or small.

Choosing This Officer

Are you, as a society, willing to give your very best to this office? Many societies have grown accustomed to pronouncing the Secretary of Literature the most important officer in the Society; let us consider it so at election time. Fill this office first, when your next annual election comes. Or if this do too great violence to your conception of order and system, at least place it next to the President and and Vice-Presidents.

Aiding This Officer

Your Secretary of Literature found—a woman of tact, patience, executive ability, intelligence, enthusiasm, consecration—do you aid her, by every means in your power? Do you give her five or ten minutes at every meeting to call attention to the most attractive things in current magazines? Do you allude to them, yourselves, here and there, not so fully as to make individual reading unnecessary, but with appreciation and enjoyment, so that your members will go home to read for themselves? Do you, personally, keep your missionary periodical lying on your library table with the secular magazines, so that your guests may see that you hold it at least their equal in interest?

Do you see that every member of your Mission Study Class by means of this missionary magazine keeps fresh the enthusiasm kindled?

Is every officer of your society a faithful student of the new methods reported, the

development of her own specific work and its relation to other departments?

Do you make sure that at least once each year, every woman who bears slightest connection with your church is given a tactful, cordial, impelling invitation to add her name to your subscription list? Do you give your Secretary of Literature during the best month in the year for the purpose, a sufficient number of your most magnetic women as assistants to make possible a systematic, concerted effort toward this end? Do you hold at your meeting just preceding this canvass, a rousing magazine rally (varying in form year to year) that shall prepare the way for its successful issue? Do your officers plan as carefully each year for a definite subscription increase, as they do for an enlargement of your gifts in money? Do you secure as sponsor for your children's magazine the loveliest young woman in your church, asking her to make friends with every mother, win the confidence of every child and use all her gifts to hold them for this world-wide service of Christ?

If you are doing all these things and more, born of your individual opportunity and environment, then you need not add that your society is day by day "lifting better unto best."

The Missionary Magazine—An Impelling Force

The missionary periodical; is it read? Let this word from a published address by the editor of this magazine, our HOME MISSION MONTHLY, make final answer. "Mission work is not a back chapter. The missionary publication is not merely an appendage to that work; it is an impelling force onward. To the woman of larger vision, of quickened heart and conscience, of warm Christianity, it is the eagerly awaited, forthcoming installment of a new chapter in the story of the progress of the nations toward Christian standards, a herald of that glad day when every knee shall bow to Him who holds, as in the hollow of His hand, all kindreds, and nations, and people."

STUDY CLASSES

By Ella A. Boole

THE study class work on "The Call of the Waters" gives opportunity for the study of the needs of the American frontier, and while we are all greatly in-

terested in the efforts our forefathers made to carry the Gospel to the Indian and to the people who had come to America in the early days, while we are interested in the

spiritual and material destitution that then prevailed, we must not forget that there are still great problems in America; that through great irrigation projects large portions of the country are being opened up for settlers; that there are many tribes of Indians unevangelized; that there are still needy places in New Mexico; that the needs of Christian work in Alaska were never greater than they are to-day; that in the mountain field boarding

schools are still needed to give Christian home training to the boys and girls, while the day schools are bringing to the people Christian education and helping them to develop their own public schools; and that Porto Rico and Cuba are calling loudly for help.

So let each study class be but an introduction to deeper interest in Home Missions and a larger share in the work of winning America for Christ.

MESSAGES FROM MISSIONARIES

ORANGE, WEST VA. My two schools, White Oak and Ferrell, were opened the latter part of May. At Ferrell they never had a Sunday school before, and at White Oak only during a part of each year. All seemed to appreciate the opportunity to have a Sunday school throughout the entire year, with some one to take charge. On one occasion I asked them to make an offering for others who had no Sunday school, as they appreciated their own.

I gave contribution boxes to the children, and they went to work. There are one hundred twenty enrolled in the two schools, others living far out in the mountains dropping in occasionally when the weather is good. The two schools united for the services, and as there were more than the little house would hold, we used God's great open air cathedral, with only trees for shelter and logs for seats; but we had a glorious day. The singing was sweet, the recitations good, and plenty of space for the Sunday school march, with banners and flags (home-made), but best of all was the offering, for the children had collected nearly six dollars; a good Presbyterian family in Raleigh County sent one dollar and thirty cents as a family birthday offering; and over five dollars was raised on the ground, making a total of almost thirteen dollars. Surely a splendid amount from a few poor country people! Twelve signed the pledge that day, and in all we have forty-four wearing the white ribbon.

IZORA B. HALL

MANCHESTER MISSION, KY. Our Westminster Missionary Society is perhaps the only auxiliary of its kind in the Kentucky Presbyterian Society. It is really a Sunday School Society, the meetings being held at the close of school the first Sunday in the month. Our officers are elected every six months, and may be either men or women as the members choose. Just now our President and Vice-president are both men, one a native Baptist preacher, and the other a Campbellite. The treasurer is a woman, and the secretary a young girl.

We study both the Home and Foreign fields, usually having a map talk, and short interesting articles and clippings on the country under consideration.

Our society had been organized over two years before we thought best to take up regular collections, as they say the Presbyterians are always after money—their native preachers boasting that they never preach for

money. But knowing that the blessing would be theirs if they learned to give to the Lord's work, we began to take an offering at each meeting, and have been greatly pleased to see the growth "in this grace also."

HADESSA J. McCAY

ARROYO HONDO. A Mexican woman procured for herself a copy of the New Testament, and having thereby gained the courage of her convictions became spokeswoman for a party of Mexican mothers, in a somewhat animated discussion with the bishop who sought to prevent the attendance of the children upon the mission school. To the pointed request that their own church provide education for their children, if they were not allowed to attend the Protestant school, there was no response, and the children continued to come. The attitude of many of the natives appears to be that of hesitation between two opinions. "Seed has been sown," writes Miss Celia Riley, "not only by the school but by the faithful, earnest work of the native evangelist and others. I have been anxious to see fruitage, and we may have some soon—or we may have to wait until the Holy Spirit so moves upon the heart that they cannot resist. If some one person would make the start, many might follow, for they are much of the spirit 'what one does, all do.' Permeated, as they are, by doctrines and customs, generation after generation, taught, scolded, and threatened by their religious leaders, it is not strange that they are hesitant in making any change."

ST. LAWRENCE ISLAND, ALASKA. Weyu, an old woman who helps me with my washing, seems to be earnestly trying to follow Jesus. A few weeks ago, while there was much sickness in the village, one afternoon while out calling I stopped at her home. Nearly every one in the house was sick and Weyu was much worried. Just as I was about to leave she asked me, "Do you pray for us?" When I assured her that I did, she said, "Well pray more; I pray to Jesus all the time, and I trust only Him to help me."

In December another old woman, Pumiyoook, who had previously put all of her confidence in the sorcerers and their charms, brought all of her idols and fetishes to be burned in the stove one Sunday. Ever since she has been attending my class and all other meetings most faithfully and seems very much in earnest in her profession.

MRS. E. O. CAMPBELL

COMPARATIVE STATEMENT OF RECEIPTS

OF THE WOMAN'S BOARD OF HOME MISSIONS FOR TEN MONTHS

SYNODS	1907-08	1908-09	LOSS	GAIN	SYNODS	1907-08	1908-09	LOSS	GAIN
Alabama.....	\$ 143	\$ 404		\$ 261	New Mexico.....	\$ 100	\$ 144		\$ 44
Arkansas.....	159	468		309	New York.....	38,754	34,793	3,961	
Atlantic.....	17	15	2		North Dakota.....	476	399	77	
Baltimore.....	8,567	8,647		80	Ohio.....	12,713	12,320	393	
California.....	8,399	8,855		456	Oklahoma.....	574	723		149
Canadian.....	5	1	4		Oregon.....	3,137	1,592	1,545	
Catawba.....	3	31		28	Pennsylvania.....	36,744	33,706	3,038	
Colorado.....	2,466	2,815		349	South Dakota.....	685	761		76
East Tennessee.....		5		5	Tennessee.....	1,586	2,160		574
Illinois.....	12,526	14,322		1,796	Texas.....	1,406	2,003		597
Indiana.....	5,185	4,913	272		Utah.....	321	266	55	
Iowa.....	5,332	5,517		185	Washington.....	1,201	1,527		326
Kansas.....	3,933	3,105		72	West Virginia.....	1,963	1,572	391	
Kentucky.....	1,376	1,497		121	Wisconsin.....	4,017	5,075		1,058
Michigan.....	6,083	5,662	481		Miscellaneous.....	69,272	74,486		5,214
Minnesota.....	3,489	4,146		657	Literature.....	3,654	4,526		872
Mississippi.....	136	260		124		\$254,446	\$257,993	\$10,907	\$14,454
Missouri.....	4,860	5,939		1,079					
Montana.....	345	367		22					
Nebraska.....	2,744	2,298	446						
New Jersey.....	12,975	12,733	242						

Total Gain, \$3,547

Miss S. F. LINCOLN, Treas.

COUNCIL OF WOMEN FOR HOME MISSIONS

THE Council of Women for Home Missions was organized in New York, November 20, 1908, by representatives from nine national Women's Home Mission Boards and societies.

This was the outcome of the fact that two committees for interdenominational work were already in existence and were cause of more or less confusion; namely, the Interdenominational Committee on Home Mission Study Course, which had been doing splendid work for six years, and the Interdenominational Committee of Women for Home Mission Conferences for the East, which had already held two conferences, one at Silver Bay, Lake George, New York, in 1907, and one at Northfield, Massachusetts, in 1908.

It was also evident that there were other matters needing interdenominational action and oversight which rendered such a Council advisable.

The lines of work already undertaken by the Council are indicated by the following outline of the duties of the standing committees, as stated in the Constitution:

1. It shall be the duty of the Committee on Home Mission Study Course to plan, as far as possible for two years in advance, the interdenominational course of home mission study for women's societies and affiliated organizations (including the selection of authors for text books) and the plans shall be presented for approval at the annual meeting of the Council. This committee shall have power to act in emergencies without concurrence with the Council.

2. It shall be the duty of the Committee on Home Mission Summer Conferences, through various sub-committees, to plan for Women's Home Mission Summer Conferences at such centers as shall have been approved by the Council at its annual meeting.

3. It shall be the duty of the Committee on Home Mission Interests in Schools, Colleges, and Young People's Conferences to secure as far as possible, the presentation of home missions in the various schools, colleges and conferences,

other than those specifically organized for home mission work, and especially to promote therein the establishment of home mission study classes.

4. It shall be the duty of the Committee on Home Mission Literature to examine and pass on manuscript with reference to its value for interdenominational use and to authorize the use of the Council imprint on such literature as may be approved.

5. It shall be the duty of the Committee on Home Mission Comity and Co-operation to strengthen interdenominational fellowship and co-operation, and to assist Women's Home Mission Boards and Societies in their efforts to avoid overlapping on the home mission fields.

6. It shall be the duty of the Committee on Home Mission Day of Prayer to arrange for an annual interdenominational Service of Prayer for home missions, and to publish for it a suitable program with the Council imprint.

The officers and chairmen of the Standing Committees, who together constitute the Executive Committee, are as follows:

President: Mrs. George W. Coleman (Baptist), 177 West Brookline Street, Boston, Mass.

Vice-Presidents: Mrs. Fred Smith Bennett (Presbyterian), 28 Hillside Avenue, Englewood, N. J.

Mrs. John Nuven (Baptist), 2969 Vernon Avenue, Chicago, Ill.

Mrs. May Leonard Woodruff (Methodist Episcopal), Flemington, N. J.

Mrs. Emeline Trible Rummell (Christian), 45 28th Street, Bensonhurst, Brooklyn, N. Y.

Miss Mary Helm (Methodist Episcopal South), Nashville, Tenn.

Recording Secretary: Miss Elizabeth B. Vermilye (Dutch Reformed), 22 Prospect Terrace, Montclair, N. J.

Corresponding Secretary: Mrs. George L. Brownell (Congregational), 14 John Street, Worcester, Mass.

Treasurer: Miss Florence Fellows (Lutheran), 1312 Madison Avenue, New York City.

Chairmen of Standing Committees:

Home Mission Study Course: Mrs. D. E. Waide.

Home Mission Summer Conferences: Mrs. John S. Allen.

Home Mission Interests in Schools, Colleges, and Young People's Conferences: Miss Miriam L. Woodberry.

Home Mission Literature: Mrs. H. N. Lathrop.

Home Mission Comity and Co-operation: Mrs. F. S. Bennett.

Interdenominational Day of Prayer: Miss Alice M. Guernsey.

HOME MISSION LITERATURE

WHAT TO INCLUDE IN MY ANNUAL REPORT



TITLE PAGE OF AN ATTRACTIVE INDIAN
LEAFLET

"There is a season and a time to every purpose." Spring is the presbyterial season and the time of richest opportunity for secretaries of literature. The provident secretary is doubtless asking herself, "What shall I include in my annual report?"

Up-to-date society methods, suggested study class aids, helps and "handicraft" for leaders of Cradle-Roll Tens and bands, and information about Sunday school studies should be scattered through the annual reports of secretaries of literature like seeds in an old-fashioned garden. If these seed-thoughts sink into the fertile minds of local members and presbyterial delegates they will germinate under the warmth of missionary enthusiasm and later develop into better monthly programs, special study classes, work and play hours with bright-eyed babies, well-conducted band meetings, and regular systematic missionary topics in the Sunday school.

The ideas set forth in the annual reports may be reinforced by the printed aids for every one of these desirable results, which are available for display and sale at presbyterial meetings, as the full catalogue of our Literature Department shows. The ink of some helps is so fresh that there has not been time to put their titles in the printed catalogue, but they are given under the "Spring List" which follows.

S. C. RUE

SPRING LIST FOR DISPLAY AT PRESBYTERIAL MEETINGS

STUDIES AND HELPS—1909

For Women's Societies

- Call of the Waters, by Katherine R. Crowell—paper 30c., cloth - - \$0.50
- Studies on the "Call of the Waters" .10
- Assignment Blank Pads (40 blanks) .10
- Wall Map—United States (postpaid) .35

For Young People's Organizations

- The Frontier, by Rev. Ward Platt, D. D.—paper 35c., cloth - - .50
- Suggestions to Leaders—"The Frontier." - - .05
- Our Country and Home Missions, 1802-1908 - - .10

For Junior Societies and Bands

- Pioneers, by Katherine R. Crowell—paper, 25c., cloth - - .40
- Presbyterian Pioneers - - .10
- Frontier Illustrations (6 sheets for 25c.) - - .05
- "Pioneer" Post Cards (colored) per dozen - - .25

For Sunday Schools

- Desert, Mountain, and Island - - .15
- How to use "Desert, Mountain, and Island." - - .02

NEW LECTURES FOR STEREOPTICON SLIDES

- California and the Coast - - .10
- Making Americans - - .10
- American Indians - - .10



AFTER ONE YEAR IN SITKA

From the Title Page of "My Visit to Sitka,"
A New Leaflet

HELPS FOR WORK WITH CHILDREN

Leaders in Conference, by Katherine R. Crowell	\$0.30
Home Mission Handicraft—paper 50c., cloth	.75
Cradle Roll Tens	Free
Children's Service (poem by Margaret E. Sangster)	.02

MISCELLANEOUS

"Whitman Course," Nine Programs	\$0.15
Previous Engagement	.02
Systematic and Proportionate Giving	.02
Painted Pony Canters Softly	.05
An Allegory	.01
My Visit to Sitka, Julia Fraser	.05
A Trip Among the Indians	10
Our Greatest National Inheritance, by Mrs. Darwin R. James	.03
National Obligations, by Mrs. Darwin R. James	.03
Home Mission Study—1908-1909	Free
Home Missions—A Definition	Free
Whole Dollars	Free
Home Mission Leaflets and How to Use Them	Free
Tools in Type	Free
What and When—1909	Free
Slip—Stereopticon Lectures	Free
Slip—Two Leaflet Subscription Plans	Free

The leaflets issued by our Woman's Board are an important factor in promoting intelligent giving. There are aids for all occasions and all seasons, the year round. Visit the Literature Department rooms and see how extensive is its work. If you cannot inspect personally, write for a catalogue. Every society should try one or other of the two advantageous leaflet plans. Do you know what these plans propose? The leaflet "Which?" tells all about them and may be had for the asking.

ATTRACTIVE STEREOPTICON LECTURES

Attention is arrested and information imparted in a manner to make a lasting impression through stereopticon lectures upon Home Mission themes. Churches and missionary societies are given the advantage of this very attractive method of gaining a correct knowledge of conditions and needs in either of two ways, viz.:—Engagements may be made with the Board's lecturer, the Rev. Delos E. Finks, whose lectures are widely known for their entertaining interest and instructiveness, and the slides for their beautiful coloring and intrinsic merits. The lecturer supplies all needed apparatus. Special arrangements are made for itineraries in presbyteries or other restricted territories, the terms then being that an offering shall be made for Home Missions. Further particulars may be had by addressing Mr. Finks, care of Lecture Department, Home Missions, 156 Fifth Avenue, New York City.

The second plan is as follows: Seven lectures in printed form with accompanying sets of stereopticon slides have been prepared for the presentation of the various fields as follows: Alaska, Indian, Mexicans in the United States,

Mormonism, Making Americans, Our Country in Pictures, and the Pacific Coast. These lectures are entertaining, educational, and effective. Only slides and printed lecture are furnished, all other equipment must be secured locally. For terms and further information address, Lecture Department, Presbyterian Home Missions, 156 Fifth Avenue, New York City.



YOUNG PEOPLE'S DEPARTMENT NOTES

A NUMBER of correspondents have asked for the amount received from the Thanksgiving Sunday school offering, and we are glad to state that at this writing the amount is about \$2,000. The little offerings from mission schools in other fields have been of interest. Trinity Sunday school in Tucson sent \$19.61, and the Indian Sunday school \$15. The following Sunday schools gave the largest offerings: Mt. Kisco, N. Y. (\$124.13), Philadelphia 10th (\$84), Wilkesbarre 1st (\$71.08), Yonkers, Day Spring (\$61). It is encouraging to note that Sunday school offerings have been received from every synod. Would that we could say every presbytery and every Sabbath school has contributed for Home Missions this year. When is this good time coming?

IN our Italian Mission, in New York City, a little study class—seven boys and girls—are studying Home and Foreign Missions, using the Sunday school studies by Rev. Geo. H. Trull. Since the first lesson on the Mountaineer work they have brought their pennies with the request that they be used to help the boys and girls in the Mountain coves.

SEVERAL reports have reached us of the way in which the spirit of giving was demonstrated in our mission schools at the Christmas time. As the Intermediate societies are especially interested in Miss Pyland, of Sancti Spiritus, we give the story from her report: "The little chapel was full, and people stood in the doors for the Christmas program. I feared there would be a great disappointment among the children when they found we had nothing for them, as heretofore we have given each child a small bag of candy, etc., but they were so pleased with their recitations and exercises, and interested in their gifts to the poor they

seemed not to care anything about it. Mr. Harris had asked each one to bring something for the poor, and this amounted to \$21 in money and about \$5 worth of groceries."

PROBABLY the most effective method of giving in the Young People's Societies is through the envelope system and envelopes marked "C. E.," or "Thank-offering," or "Monthly" are provided by our Board for the price of postage if used for Home Missions. The plea from this department to the local societies is always for systematic *giving* and systematic *sending*. A great many C. E. societies still follow the Two-cents-a-week plan, and if each of the five thousand C. E. organizations would do as much, the record would be one of constant advance.

THE tours of the Synodical Westminster Guild Secretaries have been very satisfactory. A plan of the Wisconsin secretary, Miss Welles, is worth trying in "promoting" this and other organizations. A map of Wisconsin was carried, gold stars indicating the chapters already organized. Each chapter sent a message to the new one, and the newly elected president placed the star for her chapter. This is a sample "message": "We are not very old ourselves, only about two years, etc." The Iowa secretary is now helping in Illinois, and the secretary for Minnesota is creating enthusiasm for the organization through a conference of the leaders of her chapters, to be held in Minneapolis, at which the synodical presidents and representatives from the administrative committee in Chicago will help stimulate these leaders. The plan for "even dollars," one for Home and one for Foreign missions is the rule, and the members of these chapters seem prompt and willing to purchase all their study class supplies.

M. JOSEPHINE PETRIE

SYNODICAL AND PRESBYTERIAL APPORTIONMENTS

THE Woman's Board of Home Missions is the clearing house through which the women of the Presbyterian Church send their contributions for the support of the mission school work recommended to them by specific action of General Assembly.

There are many open doors which have not been entered. Not a month passes without strong appeals being made to the Woman's Board for the opening of new work; but nearly all these must be declined for lack of funds. However, Presbyterian women are very loyal, and they look upon the gift of one year as the pledge of the next.

At the Spring Conference a certain amount of work is assumed by the Woman's Board of Home Missions, most of it being continuation of work already undertaken, the workers for which were commissioned the year before. No new work can be assumed unless funds for its support are pledged for three years by some society or individual. Enlargement does come sometimes, however, because in answer to the prayers of the workers and those interested in their work, buildings are too small, or the

work so increases that additional workers are required.

Because the Woman's Board must look to its auxiliary societies for the money with which to carry on its work, special objects are assigned, which may be taken by the auxiliary society, the presbyterial or the synodical. We believe that a presbyterial special object unites the women of the entire presbytery, as by having their own missionary or their own school they are working together for a common end. As soon after the beginning of the new fiscal year as possible, synodical special objects are apportioned. These may be made up from the natural increase of all societies, from the organization of new societies, and from undesignated funds. The same argument can be used for the synodical special object as for the presbyterial, a common interest and a common work to which all the women of that synodical may contribute. The synodical and presbyterial meetings then become the rallying points from which much information can be gained for the special object.

While we believe thoroughly in this division of the work, we want every society to feel the

responsibility of the General Fund, from which all deficiencies must be made up, emergencies provided for, and all work not given out as special objects must be paid.

The expenses of the Woman's Board for this year are over thirty thousand dollars more than last year. Let us plead, then, that a special effort on the part of all be made, not only for the meeting of all special objects in full, but for a definite contribution for the General Fund, which will be necessary if we are to close the year free from debt.

So many earnest appeals come to auxiliary societies for money for what might well be called Home Mission work, but which is not the work undertaken by the Woman's Board of Home Missions, that we must plead, also, for loyalty on the part of auxiliary societies to the work for which the Woman's Board is committed. The presbyterial special object, the synodical special object is the investment of the presbyterial or the synodical in the work being done on the field. Your representative will have your prayers, will have your co-operation, and the work done is your work, because your money has helped to make the work possible. Let us, then, emphasize the value of such gifts not only because the combined interest of the presbyterial and the synodical mean combined prayers, but because the combined gifts, in the aggregate, make possible a larger share in the work.

The closing months of each fiscal year are anxious times with the executive officers, because of the uncertainty as to whether we will be able to meet the obligations of the year in full or not. Apportionments are made with the greatest care, but many bills which must be paid, are unforeseen so that provision cannot be made for them, and anxiety centers not only around the question whether pledges are to be met in full but also around the General Fund. Let us urge societies to send at once to their presbyterial treasurers all money in hand designated for Home Missions. Do not hold it over until next year; do not look around for some special object not under the Woman's Board of Home Missions to which you can give this money, but recognizing that in this year of hard times and high prices some may not be able to give as generously as heretofore, give the Woman's Board the benefit of every dollar that has been contributed with the expectation that it will be used in the evangelization of America.

ELLA A. BOOLE

POST CARD MESSAGES

From Miss Fraser, Field Secretary

San Francisco, Cal., Jan. 14, 1909.

Last night I was at prayer-meeting of Calvary Church and spoke about the condition of our California Indians. It was a new story to many there, and at the close, the questions asked were such as to indicate that public sentiment will shortly demand that some of the wrongs here be speedily righted. In the morning I go to San Jose, then to Southern California.

Los Angeles, Cal., Jan. 18.

Yesterday had the pleasure of telling the Primary Department and later the main Sun-

day school of the Emanuel Church about the boy they support at Sitka, also had his picture to show them. This Sunday school of over nine hundred members gave, last year, \$930 for missions "all round the world," and will this year have a splendid advance. A unique plan calls for the observance of a certain day as "Birthday Sunday" when *all* bring their birthday money for the year. Missionary picture postals with birthday envelope attached were sent to each class so that class spirit was encouraged, and nearly thirty dollars contributed. In the evening visited Grandview C. E. It is a fine society.

Los Angeles, Cal., Jan. 20.

Home from Highland Park where the woman's missionary society holds all-day meetings once a month, and also issues a most newsy and attractive little bulletin. About one hundred fifty women were present, and the session—from ten to three—was crowded with good things. At noon a simple luncheon was served and a delightful opportunity afforded for greeting friends. The growth of this society and church is phenomenal, even for Southern California, and the splendid spirit of the women is contagious. Mission study has a strong place in this church.

Los Angeles, Jan. 22.

Yesterday was spent at Spanish Mission School; was delighted at the appearance of children and fine progress they are making in school, in Bible, and catechism, and also in housework. The school is crowded, but four more big girls are anxious to come and for each there are special reasons why she should be safeguarded. Victoria, one of the older girls, said to Miss Crow, "You cook just the same amount and we twenty girls will divide it up among twenty-four; and as for sleeping," she continued, "two or three have sisters and can sleep together." (The cots are narrow.) The same Victoria made a money barrel over which she wrote, "Help for the new school, every bit HELPS!" The Pasadena people sent such a bountiful supply of Christmas good things as to quite reduce the problem of feeding—supplies worth at least \$200.

From Miss Edith Hughes, Field Secretary

Laurel, Nebraska, Jan. 15.

To-morrow I begin a tour of two Nebraska presbyteries which will occupy me until March. Nebraska is a state which undertakes large things in a large way, the women's societies alone having an apportionment of more than eight thousand dollars for the year.

Walthill, Nebraska, Jan. 18.

A delightful experience came yesterday in the way of an unexpected visit to the mission among the Omaha Indians, nine miles from here. About fifty of the Indians gathered for service Sabbath morning, many in their blankets, and nowhere could be found an audience more attentive or more apparently devout. Two prayers were offered in the Omaha language by elders of the church and everything except the songs was interpreted.

This Indian church is distinctively a mission field, but its people are trying to help them-

selves and others as well. They have just paid for a new carpet for the platform and aisles of their chapel. It was bought at their own suggestion because, as one of the elders said, they wanted this church quite "like white man's church," remarking, "Indian noisy, not know how walk like white man with heels up." The missionaries have recently organized a missionary society among the women

here. Several of the Indian women can read well, but even those who do not understand English are attending and enjoying the meetings.

Societies have also been organized at Walthill and Winnebago in the white churches. These are new towns which have sprung up along the railroad lately built through the Reservation.

AIDS FOR LEADERS

PROGRAM FOR APRIL MISSIONARY MEETING

(Published one month in advance to allow for proper preparation.)

Topic—The Freedmen

Devotional Exercises

Read in concert the 33d Psalm, or, better yet, ask some one to commit it to memory and have it recited. It is surprising how much more impressive this is than the reading.

Leader read Col. 3: 10-11.

Theme: Universal Brotherhood of Man.

Singing: "Steal Away to Jesus." (Songs indicated in this program may be found in "Folk Songs of the American Negro," published by Work Bros., Nashville, Tenn.—Paper edition can be purchased for a few cents.)

Prayer by leader, followed by several short prayers, ending with the Lord's prayer.

Singing: "Swing Low."

Business

Minutes of Last Meeting.

Roll-call of members with response of very short item on the topic of the day read, or a bit of news or information given in one's own words.

Payment of Dues.

Unfinished Business.

New Business.

Singing: "Ain't that Good News?"

Secretary of Literature. Ask for new subscriptions to the HOME MISSION MONTHLY. Be provided with extra copies of the April number to sell to members at five cents each so that they may take them home and read up on the subject while their interest is freshly aroused.

Freedmen Schools and Churches

Assignments: Our five large boarding schools for girls and our two colleges for boys should be assigned as topics to seven members in advance, so that they may have time to provide themselves with fresh news concerning them.

These schools are:

Lincoln University, Chester Co., Pa.
Biddle University, Biddleville, Charlotte, N. C.
Scotia Seminary, Concord, N. C.
Mary Allen Seminary, Crockett, Texas.
Ingleside Seminary, Burkeville, Virginia.
Mary Holmes Seminary, West Point, Miss.
Barber Memorial Seminary, Anniston, Alabama.

To still another member assign a general talk upon the value of the smaller schools and the helpfulness of the day school in the uplift of neighborhoods and communities.

For information see HOME MISSION MONTHLY for 1908 and April 1909. For leaflets and other information write to the Secretary of Freedmen's Department, Mrs. Susan L. Storer, 513 Bessemer Building, Pittsburg, Pa.

Prayer: Eight short petitions—one for each of these institutions by name, and one also for the many day schools—for both faculty and students; pray that some one from each school may be led to give their lives for work for the Master on the "Dark Continent."

Singing: "Got a Home in That Rock."

All unite with bowed heads in repeating Numbers 6: 24-25-26.

MRS. GRAHAM CAMPBELL,
Synodical Sec. of Lit of Catawba.

THE FRONTIER

STUDY SEVENTH—Concluding Study

INTERDENOMINATIONAL STUDY OF HOME MISSIONS, 1908-1909 TEXT-BOOK, "THE CALL OF THE WESTERN."

Chap. VI. "Blazing a New Trail." Pp. 118-128, 146-157.

"There are two great entities in human life,—the human soul and the human race—and religion is to save both. The soul is to seek righteousness and eternal life; the race is to seek righteousness and the kingdom of God."—Christianity and the Social Crisis, p. 367.

"To-day, as Jesus looks out upon humanity, His spirit must leap to see the souls responsive to His call. They are sown broadcast through humanity, legions of them."—Ibid, p. 416.

I. PROGRAM: "New Things"—Twentieth Century Methods.

Singing: "Joy to the World, the Lord has Come."

Bible Lesson: "New things do I declare," p. 118.

Prayer: Thanksgivings.

Singing: "The Song the Angels Sang."

1. The "New Physical Point of View."
2. Prevention *versus* Submission.
3. The Child Labor League.
4. The New Point of View in Morals.

5. Presbyterians to the Rescue.
6. The Bible in the Public Schools.
7. Recitation: "Not he that repeateth the name,
But he that doeth the will." p. 154.

Prayer and Offering.

Singing: "God Bless our Native Land." *Tune*, "Dort."

To carry out the program:

1. London 1665 A.D. New Orleans 1906 A.D. Describe and show by contrast, the **new point of view**.
 2. Prepare a paper on the methods of the National Health Association especially as regards tuberculosis.
 3. Paper, with recitation, "The Flower Factory." p. 123.
- NOTE: The observance of January 24 in churches, Sunday schools, and Y. P. Societies as Child Labor Day.
4. Judge Lindsay and the juvenile courts, paper; give many telling incidents, especially in the campaign of 1908.
 5. The Big Brother Society. A talk. The Big Brother Society originated in the Central Presbyterian Church, New York City.
 6. "Our Greatest National Inheritance." (Send for leaflet to Lit. Dept.)

II. ASSIGNMENTS:

See also "Pointers," p. 154.

1. Presbyterian Institutional Churches.
2. Kindergartens.
3. Kindergartens of the Woman's Board of Home Missions.
4. "Twentieth Century Pioneers." (*Pioneers*. Chap. VII.)
5. "The old and new charity." pp. 146, 147.
6. "The social crisis." pp. 149-151.

7. What does the Republic most need? p. 152.
8. Conclusion. p. 153, 128.

Questions:

1-9. pp. 154, 155, and the following:

How may one most surely hasten the coming of that "new earth wherein dwelleth righteousness"?

Is it a truer Christianity to alleviate or prevent sin and misery?

If the latter, are playgrounds and plans for feeding the underfed, etc., etc., religious movements?"

Committee Work:

On Research: Make a list of twentieth century "new things," and write opposite each item the Bible text or principle of which it is a fulfillment. Letter the texts on cardboard and place prominently in meeting room.

On Illustration: Make graphic by chart and picture "twentieth century pioneers."

III. OPTIONAL STUDY:

1. Follow out to a conclusion suggestive paragraphs in Chap. VI.
2. Study the National Conference in Behalf of Dependent Children (Washington, D. C., Jan. 25, 26, 1909.)
3. Take up one by one the extracts in fine type, and think them out for yourself. Do they ring true?
4. Read the books named on p. 155.
5. Define in the light of all this, CHRISTIAN PATRIOTISM.

Finally:

The *essential* for the future of America is Christian character.

Are WE—as Presbyterian women—doing all we can to develop this character?

KATHERINE R. CROWELL

The series of seven lessons is now issued under one cover, with the title:

STUDIES on "THE CALL OF THE WATERS," price 10c. per copy.

A SPLENDIDLY SUCCESSFUL STUDY CLASS

IN Washington, D. C., for the second winter a study class has been conducted by Mrs. D. Elmer Wiber, and the large attendance and the enthusiasm manifested are proof of wise leadership and excellent support. The course consisted of four lessons on "The Call of the Waters." One hundred and fifteen women were enrolled, and there was a splendid attendance each time. One of these writes: "I wish you could have seen the class and its enthusiasm, and heard the splendid talks given by the women appointed to those tasks. I think the best tribute paid to the class was that a week after it closed we had a committee meeting to wind up the business and plan for the next year. It was the largest and most enthusiastic committee we ever had!" The class was held from the middle of November to the middle of December so that it might give impetus for the winter's missionary work, and not only all Presbyterian women were invited to attend but those of any Protestant denomination.

The program prepared by Mrs. Wiber is given herewith, as it is especially adapted to those study classes where it is desirable to condense the course into four lessons, and it also overcomes the objection that some study

classes do not bring the newly aroused interest and enthusiasm to bear on present day missionary obligations:

REFERENCE BOOKS ON "THE CALL OF THE WATERS."

Reference Library. 10 Vols.
Home Life in Colonial Days. Earle.
Primary History of U. S. McMasters.
History of U. S. Garner & Lodge.
The Frontier. Ward Platt.
Pioneers. Crowell.
Story of the Presbyterian Church. Thompson.
Sheldon Jackson. Stewart.
Leavening the Nation. Clark.
Heroes of the Cross. Shelton.
Poems—Snowbound, The Quaker, etc. Whittier.
The World To-day.
Everybody's. Jan. 1908.
World's Work. April 1908.
Leaflets published by Board.
Winning the West. Roosevelt.
Census Atlas.

THE CALL OF THE WATERS. In four lessons.

LESSON 1—CHAPTER 1

LESSON BY LEADER:

- (a) First Call of the Waters. Map talk.
Who heard it?
What did it mean?
Where settled, etc.

1. Indians as teachers.
2. Home life in early days.
3. Education. Ten first colleges.
4. Colonial church life.
- (b) Second Call of the Waters
 1. Daniel Boone.
 2. Boonesville and The Elm Tree Legislature.
 3. Our debt to the Southern frontier.
 4. Colleges of second frontier.
- (c) Missionary Work
 1. General.
 2. Presbyterian Church. Name Presbyterian Pioneers.

TALKS:

1. Home Spun Children.
 2. Witchcraft.
 3. Presbyterian Minute Men.
- John Elliott and John McMillan.

CLOSING THOUGHT—Gift of the First Frontier.**LESSON 2—CHAPTERS 2 and 3**

1. Quiz. Chap. 1.
2. Development by Leader of 2nd, 3rd, and 4th frontiers.
- (a) Third Call of the Waters
 1. Attractions. (Free land. Free education.)
 2. Mannassah Cutler, etc.
 3. Pioneers in Michigan
 4. Pioneers in Illinois
 5. Gift of third frontier.
- (b) Fourth Call of the Waters
 1. Louisiana purchase. Develop certain States as Missouri, Iowa, etc.
- (c) Fifth Call of the Waters
 1. The Oregon Trail. (Nez Perces Indians, Lee, Whitman.)
 2. California Trail or Sante Fe.
 3. Texas Territory.

TALKS:

1. The Man on Horseback. (James Hoge)
2. The Mormon Trail.
3. The Circuit Rider. (John Dyer)
4. A National Hero. (Marcus Whitman)

CLOSING THOUGHTS—Foundation Stones of Nation.

Christian homes.
Christian education.
Freedom of worship.

LESSON 3—CHAPTERS 4 and 5**A CENTURY OF PROGRESS.**

1. Divide class in half—Strong points of Mormonism. Perils of Mormonism.
2. Talk by Leader.
- (a) Condition of country at close of Revolutionary War.
- (b) Period 1800-1840. Mills and factories, mechanical devices, steam navigation, etc.
- (c) Period 1840-1865. (Same idea)
- (d) Period 1865-1880.
- (e) Period 1880-present.
- (f) Compare East and West. (Speak of Oklahoma, Texas, etc.)
- (g) Educational Progress.
- (h) Religious development.
- (i) Missionary Progress.

TALKS:

1. Evolution of Travel.
2. The Revival of our Waterways.
3. The Circuit Rider of the West. (Sheldon Jackson)
4. The Missionary in the Mining Camp. ("Moses")

CLOSING THOUGHT—Gifts in lives of missionaries' wives and women missionaries.**LESSON 4—CHAPTER 6**

1. Quiz.
2. Trace frontier line of to-day.

TALKS:

- (a) Feeding the Unfed School Children.
- (b) "The Kid Wot Works at Night." Everybody's.
- (c) Personal experiences of worker among Immigrants.
- (d) A word about the Mountaineers.
- (e) Impressions made by Mormonism on Christian people.
- (f) Sheldon Jackson and Alaska.

CLOSING TALK BY LEADER:

- (a) The Fruits.
- (b) Services of Home Missionaries.
- (c) The Future. (Opportunities)
- (d) The Last Call of the Waters. (Individual responsibility)

CLOSING HYMN: "I'll go where you want me to go."**ALONG THE LINE OF ADVANCE**

How One Woman Increased Her Gifts. She had been in attendance for three weeks on the Federated School of Missions at Mt. Hermon, the Northfield of California, sharing in the grand season of refreshment. Some years before she had begun giving in the local society fifteen cents per month, in accordance with the plan adopted by the members, rich and poor alike; later she, with a few others, had increased her gift to twenty-five cents per month, and last year she decided to double that and give fifty cents per month. After hearing the stirring talk at Mt. Hermon, she decided that she would give for the future one dollar a month. This increase in gifts has not been made without personal sacrifice, and this gives weight to the appeal of this correspond-

ent, who asks earnestly: "Can we not get an increase of gifts to the Lord's treasury from all over the Church? Let us honor Him in our gifts!"

Twenty-five Cents for Luncheon—Albany's Plan. Just an echo of our last meeting, hoping it will be a helpful suggestion for some society. The question of entertainment has been on the carpet for some time. Last spring it was decided to charge twenty-five cents to visiting members at the two yearly meetings. After being put into practice at our silver anniversary last spring, Albany, and at Ballston, this fall, we feel sure that the problem is solved, for it enables the smaller churches to entertain, and no one hesitates about partaking of the lunch. In case a delegate cannot afford it, her society

can easily add the quarter to her traveling expenses. If the entertaining church has a balance it goes into their home mission treasury. We were entertained this fall in a new place—thereby reaching certain people whom we never, or very seldom, see—and the church engaged a neighboring church to furnish the supper, thereby helping them and enabling all the Presbyterian people to attend our meeting. Was it not a fine idea? As always, we had good meetings and attendance, hearing "our own" Miss Hays, Rev. Mr. Shaw of Mary Potter, and Miss Cameron from Asheville.

MRS. WALTER McEWAN

Increase Planned. The Woman's Synodical Society for Home Missions of Delaware resolved at their fall meeting to make a special effort to increase subscriptions to THE HOME MISSION MONTHLY and *Over Sea and Land* throughout the entire synod through the secretaries of literature in auxiliary societies. The president, Mrs. M. V. Richards, in her letter to secretaries of literature, said: "Do not be discouraged even though the increase in your society may be small. There are one hundred and thirteen societies in the synod. A gain of one in each society would bring the percentage up splendidly."

Honor Roll. Letters still come from societies entitled to a place on the honor roll.

Geneva, N. Y., reports its tenth new subscription.

El Dorado, Kansas, has gained 16 new subscriptions.

Brockport, N. Y., has a doubled subscription list, 12 new subscriptions and 11 renewals.

Fairmont, W. Va., sends in ten more subscriptions this year than last.

Halstead, Kansas. The secretary writes: "We lack only one subscription to bring us on the honor roll. I worked so hard and thought I could do it." She shows the right spirit, for she adds, "I will try it again this year and hope to succeed."

Punxatawny, Pa.—Twenty-eight new subscriptions this year, 39 in all. A splendid record of increase, for last year their entire list was 11, while the year before but one magazine was taken in Punxatawny. The society numbers between 20 and 30 members, but nearly every woman in the church contributes a thank-offering. Thinking that if these contributors could be gotten to read and know something about the missions where their money goes, they would become more interested, the secretary of literature called at every home, presenting the subject as best she could. She says, "Some hesitated at first, caring little for missions. Then I would tell them that at one time I cared little for missions beyond giving money when asked, but after I heard more and read more I wanted to give more. There were very few homes where I did not secure subscriptions."

Colorado Synodical—Our Hostess. The spirit that animates the synodical society within whose bounds the Annual Meeting of the Woman's Board of Home Missions is to be held next May, is not hard to discern. One of the notably fine things enjoyed at the Colorado Synodical Meeting last fall was a series of devotional meetings conducted by Mrs. A. W. Roth, of Fort Collins, at each morning and afternoon session during the two days. Her subjects were:

Growth in Grace

Growth in Service

Growth in Gifts

Growth in Vision and Prayer-life

This Twenty-first Annual Meeting was marked throughout by fine spiritual tone, and splendid financial management of the year's income throughout the presbyterials. They had met all pledges and made the fifteen per cent. advance asked for—Boulder Presbyterian had even made thirty per cent. advance—the best evidence that the spirit of Growth, which seemed the keynote of the meeting, was actual.

On the last page of their program was their "Standard of Excellence" and among its items were:

A fifteen per cent. increase in membership.

A fifteen per cent. increase in gifts.

A definite pledge returned to the Presbyterian Treasurer before June 15 and paid before March 15 following.

Equal quarterly payments in even dollars before the fifteenth of March, June, September and December.

All letters from officers answered promptly.

Magazine subscriptions equal to one half the membership

At least one Praise Service held.

The Day of Prayer observed in February.

An average attendance at regular meetings equal to two-thirds of the membership.

It is scarcely to be wondered at that advance and excellence are the watch-words of this synodical society when one hears even the subjects of the program, for they present old themes and new, alike, in most attractive dress. Reports of the officers and committees are entitled the "Old Year's History." Then there is a "Missionary Catechism" and "The Church's Call to Young Women" with talks under the sub-titles of "(a) The Westminster Guild, (b) Leadership in Children's Societies, (c) The Home Mission Field, (d) The Foreign Mission Field." "America in the Orient," and "The Orient in America" are well chosen subjects for addresses before a society both Home and Foreign. The synodical policy for the new year and the standard of excellence were treated under the title of "The New Year's Promise," and signs indicate that they are living up to their resolutions.

RECEIPTS OF WOMAN'S BOARD

RECEIPTS OF WOMAN'S BOARD FOR DECEMBER
—Continued.

NORTH DAKOTA—*Fargo*: Fargo 7.40; Wimbledon 24.40. *Minnewaukon*: Bisbee 5. *Mouse River*: Bottineau 1st 6; Marmon 1st S 2.10. *Oakes*: Lisbon 25. *Pembina*: Bathgate S 4.41.\$74.31

OHIO—*Cincinnati*: Cincinnati 3d 53.50; Pri S 5; C 25; 4th 3.75; 5th 15; 6th KAMB 16; 7th 23.15; C 3; Avond 27.50; MH 3; KD 1.25; TG 3.33; Bond Hill S 5.29; Calv 12.50; S 5; YL 2; Clifford C 5; Covenant 172.50; S 17.25; KM 1; YPS 19.50; WW 1.30; GR 1.13; KB 41c; Evans 10; Knox 2.40; Mohawk 5; KM 3; MT 5; Mt Auburn

29.50; No 7; Walnut Hills 1st 179.50; HB 35; Westm 4; Westw 3.75; College Hill 19; C 2.50; Delhi 5; Glend 7.03; Hartw 3; Lebanon 45.50; Madisonv 21; S 5; Mason 2.50; Milf 3; Montgomery 3.75; C 3.75; Norw 27.50; YPS 10; SAB 1; Pleasant Ridge 62.50; C 2; Reading and Lock 4; Wyoming 6; YLA No 2-13; Presbl 26.45. **Cleveland:** Cleveland 1st S 20.80; Noble Rd S 2; Parma S 6.60; **Columbus:** Central College 10; S 1; Circle J 1; Columbus 1st 5; Cent 18; Broad St 67; Mrs Maxwell's Cl 20; SG 60; Hoge Mem 3; Nelson Mem S 6.20; Northm 9; St Clair Av 3; Lancaster 5; Worthingt 10; JH 5. **Dayton:** Camden 3; Clifton CR 1; YL 3.50; Dayt 1st 13; S 16.34; 4th 9; S 13.64; 3d St CR 1; Fletcher 4; Greenv 49; N Carlisle 5; N Jersey S 3; Oxf 29; Int 2.82; Piqua 69; Springf 1st CR 1; 2d S 6.09; MSO 51.50; 3d 19; Troy 11; Xenia 25; Yellow Spgs 24. **Mahoning:** Mineral Ridge S 1.95; Warren CB 1.15. **Maumee:** Toledo 1st Westm S 18. **Stuebenville:** Amsterdam C 1; Beech Spg C 5; Bethel 13; C 5; EL Liverpool 1st 50; 2d 18; Long Run 1; C 1; Madison C 1; Minerva C 8; Oak Ridge 13.50; Pleas Hill C 2.50; Scio 5.50; Smith C 2; Steubenv 1st 5; SS 15; 3d 17; YL 6; Toronto 12; Ulrichsv 21; S 6; C 10; Wells 1st 13.50; C 5; 2d 6; Yellow Cr 23.50. **Zanesville:** Bloomf 6; Brownv 7; Clark 1; Coshocton 4.58; Granv 39.18; Mt Vernon 11; 2d 5; N Concord 11.50; Norwich 8; 2d 29; Brighton 7.76; Putnam 5; S 2.71. \$2,024.81

OKLAHOMA—Ardmore: Ardmore 1st 17; Durant 3; Halley 3; McAlester Cent 5; Pauls Val 25; Tishomingo 3. **Cimarron:** Alva 30; El Reno: Anadarko 9; S 13. **Muskogee:** Haskell 11; S 6; Marble Cr BBB 3.72; Muskogee 1st AEWRs 38; Bethany 5; C 6; Tahlequah CBS 4; Vinita 1st 4. **Tulsa:** Nuyaka Ch 15. \$202.87

PENNSYLVANIA—Blairsville: Beulah 5; Blairsv 4; Braddeck 1st 30; S 40; Calv 22; I 5; J 3; S 20; Cross Rds 2; Derry 4; Greensb 1st 30; Westm 50; * 1; Irwin 7; Jeanette YLJMS 10; Johnst 1st 6; IWTB 5; 2d 2; Laurel Ave 29; Latrobe 17.31; Manor 4; McGinniss 23; S 6; WW 8; N Alexandria 6; Plum Cr 9; Poque Run 5; SL 4; Wilmerding 8; Windber 3; Butler: Allegheny 4.10; Amity S 2; Butler 1st Soc No. 216; LEB 17; Clinton 8; Concord 10; Grove Cy 17; S 25; Martinsh 15; S 13; Midlesex 14; C 20; No Liberty 4.50; Mrs Seth's Cl 5; Mrs Stevenson's Cl 5; No Washington 3; Petrolia 2; * 1; Plains 4; * 1; Plain Gr 19; Portersv 4; Scrubgrass 15; Slippery Rock 6; * 1; S 4.34; McC B 2; Unionv S 3.60; Westm 6. **Carlisle:** Chambersb Central Gl 20; YL 40; Dauphin 22.50; Dickinson 19; Duncannon 8.30; C 2; S 2.69; Gettysb S 2; Greencastle 7; Lebanon Christ S 35; Lower Marsh Cr 10; McConnellsb 8.80; Mechanicsh 30; Mercersb 31; Paxton CG 3; Robert Kennedy Meml C 5; Silver Spg 28; Steelton 1st 15; St Thomas S 5; Warfordsb 1. **Chester:** Darby 1st 15; W Chester 1st S 11.52; Westmr S 10.35. **Clarion:** Clarion 10; * 1; YL 14; Du Bois SA 35; Erenton * 1; S 16.20; Greenv S 6; Marietta * 1; * 1; Oil Cy 2d 30; * 3; GWB 5; Penf 13.50; Pisgah * 1; P 6; Punksatwney 1st 5; * 3; Scotch Hill 2. **Erie:** Cambridge Spgs 55; Erie 1st 130; No S 25; Franklin 135; Greenv S 5; Meadv 1st 25; No East C 12; Oil Cy C 15; YL 43; J 5; Rayment 1; Watsb S 4.30; Westmr 13. **Huntingdon:** Alexandria S 1; Altoona 1st MG 16; 2d 15; Broad Ave S 5; Bellefont 50; Birmingham S 3; Buffalo Run 3; Curwensv C 8; E Kishacoquillas 17; S 9; Huntingdon 1st 19; S 6; EW 1; Irvona S 7; Kerromor S 2; C 2; Lewiston 1st YL 30; Lick Run 5; Lower Spruce Cr S 4; Milroy S 12; C 7; PC 10; Osceola 14; * 1; CB 1; Saxton 5; Sinking Cr 3; S 2; Sinking Valley S 10; Tyronne 1st 12; Warriors Mark S 10.19; W Kishacoquillas 25; Williamsb 7. **Kittanning:** Freeport 23; * 1; Indiana 55; Leechb 150; Marion * 1; Saltsb 31; Union S 5. **Lackawanna:** Sayre S 6; Scranton 1st S 15; Wyalusing 2d S 7.57. **Northumberland:** Lewisb S 13.45. **Philadelphia:** Phila 2d * 1; 10th S 84; Arch St 145; Atonement S 5.50; * HHB * 4.14; Beth C 10; YPA 10; Calv 255; Cent No Broad 10; Pri S 10; Gaston S 20; Grace S 7.22; Holland Mem 15; Muchmore Mem S 25; No S Cl No 14-5; No 10th St ELS 3; Northm YW 50; Oxf 19.50; Patters Mem YL 4; Princet 78.50; * 2; S 15; Scots C 25; Tabernacle 40; YL 50; HRM 25; Tabor AC 2.50; Temple 80; Tioga WMS & S 40; Wood 23; BS 59; Rummage Sale 33; Through Miss Murphy 20; By Mrs Robinson & Mrs Smith 17. **Phila—North:** Ambler 4; Ashbourne S 8; Edge Hill Carmel Italian Miss S 1; Forestry 2; FS 1.30; Jeffersonv S 12; Jenkinst Grace 10; Pri S 2; Morrisv S 4.68; Neshaminy of Warwick 9; JS 5; Norrist 1st C 1.25; Phila Chestnut Hill 10; Germant 1st S 25; 2d 50; Leverington 8.75; Redeemer 10; Reading 1st 25. **Pittsburg:** Allegheny 1st 50; Manchester 6; Melrose Ave J 5; No 41; HB 25; Beaver 25; S 15.76; Bethany S 13.30; Canonsb 1st 29; Charleroi Wash Ave 12.50; Clifton 2; Concord JDS 10; Crafton 1st 5; Duquesne 7; Glenf 20; Glenshaw S 14.27; HSB 3.50; Highl 25; Hoboken 8; S 12.65; Ingram CW 5; McDonald 30.75; McKee's Rocks LA 10; Mt Pisgah 6; Pittsburg 2d CS 7.50; 3d 50; 4th EB 12.50; 6th 25; KD 50; Bellef 80; EL Liberty 20; * 2; Highl 16; Mt Washington S 19; Shady Ave 16.80; Shady Side 925; Seawick 46; Shermansb 5; Wilkinsb 2d S 10.35; GMC 5. **Redstone:** W. Lisenring S 4.43. **Shenango:** Harlansb 6; Hopew 6; N Castle 1st S 50; D of L 3.23; Cent C 20; Sharon 1st 47.20; Slippery Rk 20; Unity 31; Wampum 5;

Ch 150; Westf C 14.55; Ch 80. **Washington:** Florence EW 3; Wellsboro: Coudersp 2; Elki 2.50; Galet 3; Mansf 5; Nelson 6.50. \$5,819.71

SOUTH DAKOTA—Aberdeen: Aberdeen C 8; Britton C 10; Grot 50; Pierpont C 12; Vebeln 1; Watert 5. **Central Dakota:** Brkings 14; Hitchc 5.05; C 2.50; Huron 22.35; S 9.85; Madison 35.25; Miller 7.75; Wessington 5; S 1.10; Wolsey S 2.85; Woonsocket 8.35. **Southern Dakota:** Alexandria 8.74; Bridgewater 24; S 6; C 3; Bd 3; Canista 15; Dell Rapids 8; Hurley S 79c; Lake Andes 3; Parker 7; C 14; Scotland S 3.10; C 25; Sioux Falls 9. \$329.68

TENNESSEE—Chattanooga: Chattanooga 2d S 17.77. **Columbia-A:** Cane Cr 1.85; Chapel Hill 6.33; College Gr 1.50; Columbia 1st 7.98; S 6.01; BW 5; Cornersv 3; Cul-leoka 7.09; Farmington 3.10; Fayettev 2.70; Lasting Hope 2.85; Lawrenceb 3.35; Lewish 6.32; Pleasant View 3.31; Mt 4.65; Santa Fe 3. **French Broad:** Banks Cr 90c; Barnard Belle Inst 2; Bethaven S 3.50; Burnsv S 4.15; Coven S 3.07; Couper Meml S 9.50; Dorland Meml SMS 8.40; Jupiter 8; S 1.70; Bd 2.28; Lance Meml 80c; S 2; Missp S 2.08; Oakl Hgts 9.84; S 12.55; YVCA 1.00; Farm Sch 4; HHSJ 1; Laura Sunder C 33.51; Walnut Spgs 2.80. **Hopewell-Madison:** Atw Mrs A H Roach 5; Greenf 2.65; McKenzie 4.60; Savannah 3; Presbl 1.50; **McMinnville:** Presbl 17; Cash * 1. **Union:** Cam 17.50; Ft Sanders 2.55; Greenback 1.25; Hebron 3.35; Hopew 6.50; S 7; Knoxv 2d 33.30; S 5.67; 4th 38; 5th 4.30; S 3.23; London 3.53; Madisonv S 3; N Market 1.50; N Providence 39; Rockf 2; Shannondale 5.50; No Knoxv 19. \$436.82

TEXAS—Abilene: Abilene 9.50; Albany 9; Avoca 3.50; Merkel 2.50; Sweetwater 2.50. **Amarillo:** Amarillo FHL St 25.57; Canadian 3.40; Canyon AS 8; Chillicothe 2.10; Crowell 1.75; Memphis 14; Plains 4; Seymour 7; Silvert 40c; Vernon 7.25; Wichita Falls 9.50; * 2. **Brownwood:** Brownw 16.50; Goldthwaite 6; San Angelo 1st 2.50. **Dallas:** Athens 3.20; Dallas 2d 12.50; C 12.50; Cent 104.90; McKinney 8.80; Mesquite 15.25; J 2.50; Oak Cliff 5.50; J 2; Plano 1.50; Terrell 1.30; Tyler 2.50; C 1.75. **Denton:** Chico Mrs M L Martin 1; Denton 27.81; S 5; C 7.25; Flower Mound 2.50; Gainesv 23; Justin 2; Lewisv 5; Sunset 2; S 1.50; Valley View 1st 1; Whiteb 4.25; S 5.30; J 50c & KM 1.45. **Ft Worth:** Alvarado 2.50; Arlington 2.50; Ft Worth Hemphill St 5; Taylor St 40; Ch 11.50; Granb 5; Jacksboro 5. **Houston:** Galveston 4th S 5.35. **Paris:** Collinsv 2.70; Denison 1st 7; Deport 4; Dial 2; Lanniss Mrs Stephens 1; Paris 16.05; YL 6.91; Sherman 3.50; J 1.50; Whitewright 3; Wolfe City 10.60. **San Antonio:** Ft Davis 5; Hochheim 1.80; Pearsall 3.75; San Antonio Madison Sq 9.15; San Marcos C 2.15. **Waco:** Corsicana 27; S 11; Dawson 3.50; S 3.20; Ennis 1; Ferris 5; Hillsb 7; Hubbard 2; Itasca 8; S 4.25; Kirnes 2; S 2; Mexia 8; Tehuacana Bd 4; Temple Grace 5; J 4; Waco 20; Waxahachie 15; J 2.40; West 3.50. \$702.54

UTAH—Kendall: Idaho Falls 5.50; Malad S 10.75. **Utah:** Ephraim 2; Green Riv 6.45; Mantl 2; S 4.70; Mendon S 1; Panquitch S 1; Payson S 4.55; Salina 2; Salt Lake City 1st 78; 3d 13; S 2.50; C 9; Bd 15; Westmr 5; Spanish Fk 3.25; Springv 5.20. \$170.90

WASHINGTON—Alaska: Skagway 1st PC 25. **Central:** Wash'tn: Ellensb 1st S 1.64; Mayflower S 1.60. **Spokane:** Spok Lidgerv S 6. **Wenatchee:** Coulee Cy C 2.10. \$36.34

WEST VIRGINIA—Parkersburg: Jarrold's Val MLB 10; Kanawha 25; S 14.21; Parkersb 1st 16; Beechv J 15; Ravensw 2.50; C 1; Sistersv WHM&AC 50; C 5; WH& FM S 68; SFM 11; MC 50; Spencer 6.50; Waverly 7. **Wheeling:** Cameron 15; Chester 4; S 2.88; Fairview 3; Fks of Wheeling 50; S 7.15; J 2; Holidays Cove 4.50; Moundsv 17; Vance Meml 82; S 7; C 5; Wellsb 33.50; YL 20; GT 5.25; J 13.50; W Liberty 6; S 2; W Union 21; S 3; Wheeling 1st 63; * 1; KD 20; 2d CB 12.50; 3d S 5; WG 6. \$692.49

WISCONSIN—Milwaukee: Manitowoc 3; Milwaukee Berean J 1; Calv 21; Imm S 15; Westm 5; Ottawa 3; Racine 1st 16; Waukesha 6. **Winnebago:** Fond du Lac 7; Green Bay 1st 10; Marinette Pioneer 7; Neenah 1st 45; Oconto 1st 50; Oshkosh 1st 23; J 2; Bd 3; Oxford 1st 2; Wausau 1st 5. \$224.00

LEGACIES.

Estate Sarah Butler 437.84. \$437.84
Mrs A I Bulkley 56.25; Interest 1796.23; Board & Tuition 9575; Literature 582.63.

MISCELLANEOUS.

By Mrs M R Butler 11.16; Cash 3; Mrs C M Duer 16; Mrs Mary E DeVoe 15; Miss Jessie Duryea 4; Mrs M S Ickson 50; Two little boys by M S Evans 1.50; Miss A E Goebel 1; Miss Sally Green 4; Friends in Havana 10; Friends in Hartford 4.50; Mr & Mrs J M Ham 400; MCH 15; Mrs C D King 12; A friend 2; M J Leggett 50; A friend 20; In memoriam 5; Mrs H H Negley 75; Miss A O Patterson 5; A friend 50; Returned by C Henderson 22.50; By Rev. F L Schaub 25; Miss E A Schuman & sister 20; by Miss F L Steubson 30; Miss H C Van Buren 1.20; Mrs E J Townsend 6; By Miss B Wilson 60; Z 6; JPM 10. \$13,150.34
Total \$50,386.87

HOME MISSION MONTHLY

Vol. XXIII

APRIL, 1909

No. 6

EDITORIAL NOTES



THE notable event in our Indian work in February was the dedication of the fine new plant of our Indian Training School at Tucson, Arizona. Dr. Donaldson, Field Secretary for the Board of Home Missions, Dr. Gass, Synodical Superintendent, and Miss Fraser, Field Secretary of the Woman's Board of Home Missions, were present and took part in the dedicatory exercises, which were delightful and impressive. On the same day occurred the dedication of the fine new Presbyterian church in the city of Tucson.

✠

THE burning of the school building of Dorland Institute, Hot Springs, which occurred in February, has occasioned much sympathy and regret. The loss is not entirely covered by insurance, but the necessity to rebuild will, it is hoped, be so fully realized that funds will soon become available for that purpose.

✠

PICTURE to yourself a little community of Indians, nestled in a far off but beautiful valley in Idaho. See these men and women of the red race, coming for daily instruction—the wives formed into a class, spending the morning studying the Bible, reading, arithmetic, physiology; meantime, the men gather in another little cottage for Bible instruction. You have guessed what this is, have you not?—the mission at Lapwai, Idaho, where Miss McBeth is instructing her beloved Nez Perces. Miss Hatch, who is assisting Miss McBeth, reports many visitors from all parts of the reservation, “always studying in classes while here. Ministers, elders, old and young Christians, backsliders, long-haired heathen, all coming to Miss McBeth for help and counsel.” One of these pupils is to present himself at the spring meeting of presbytery for examination, making still another Indian preacher who has gone forth from this “school of the prophets.”

And what does Miss McBeth, herself, say? “I have almost daily some from outside the class who come to prepare for Sunday school, or to lead the prayer meeting, or the Christian Endeavor service. Oh, yes; they all need helping, but when helped make good leaders, fine speakers, and there is no danger of power being lost through an interpreter.”

✠

OF the general advancement of the Nez Perces she says: “Indians are slow and cannot be hurried. I see some encouraging things as well as discouraging. The power of the Medicine men is about gone, Christians walk in a steadier manner, not so easily tripped as they were years ago. On the other hand, the wise ones who have returned from the non-reservation schools are disappointing, having lost much of the reverence for sacred things the fathers and mothers were noted for, and withal some of them are touched with scepticism.”

✠

FOR the better understanding of those who are new to the work of the Woman's Board of Home Missions, it is again stated that funds sent by societies and individuals intended for Freedmen work should be so designated; such funds are credited by the treasurer of the Woman's Board and transmitted in bulk to the Freedmen's Board in Pittsburg, as the Woman's Board of Home Missions does not have charge of the administrative work of the Freedmen schools, all of which is in the hands of the Freedmen's Board. Mrs. Susan L. Storer is the secretary of the Freedmen's Department of our Woman's Board and may be addressed at 513 Bessemer Building, Pittsburg, Pa.

✠

THE movement now on foot to provide “The Auburn Shops” for Mary Potter Memorial School at Oxford, N. C., is a gratifying endorsement, by Dr. George C. Shaw's friends and classmates, of his work for his own people, the colored race. Dr.

Shaw was a student in Auburn Seminary in 1890, and began his school in 1892. The shops will give the needed equipment for industrial training. The women of the Synod of New York have recently erected a fine building for this school, named in honor of Helen A. Wells, of Saratoga, New York.

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THE problem of the negro in the North is possibly less considered than in the Southern States, but it is nevertheless large. Accustomed to crowded quarters in their cabin homes, they readily herd in the congested parts of our towns and cities where, unfortunately, they are often forced to live in close proximity to legalized regions of vice when local prejudice precludes their living in neighborhoods occupied by law-abiding and self-respecting whites. High rents often force them to live in the same houses, even the same rooms, with vice, and, at best, crowding breeds immorality and physical deterioration. Of such conditions the Rev. Beverly Warner says: "Moral problems are quite as much the duty and task of the political and social student as of the priest and preacher. The righteousness which exalteth a nation is as definite an entity as its constitution. It is not a mere common place of ecclesiasticism; it is the vital quality of social and political health. The dictum of Thomas Jefferson that moral duties are as obligatory on nations as on individuals is as well worth pondering in political committee rooms as in church vestries. The moral law is the law of eminent domain."

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THE better class of colored people, both North and South, are eager to throw off the stigma brought upon them by the degenerate and criminal of their race. To do this they need help from those able to give it. In every city of any considerable size, there is an element among the colored people that would gladly make for the uplift of their people, leading them to better methods of living. But they need the help and direction of white men of experience. Take any great movement among their white neighbors—it is not unusual for a great convention to assemble at which men of national repute give the advantage of their experience along the lines of the specific betterment under considera-

tion, whether it be sanitation, education or a purely moral question. Why should not some provision be made that the colored men of the city, who desire, may have the opportunity to gain the advantage of this same help—by meetings to be separately addressed if it cannot be otherwise agreeably arranged.

卐

A RATHER striking instance of what colored people sometimes try to do for themselves in the face of small opportunity came to light recently, when two teachers of the Mary Holmes Seminary visited a little colored district school, from which pupils had come to that institution. In a miserable little building, with a small window on one side and a hole two feet square on the other to let in the light, were packed fifty-five children, the little ones making letters and the larger girls working examples on the bare, unpainted walls, in lieu of blackboards. The old colored woman, who has been teaching forty years, was radiant with delight when she learned who her visitors were, saying to her flock: "Children, these are our friends, and they are no part-way friends," and upon learning that one of her visitors was Miss Barr, she added the practical if amusing admonition, "Girls, see that *you* stay *Miss* long enough to do something in the world, and make something of yourselves."

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THE visit, in January, of William H. Taft, then President-elect of the United States, was surely a notable occasion in the history of our Haines Normal and Industrial School at Augusta, Georgia. Everything had been carefully planned; the arrangements were carried out successfully, from start to finish. When Mr. Taft reached the campus the student body, there assembled, gave him a greeting, which was as vigorous and hearty as seven hundred voices could pour forth in the "Haines-Taft yell," while a sea of stars and stripes waved a welcome, in the hands of the enthusiastic young people surrounded on all sides by the hundreds who thronged the grounds. The greeting over, the procession moved to the chapel, in the following order: The student military, the senior class, the faculty, the guests of the faculty, the President-elect accompanied by the principal, and master of ceremonies. Flags

and bunting made the decoration of the auditorium, while a handsome bunch of Georgia roses stood in a large silver loving cup, near the speaker. On the platform, with Mr. Taft, were the Mayor and distinguished men. The portion of the address, in which the President-elect gave recognition to the noble character of the remarkable colored woman who has founded and carried on Haines school, will be endorsed and appreciated by all who know Lucy Laney's work. A saner, more clear-visioned, more capable woman than Miss Laney it were hard to find, or one more modest and unassertive. Those of us who have watched her work during the last twenty years, and more, will rejoice at this distinguished recognition, so justly deserved. We quote in part from Mr. Taft's utterances:

"That a colored woman could have constructed this great institution of learning and brought it to the point of usefulness that it has to-day, speaks volumes for the capacity of the

colored race. You and I don't have to be told or have a history of what she has gone through in the last twenty-five years. We know the obstacles she has had to overcome.

"Of course we know that from time to time, good people lent their aid and gave generously, but the construction of a great institution like this is not the work of a day nor accomplished by one act of generosity; it means a continuous life of hard, disinterested work of unselfishness, of tact, of patience, of willingness to submit at times to humiliating failure, and of confidence in the aid of God in the ultimate result; and therefore, I shall go out of this meeting, and—in spite of the distinguished presence of a great many people here, the Bishop of Georgia, Dr. Walker the great preacher of your city, Robert C. Ogden, who has done more in the cause of Southern education than any one man, and others—I shall carry in my memory only the figure of that woman who has been able to create all of this. She must, even in her moments of trial and tribulation, derive immense joy from looking back over what she has accomplished, and when she meets those whom she has sent forth to do the missionary work that they are taught to do, intense satisfaction."

THE NEGRO AS A RACE LEADER

By Rev. S. J. Fisher, D. D.

THE Shaw Memorial at Boston is not only valuable as a work of art and a tribute to the patriotism of the patriots it portrays, it is full of suggestions, as well, concerning the principles of the negro problem. The bas-relief which represents a negro regiment following enthusiastically their white colonel, who, with many of his black soldiers, fell on the battlefield, reminds us of the need of white leaders and their stimulating influence for this race. It was necessary, it was inevitable, if there was to be any safe exodus from slavery, that, for a time, the negro should follow and be dependent upon white leadership. They came suddenly upon freedom—upon the new experience of liberty and its temptations and burdens. Certainly, they were unfitted to guide or teach themselves, and some of them rapidly became the prey and victims of wicked men who flattered them with false hope and evil suggestions. It is to the credit of the negro that, as a class, they have recognized their need of a white leadership, and seemed ever to repeat the cry which Paul heard in his dreams, "Come over and help us."

But every vigorous and worthy race must develop its own leaders. No people

capable of growth and responsibility can fail to educate and produce its own stronger and controlling minds. It always has been so; it always will be so. Even in our foreign missionary work the ideal is a native ministry—a native church. The same development is to be hoped for in the negro race in the direction of their own leadership. White assistance and oversight should seek this result—the education and the inspiration of those from the blacks who shall be worthy and responsible guides.

It is not impossible that some of the circumstances which we view with regret shall prove beneficial in this direction. It is very evident that there is a reaction from the enthusiasm and interest with which the Freedmen were once regarded. There is a harsher criticism of this people—a line of cleavage between them and the white population drawn by many a writer and speaker, which manifests itself in well known ways. It is quite true that a great deal of this is the result of selfishness—the old cry of Cain, "Am I my brother's keeper?" It is thoughtless pessimism which argues a problem's hopelessness because of its difficulty. It is also true that every intelligent Christian will resist

the prejudice and realize that no deficiencies or failure of this people can remove the duty of the strong to the weak.

RISING FROM THE RANKS

But the very harsher and trying condition may do much good. This criticism, so often cruel, and this isolation may be the stimulus to greater exertion, and may rouse to a proof of their qualities of leadership. It is noticeable that there are negro leaders of increasing number, who are defending their race and rousing their fellows to disprove the charge of inability. Negroes of unmistakable intelligence and force of character are coming to the front, and while resenting unjust criticism are exhorting their companions to such a life of industry, sobriety and morality as shall falsify criticism. It is only a few years—little more than a generation—since these people came out of the dense darkness of slavery, and yet from among them are developing many of various degrees of ability who are ambitious for their race, regretful for their errors and ignorance, but urgent for a higher life. In literature, the professions, in school, in industrial work, especially in the pulpit, the better educated negro is proving his leadership.

It was once the general characteristic of this people that they preferred white leadership. They could not trust their own advocates. Slavery had made them so uncertain, so prone to rely upon the once dominant race. They had acquired the habit of looking unfavorably upon an assertive or ambitious negro. It seemed opposed to long received ideas. And doubtless many of these leaders gave no sign of real ability or admirable purpose. The negro despised the negro, and resenting his prominence turned to the inferior place beside the white. But as these relations have changed, and the old sympathies and friendships have declined, and the difference has been emphasized, the respect for their own leaders has increased. The negro turns more readily to the negro. He believes more in the new guidance and is proud of his own man of power.

LEADERS—FALSE OR TRUE

But the negro may be a wicked or false leader of his race. We who are familiar with the corruption of white leaders in many directions must not be satisfied

with mere ambition, energy or resolute guidance. A negro demagogue is no better than a white one. It will not benefit this people to educate and develop a set of minds utterly selfish and corrupt, whose motto shall be: "They shall take who have the power. And they shall keep who can." Nor will it benefit us as a nation to live in these close relations with a race more and more separated from us by hatred and the sense of injustice and centuries of injury, whose leaders are animated only by ambition and envy.

AN OBLIGATION

We owe it to them to give them every right opportunity of Christian education, to instill into their minds true ideas of God, of sin, of holiness and duty, to train them to patience, justice, truthfulness and love, to assist them to lead their people to Christ. It is therefore evident, that, as such negro leadership is a right ideal and a problem to be worked out, the Church of Jesus Christ should encourage, provide and support a thorough Christian education, and also offer to the most capable a higher and advanced education. Mere force of character will not make a negro a wise or judicious leader. He must be instructed. He must have a disciplined mind as truly as the white needs it. And he must be taught the highest morality or he will prove a blind leader of the blind. The best qualities of character are dependent on religious training.

Leaders are certain to arise among the negroes. We cannot help it if we would. The education which is being given them is opening many eyes. The restlessness, the ambitions, the very resentment which privileges denied arouses, will produce some natures of energy, decision and command. It rests in a measure with us to see that these are worthy leaders. It is the zest of Christian work, and to the glory of the Christian church, that it can infuse noble and Godly ideas into once barbarous minds, and give to these people, or to any people, a richer life and a higher service. Let us use all these means to produce such a consecrated leadership—a set of men and women once helpless and dependent but now able to use the words of Phillips Brooks: "I want to live, if God will give me help, such a life that, if all the men in the world were living it, the world would be regenerated and saved."

ONE OF MANY



REV. I. D. DAVIS

THE work for his own race, carried on by the Rev. I. D. Davis, has been faithful, fruitful and unostentatious. For the past fifteen years Mr. Davis has conducted the Good Will School, Marysville, S. C., with a patience which has enabled him to meet many trying situations, in the way of inadequate equipment, as well as other obstacles. His is a typical case of what the negro may become by the grace of God and the help of education. His children have been well reared and have been educated at Biddle and Scotia. His wife is his faithful helpmeet in school and church work. Mr. Davis was trained at Fairfield Institute, Winnsboro, by the Rev. William Richardson, who went out early in the history of the work of the Freedmen's Board and devoted his life to educating and training negroes, and thus gave to the Freedmen's work some of its best colored leaders of to-day.

A RECENT VISIT IN THE SOUTHLAND

By Dora Skillman Frazer

DURING a recent trip to the Southland I visited several of our Presbyterian mission schools among the Freedmen, and was much impressed by the efficient work being done by them for the uplifting of the negro race.

I have no adverse criticism, but only praise for the work and the workers. The education given is so thorough, so practical, so sensible, that one ceases to wonder that our mission schools are such a power for good.

If those who are opposed to the education of the negro would inform themselves as to the character of the instruction given in our schools, and its effects upon the negro race, I am sure their opposition would cease.

So many do not interest themselves enough to really know anything definite about the Freedmen's work, but they suppose a great deal. They do not believe in teaching the negroes a lot of "Latin and Greek"; neither do our mission teachers; but the latter do believe in giving to every pupil that comes within the influence of the school, a Christian industrial education, that will fit the boys to become self-supporting, self-respecting citizens, and that will prepare the girls to become home-makers in the true sense of the word. What it means for a negro youth of either sex to live in one of the mission boarding schools for two, three, or four years, is difficult for us to appreciate. Let me tell

you of one cabin home I visited; about nine by twelve, I think it was. One small window and a door took up most of the front. There had never been but four panes of glass in the window, and now three of these were missing, and in each vacant space was a little black face peering out curiously. Dirty little faces, but the eyes were bright and shining. In the doorway stood a gigantic negress, and by her side a girl of about fourteen years. We asked a question about the path we wished to take, in order to open conversation. The woman was very pleasant and quite willing that we should come into the cabin. When asked if she had other children she replied, "Yas'm, I has nine all tol'; tha is two mo' hea' on de flo'." Sure enough, there lay two babies fast asleep. For clothing they were wrapped in what looked like pieces of bagging. One of them lay on the earthen floor directly in front of the fire-place, with her poor little feet so near to the handful of coals glowing within it, that we exclaimed, "Oh! she will get burned!" The mother showed no such fear, simply saying, "No'm, she won't git burnt." In one corner of this little room was a bed; in another, an old cook stove, not in use, and at the foot of the bed was a big box, which must have served the purpose of both cupboard and pantry. Table there was none, and indeed there was no room for it; there was one chair. There was a family of seven in

sight, and one could not be sure how many more when all were at home, living in that tiny space.

If the half-grown girl that stood in the door of that miserable cabin home could be placed in one of our schools, and receive the kindly, yet very firm and systematic discipline and training there given, can you not imagine the difference it would make in her life? From being a shiftless, ignorant girl, with nothing hopeful in her future, she would become a woman trained into orderly habits of life, a good housekeeper, perhaps a teacher; and her mind, instead of being filled with superstitions and false ideas of life, would be filled with Christian principles and useful knowledge; she would know something of the world in which she lives, of her country, and of the men and women whose lives have helped to make it great. This girl is a type of hundreds whom our schools are



IN THE PEANUT FIELD

helping and saving. I was told the story of a boy who did not take to "book learning" very kindly; he seemed stupid, and his teachers rather wondered if his time at school were not almost, or entirely, wasted. He came to the Institute for two years, and then went back to live in his home, far from town and from school. The neighborhood where he lived was an undesirable one; the people ignorant, the cabins tumble-down, and the ground poorly tilled. After a time, one and another

remarked how that neighborhood was improving. The people were fixing up their houses, they were beginning to raise better crops, and to live more decently and comfortably in every way. When these people were asked who had taught them to desire better things, the reply in every case was, "John Brockton said we must do it." John was the stupid boy who could not learn a great deal from books, but did



SENIOR CLASS AT INGLESIDE, DR. AND MRS. CAMPBELL, IN CENTER

learn how to do the every-day duties of life in the right way. He is a veritable missionary to his people. So the influence of the work grows and spreads. The one-room cabin is disappearing, and will disappear more rapidly as time goes on; for these boys and girls, trained in our schools and taught a decent manner of life, are not going to rest satisfied with the old order of things when school days are over.

When you look into the eager, earnest faces of these young colored people, hear their intelligent class-room work, and observe their politeness and courtesy, it is a revelation to unaccustomed eyes. In the Christian industrial education of the mission schools one can see the solving of the race problem.

I visited Harbison College, Brainard Institute, Biddle University, Scotia and Ingleside. I also visited Mrs. Neil's parochial school. No one but the Father who knows all things can appreciate the good that has been done, and is still being done, by this consecrated woman, this veteran home missionary, on the field since 1866. I have been told she has cared for about one hundred orphans during this period of service. Poor little homeless, friendless, black waifs, who, but for Mrs. Neil's loving care, would have been lost, both for time and Eternity. They now "arise up and call her blessed."

Of the schools I visited all are admirable, and carried on much along the same lines. When I visited

Scotia

Rev. Dr. Satterfield and wife were still at the head of that wonderful school. Nearly three hundred girls gathered in the beautiful chapel for morning and evening prayer.

It was fascinating to watch the life there, industrial training and class-room work going on with the precision of machinery, almost, and yet the happy faces of the girls told the observer that the power of it all was found in the loving hearts of those who controlled the system.

On the campus roses were blooming in profusion; pomegranates hung ripe upon the branches, a few late figs might still be gathered, and a mocking bird filled the air with his music all through the day.

The beauty outside, and the fine advantages within, are sufficient reasons why the cry of many a young girl's heart is, "On to Scotia!"

Biddle University,

located at Charlotte, N. C., is in a flourishing condition. Rev. Dr. H. L. McCrorey is president and is interested heart and soul in the welfare of the University.

Besides preparing for the ministry and taking preparatory courses for other professions, many useful trades are taught at Biddle, notably that of printing. The students print all of the catalogues, bulletins, circulars, etc., used in the work of the University, and also issue a church paper, the official organ of the colored Presbyterian Church, South.

The buildings are fine, and the campus beautifully shaded by giant oaks, and it is the pride of the students to keep everything in perfect order. During the entire history of Biddle, the authorities of Charlotte have never had to make complaint against one of its students for disorderly behavior in the town. This certainly speaks well for the character of the boys, and for the discipline of the University.

The buildings of

Brainard Institute

crown a hill just outside the town of Chester, S. C. Professor and Mrs. J. S. Marquis have charge of this work, which differs from Ingleside and Scotia in being a co-educational school. The girls are trained along industrial lines as at the other schools mentioned; the boys take care of their own dormitory, and, in addition, are taught how to raise fruits and vegetables in the best way; several acres of land belonging to the school giving opportunity for this agricultural training. They have a fine new school building, convenient and well equipped. One can not fail to be impressed with the earnest and thorough work done in the class-rooms. The graduates of Brainard are making useful citizens, are a blessing to their race, and a credit to their instructors.

Ingleside Seminary

for girls, only, at Burkeville, Va., is under the care of Rev. and Mrs. G. C. Campbell. The building is finely situated on a rise of ground commanding a view of the village and outlying country, and surrounded by gardens and fruit trees.

The readers of this magazine will remember that Ingleside was burned to the ground a few years ago, so this new Ingleside is a modern building, commodious, convenient and comfortable in every re-

spect; it is steam heated and lighted by gas, and a spring at the foot of the hill upon which the building stands supplies water. I heard, not long since, that the power, a hydraulic ram, was out of order, thereby causing much inconvenience and anxiety to



INGLESIDE STUDENTS CARRYING WATER TO THE BUILDING FROM THE SPRING AT THE FOOT OF THE HILL

Ingleside. The school chapel serves as a place of worship, services are held every Sabbath, and Mr. Campbell is the pastor. They have also a flourishing Sunday school; sometimes as many as fifty little ones from the surrounding country and from the village are gathered in Mrs. Campbell's primary class.

the school; for having passed through the experience of a fire, one can imagine it would be rather nerve-trying to know there was no water supply in case of an emergency. Let us hope that those who are especially interested in Ingleside will give it a water supply sufficient for its needs.

There is one unique feature in this school, namely, they have but two meals a day; breakfast at ten in the morning, and dinner at five in the afternoon. This plan was tried for a month, then a vote taken, and not one girl voted for three meals a day. By this new plan there is a great saving of time for class-room work.

In the accompanying view of Ingleside one can readily see that it must take time to keep such a large building in the immaculate order that is required; so the two or more hours saved by not having to prepare and clear away breakfast mean much to the busy students.

There is an organized Presbyterian church in connection with the work at

How far-reaching is such work as that of Ingleside!

Harbison College

at Abbeville, S. C., has as president Rev. C. M. Young. There are two hundred fifty students enrolled, one hundred thirty being boarding pupils. This is a co-educational institution. Harbison can not come up to the full measure of its opportunity, for lack of accommodations and equipment.

Fire destroyed the girls' dormitory about three years ago and it has never been rebuilt. The girls are crowded into the boys' dormitory, and the boys sleep—just where they can find a place; some in a small house on the school grounds, some in the reading room of Harbison Hall, and others in rooms hired for the purpose near the school.

The model kitchen and dining-room were in the burned building, also the water supply. Now the cooking has to be done in such cramped quarters, that it is utterly impossible for proper training to be given

in that most important science, and the water has to be pumped by hand, and carried to the place where it is to be used. In order to make a dining-room, some of the partitions on the lower floor of the boys' dormitory had to be broken down, and the result is an unsightly room, into which are crowded one hundred thirty people, with barely room to pass between the tables. Such conditions are not seemly, nor conducive to the best interests of the school.

There is a farm of two hundred acres belonging to the school, and plenty of boys ready and eager to work, but there is no teacher of agriculture. Mr. Young does his best to teach the boys how to farm, on the few acres surrounding the school buildings, but think what a work could be done if the students could farm the two hundred acres, under competent instruction.

Let us rally to the support of Harbison, and make it possible for the Freedmen's Board to rebuild the dormitory, to give the teachers necessary for the various branches of industrial work, and tools and implements with which to properly till the land and keep the buildings in order. There is one class room in Harbison Hall devoted to the use of what Mr. Young calls his "unclassified division"; they are real little people who should be in the first and second grades of a public school, but there is no school out in the country dis-

tricts from which they come, and so they walk to Harbison every day, and are kindly received and patiently taught.

So the work is going on, steadily and surely. Great results have been accom-



INGLESIDE SEMINARY'S NEW BUILDING

plished in the face of discouragements and hindrances, and greater results are in the near future if Christian people give their hearty support to the work.

For all the schools I visited I have but praise. Practical Christian education is the aim. A beautiful spirit is shown by the teachers in the work they do; a giving of self that tells in a remarkable degree upon the lives of the young people under their influence. Yes, that is the power—the loving personal touch. Methods may be "up-to-date," discipline perfect, training systematic and accurate, but these admirable and necessary qualities of teaching cannot reach the soul without a giving of self by the teacher, in loving personal service for the Master.

"Who gives himself with his gift feeds three; Himself, his hungering neighbor and Me."

A SAMPLE OF MARY ALLEN SCHOOL

She was with us five years, and in that time I cannot recall that she ever needed reproof for anything. She had an excellent mind; would grasp an idea before her classmates could see it. She was a good, careful student; a beautiful Christian character in every way. Her domestic work was as near perfect as one ever finds. Since her graduation she has been teach-

ing, refusing good positions offered her in city schools, preferring the country, because, she says, she can do so much more good there and reach a class of people who need her help. She was on a scholarship here in school, but has saved her money since and paid back every cent; she has also helped her sister in school, and has repaired and improved her home.

DOES OUR LORD SIT OVER AGAINST THE TREASURY?

By Annie L. Richards

This will probably come under the eye of the reader just before the close of the fiscal year, April first, and there will still be time for gifts, large or small, if dispatched at once. There is great need of every offering possible.

IN the beautiful Temple at Jerusalem our Lord was one day surrounded with a throng of Scribes and Sadducees. In their zeal for the letter of the law, they were striving to entrap Him with their questions. After answering them in a most conclusive manner, weary with the contention, He left the Porch, perchance in search of the congenial sympathy of some sincere worshipper.

In the Court of the Women were placed the thirteen great brazen chests to receive the offerings. Nine chests were for the temple-tribute (or money-gifts instead of sacrifices); four chests were for free-will offerings. It was here—over against the treasury—that our Lord seated Himself.

The time of sacrifice had passed, and those who had remained, lingered for private devotions or to pay their vows and offerings. As Jesus sat watching, His attention was especially directed to a solitary figure in the dress of a desolate mourner. Her appearance was that of a pauper; with hesitating step she approached one of the chests. She was ashamed, may be, to have her gift seen; ashamed of its smallness as compared with that of those who had given of their abundance. For it was a poor widow who cast two small copper coins among the gleaming gold and silver. Only two mites, each equal in value to a mill, the tenth of a cent! And yet how much they meant to her! And how gladly did she cast in her gift! Small though it was, it was "all that she had, even all her living."

It is to this offering, alone, that our Lord calls the attention of His disciples; "Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury." He who alone knows what is in the heart of man, knew what sacrifice was needed to bring even such a small amount. In recognition of what it cost her to give it up, it was lovingly received by Him.

He once showed His interest in the treasury. Did He elsewhere show an interest in monetary affairs? In studying the life of

our Lord, as given in the Gospels, we are surprised at the frequency with which He refers to money.

John Ruskin says: "We might have thought, if we had been asked what a divine teacher would be most likely to teach, that He would have left inferior persons to give directions about money, and Himself only have spoken concerning faith and love and the discipline of the passions. But not so." "Numerically these references to money are four or five times more frequent than to any other one subject of His teaching. In the short ministry of our Lord, not less than fifty references to money are given in the brief record of His sayings."

The practical command to the only seeker of advice, of whom it is recorded that "Jesus loved him," is briefly about his property. "Sell that thou hast and give to the poor, and thou shalt have treasure in Heaven."

One reason Christ spoke so frequently of money is obvious. It occupies so constant and influential a position in the daily life of every Christian that its purpose must be clearly defined, that it may take its proper place in the life of faith as one of the "all things," which were to be done "in the name of the Lord Jesus," and to the glory of God. In these days when it would almost seem that the chief end of man is to get rich, it behooves us, who are trying to follow the Master, to study carefully and prayerfully His teachings, that, as He still "sits over against the treasury," we, also, may receive His words of commendation.

The underlying principle in all His teachings seems to be this, "Ye are bought with a price." "Ye are not your own." When we accept the suffering and death of our Lord as the price of our souls' salvation, He claims us as His own. With us, He also claims all that we have. Who would dare answer, "You may have my heart but my money is my own"?

After all, He is but claiming His own. "The silver is mine and the gold is mine,

saith the Lord." "The earth is the Lord's and the fullness thereof." The Christian's responsibility, then, is but that of a steward, to whom the Master has confided a portion of His great wealth. It must be held as a trust to be disposed of as Christ shall direct by His Spirit, and by the leadings of His Providence. Christ trusts to the *honor* of His stewards: He trusts to the tender conscience and grateful spirit of those who feel that they owe not only their property but the redemption of their souls to "Him who loveth them and gave Himself for them."

A little girl was heard to say at the close of her evening prayer: "And I saw a poor little girl on the street to-day, cold and hungry; but it is none of our business, is it, God?" None of us would be willing to pray, or say, that, but are none of us willing to act it?

Offerings are needed still, so looking down He sees those who "cast in" and how much; watching His treasury, He tests our love to Himself.

"The worth of a gift is to be determined, not by its money value, but by what it costs the giver. The measure of that cost is not what we give, but what we have left." "All they did cast in of their abundance; but *she* of her want did cast in all that she had, even all her living." He does not indicate the other gifts as not accepted by Him, only that in His sight hers was more. None need be ashamed to give out of poverty, for in the hand of Christ even a small gift may accomplish wonders.

In the beautiful Island of Ceylon, a few years ago, the native Christians decided that they must have a church. To the amazement of all, Maria Peabody, a lone orphan girl who had been in the mission school, came forward and offered to give the land upon which to build—the best site in her native village. Not only was it all she owned in this world, but it was her

marriage portion, and in making the gift she renounced all hopes of being married. As this, in the East, is regarded as an awful calamity, many thought her beside herself, and tried to dissuade her from her purpose. "No," said Maria, "I have given it to Jesus, and as He has accepted it, you must." And so, to-day, the first Christian church in Ceylon stands upon land given by a poor orphan girl. Maria Peabody's schooling had been paid, for years, by a colored servant in Massachusetts whose wages were rather more than a dollar a week! In the incident of the little lad with his five barley loaves and two small fishes, which fed the five thousand, we have the blessed thought, "there was no lack; and the lesson, there need be no lack to-day. The compassionate Saviour is the same. Our little, if conscientiously brought to Him, He will make suffice for the world's needs."

Would it not help us in our giving to remember that the treasury was in the Temple? If we would only understand that giving is an act of worship just as surely as is praying, would there be such a lack of money to carry on the Lord's work? The angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." The two acts of worship went together. The Psalmist says, "Give unto the Lord the glory due unto His name." This we do through song and prayer. But the Psalmist does not stop there. "Bring an offering," he adds, "and come into His courts."

Though angels bow before our Lord in love and humility, though cherubim and seraphim cry aloud in adoration, yet is He not satisfied unless we, His children here below, render unto Him our sincere homage—an homage which shall include not only our prayer and praise, but which shall also stand the test, as He sits over against the treasury watching as we cast in our gifts.

MAKING HEADWAY

THE NEGRO EVOLVING NEW STANDARDS

WE find, on thoughtful examination, some very undeniable effects of the influence of slavery on the slave himself drawn from the history of slavery the world over. These are:

A slave owns nothing, therefore he loses the desire to possess—one of the most

effective means of race improvement.

The slave has no initiative, so that he loses all power of self-direction.

The slave is not a citizen, and loses all sense of patriotism.

The slave is under constant surveillance, and thus loses all power of moral self-

government. This, too, prevents the slave from exercising any genuine parental control.

These qualities suppressed—acquisitiveness, initiative, self-government, patriotism and chastity—what is there left in the negro character to build on? Out of the very defects of his nature, the negro has wrought his redeeming qualities. He is not usually acquisitive, but he is generous to a fault; he has little initiative, but he is docile and willing to be trained; he perhaps does not yet love this his native land as the white man does, but what class of servants have made a nobler record of devoted love to home and master and mistress than did the negro slave of our war time? There is not one case, as far as I can find, which is known of a slave turning against the unprotected family committed to his care, but instead, many touching instances of devotion and protection exercised until the guardians of the home returned.

Then, his time of slavery ended, the negro found himself with this new and bewildering thing called liberty in his possession. Having hastily brought the negro race up to this point, the subject of his present condition presents itself. The first point we will make is that there is an immense difference in the various classes of negroes, as much, in their degree, as among the whites. For instance: between the free negro who has lived in the District of Columbia for half a century, with every advantage of public schools and business opportunity, and who has amassed large properties there, and the field hand from a Louisiana or a Georgia plantation; between the trained house-servant of the Southern city, and the ragged, forlorn stevedore of the dock; between the educated teacher and her dull, sometimes almost brutalized pupil, there is as much difference as between the lowest immigrant who comes to our shores without an apparent glimmering of intelligent knowledge about us or our country, and the respectable peasant or tradesman. There is probably no lower nor more ignorant class in our country—I do not say more dangerous, for the negro's vices are apt to be passive ones—than many of the black men, women and children congregated in such numbers in parts of the South, but there is also no better citizen, nor one of whom we should be prouder, than such a man as

Professor Du Bois, of whom a scholarly clergyman said, "I do not say Dr. Du Bois is well educated for a colored man, for he is unusually charming and cultivated, even for a white man."

Such names as Dr. Du Bois, Paul Dunbar and Booker Washington do not stand alone, for there is already a nucleus of men and women among this people—men and women whose ancestral tree counts ten generations of slaves and begins in darkest Africa, some mulattoes but others as black as night, all studying their own people, working for them, trying to adapt to the peculiar needs of the race the education they have received. Such men are like Moses, of their people, and yet above them, and able to lead them out of the wilderness of their present living.

In the South the negro is usually a farmer—the conditions of the country, and his training force it upon him. And wherever we go in the South, his wretched, neglected cabins, and uncultivated fields, his uncared-for children and general slatternliness are in evidence. But those who are taking any interest in his development are aware that these miserable farmers are not the only kind that exist there. There is a germ of growth among them which is largely the result of the Farmers' Associations scattered through the country. I have seen a report from one of these associations in Texas, and would like to give you an extract taken from their constitution which will show their aims. Remember it was started by a negro for his people.

I. To abolish the credit system.

II. To foster an intelligent and lively interest in improved methods of farming.

III. To co-operate in purchase and selling.

IV. To aid each other in sickness and death.

V. To stimulate homeless members to acquire homes, to urge those who possess them to improve and beautify them; to unite against the forces which destroy them, such as intemperance and social impurity, and in general to bring up our homes and home life to the *highest American standard compatible with our income*.

The president says: "Well aware of the potent influence these visible evidences of improvement would exert on black and white alike—upon the blacks that their environment could be improved, and upon

the whites that the blacks could do it—I formed the definite plan of solving the problem right here and by ourselves. In a few years the aspect of our village was changed both internally and externally. By maintaining a good school at great sacrifice to ourselves for nine months of the year, by building good, comfortable homes and filling them with good children, especially chaste girls, we had solved the problem for ourselves."

The two forces that will help the negro in his upward course are the two slowest forces in the world, education and religion; but they are also the only sure ones. Let the people of our country stand by the negro while these forces are moulding him into a higher type, and let the negro, taking himself seriously, bring the strength of a whole race to bear upon his difficulties, and the negro race problem will become a thing of the past.



MARY HOLMES SEMINARY, WEST POINT, MISSISSIPPI

MARY HOLMES SEMINARY

By Adelaide S. Johnston

THE number of our pupils is diminished in the spring because some girls are obliged to go home to help plant cotton. Many pupils are also late in entering school in the fall, because they are obliged to help pick cotton before they can come. At the end of the first school month this fall, however, one hundred fifty pupils were enrolled. Since the holidays our enrollment has reached two hundred twenty.

The smaller attendance and lighter work at the beginning of our school year made it possible for me to attend the Iowa Synodical meeting, and to spend some weeks in visiting societies in a number of Iowa cities.

It was a great pleasure to meet so many warm friends and generous supporters of our work. It does one good to realize the interest manifested in missionary work, both by the local societies and by the officers and delegates of the synodical societies. The memories of my Iowa tour are happy, helpful ones, and we feel grateful for the substantial help given to us

this winter in the line of supplies sent, and scholarships taken.

As a whole, our pupils are good material and are a loyal band of students. One of our new girls wrote home, shortly after her arrival, "There's nothing but hard studying, fast thinking, and quick moving will get one along here; and sometimes the way seems long and dark, but our teachers are very kind."

We have a senior class of six talented girls, who will be a helpful influence among their own people as they go forth from the Seminary. They are all earnest Christians, and are doing good work as teachers in our Junior Sabbath school, composed of fifty of our younger girls. The seniors and the two classes next to them—twenty-nine girls in all—have joined the Pocket Testament League, and are much interested in the movement.

Four earnest Christian girls graduated last spring. One has been nursing, two are teaching, and one is proving successful as cook in our seminary kitchen.

A BROADER VIEW

By Rev. D. J. Satterfield, D. D.

BECAUSE the Scotia story belongs to someone else now, I will just tell of some of the things which have interested me in connection with the work, and which still keep coming back into my mind and claiming my attention to such an extent that I suspect the people I meet often wonder if I know anything else than the Freedmen's work.

I must allow myself to put a little of Scotia's last commencement into this list of memories. Commencement day, 1908, was in most respects very much like its predecessors; the procession of white-gowned girls keeping step to the music, as they filled up the front seats of the church; the audience—fathers, mothers, friends of the graduates and friends of the Seminary from near and far, gathering and filling the room until late comers had to stay outside; the series of essays, carefully prepared and read so distinctly that almost every word might be heard by everyone present; the music, selections from Beethoven, Chopin, Mendelssohn and others of high class, sung or played by students, carefully trained by their earnest teachers. Thus far

we have had a view of the commencement of last June—or of any of its predecessors. Then came a surprise to Mrs. Satterfield and myself when Dr. John B. Rendall, President of Lincoln University, rose and asked that the usual order of exercises might be interrupted for a little to allow something to come in from the audience. Miss Mary Lynch, one of our graduates whom we all delight to honor, in behalf of our Alumnae Association, came to the platform and presented to us in a brief but beautiful address, a very handsome loving cup of lacquered silver lined with gold. We know enough of the financial condition of the givers to understand that it must have cost them much self-denial to find the means to purchase such a beautiful gift, and by this we measure its value. It tells us a story of grateful appreciation for services, and sympathy and inspiration received in their struggle after the longed-for better life. It is not merely a token of true friendship for us; it testifies most distinctly to the spirit of loyalty to the school—to Alma Mater.

Scotia girls are showing their loyalty in other ways than by bringing gifts. Our last letter from a recent graduate told of an orphan

girl, wholly self-dependent, whose income of her three and one-half months of teaching—the entire annual term for a country school—was not enough to support her. She had gone to New York to find employment, had turned her back on an offer for office work, because of the "things she had to see and hear there, which she did not like to see and hear," and had taken work in a home where she has "a chance to meet nice Christian people."

She writes: "I am taking the best of care of myself amid the many temptations of this wicked city. None of them have any attraction for me, because the lessons I learned at Scotia are always with me and keep me in the right way."

Historically, loyalty is one of the qualities of the Afro-American, as a class. The Southern white people often refer to the devotion shown to their families by the slaves during the war. We have found beautiful examples of the same spirit among the illiterate and the lowly. But education does not spoil them in this respect, as so many would have us believe. These



SCOTIA GRADUATES—THREE TEACHERS, ONE MISSIONARY TO AFRICA, ONE WIFE OF A MINISTER, ONE WIFE OF A TEACHER, ONE IN OFFICE WORK

Scotia girls, who are so true to the school and to the teachers who have cared for them in the spirit of the Golden Rule, are as true to their homes and to the circle of which they form a part.

Marital infidelity and the divorce courts fill a very small space in the records, written or unwritten, of our graduates, who have been making history in this Southland for the last three decades and a half. They are just as loyal to their church. I doubt whether you will find, in any part of the country, a class who are making more sacrifices or a better use of opportunity than these girls in their zeal to get what their own church has placed within their reach.

SCOTIA, A CHARACTER BUILDER

By A. W. Verner, D. D., President of Scotia

TWO essentials for the colored people of the South are, good teachers for their children and cultured wives and mothers, who will give to the home life, in all its re-

lations, a glow of true brightness and beauty. These are the products of the Christian school, and Scotia Seminary, as it has been conducted, and as we hope still to conduct it, is doing a large part in producing both these essentials.

Education alone is not enough, for, although a great power, it may be operative in lines of evil as well as of good. Scotia Seminary is preparing young women, by thorough Christian instruction, as well as by literary and normal training, to shape into comely form the communities in which they dwell. This they are doing by entering the door of larger opportunity, and by consecrating their lives to noble and efficient service, either in teaching or in lines of industrial work, or in the establishment of homes that become centers of Christian power and influence which radiate with a refinement that tells for great good.

During the short time of my administration I have been in a number of homes in which Christian women, trained in Scotia, preside, and the influence of this Christian school in the home life is most marked.

The work to which, in the providence of God, I have been called, appeals to me with great force. I could not appreciate its real character and true magnitude until I came into actual touch with it, and I do not believe any one can understand the great value of such work as

Scotia and similar schools are doing for the colored people, until they come into close contact with it.

On January 24 I attended the funeral of Mrs.



SCOTIA GIRLS IN TRAINING

P. A. Drayton, wife of Professor Drayton of Biddle University at Charlotte, N. C. Mrs. Drayton was a graduate of Scotia, a woman of strong mind, bright intellect, and refined character. The personnel of the large audience that crowded the First Presbyterian Church of Charlotte, the character of the service, the quality of the addresses made by Dr. Wyche, Professor Jones, and others, the quiet, submissive, Christian spirit, and the influence and service of the beautiful life that had passed from earth, all seemed to demonstrate what higher Christian education is able to do for the colored race of the South.

ALTHEA—A TRUE INCIDENT

By Marion B. Knight

Related in Woman's Home Missions—Methodist

THEY stood before the president's desk in the office, their faces beaming with satisfaction. The young husband had just paid his wife's board and tuition for three months in advance in one of the schools for colored people in the far South. He was a sturdy negro with an open, eager face and a straightforward look in his eyes. And he was black. Not a trace of complexion bleacher was about him nor an apology of any kind for his color. In his bearing was the air of a well-grounded self-respect. His wife, a slender quadroon, had just registered for the seventh grade.

"I was in the seventh w'en I lef'. I'd ought'r stayed and graduated then, but I was plumb crazy to get married young, same's mos' girls are. But Mr. Harris is so good to me, he's let

me come back." She turned her pretty, winsome face gratefully toward her husband, who hastened to explain.

"It mought look queer to some folks for me to be sendin' my wife to school an' payin' all the bills myself; but you see, Doctor, I married her 'fore she graduated an' she's allus wanted to graduate an' I want her to. Then when we heard you learn 'em dressmakin' here now, she wanted to come back mighty bad." He paused as he looked proudly down on her, then went on in a confidential tone: "I'm making good money now—fireman on the T. and P. Road—an' if she can learn dressmakin', she can have her way and help buy the house we'll call our own 'fore long."

Althea was soon settled at work, but bitterly disappointed because she could have so little

instruction in sewing. She already sewed pretty well and was ready for real dressmaking; but there was no class this term.

She was put into the regular plain sewing class. For dressmaking she must wait four months.

She could not understand why that should be so when that missionary lady said at Conference that the Woman's Home Missionary Society was paying to teach *dressmaking* in that school.

Alas! the Woman's Home Missionary Society teacher of sewing did not understand either. An assistant had been promised for two years. The Bureau secretary had said she should certainly have one this year. With nearly two hundred girls in the plain sewing classes, she had no time or strength for dressmaking. An assistant, by taking some of the plain work, would free her for these older girls who had come mainly for dressmaking. Althea was by no means the only one. An assistant could be had for twenty dollars a month, eight months in the year. One hundred and sixty dollars would pay her for the year. Wrinkles came in the brow of the sewing teacher as she tried to "adjust" classes to meet Althea's need. But neither the wrinkles on her brow, nor the wrinkles on the seventh grade teacher's brow, nor the wrinkles on the president's brow availed. No assistant was forthcoming. Then they cleared the wrinkles off all their brows and went straight to work to do the best they could. Althea did her best, too, and while sewing faithfully on the familiar seams, she worked hard in the seventh grade room—and waited for the dressmaking class in February.

The third week in January the smiling sewing teacher came with her plans for the next term to the president's wife.

"Now for our dressmaking class. Althea will do splendidly and be quite competent by June," she said.

"Althea! Didn't you know that Althea

went home last week? Telegram came at midnight. Her husband had his foot cut off in an accident. They think he'll lose his leg. Other foot is injured. Poor child! She was off on the next train."

A long silence followed. Then the sewing teacher said: "What if he should be helpless? If she could have had dressmaking *this* term, she would be ready now to earn their living. Now it is the washtub or——"

"She's not strong enough for washing, and Althea is very pretty," the president's wife returned.

Then they looked at each other and both sighed.

"We must pray that Althea may be strong to resist temptation," said the president's wife as they parted.

"But why," you ask, "in the name of common sense did they not have the promised assistant since she cost only \$160? Why was not our money appropriated for that?" Why, indeed?

Althea did not know; the sewing teacher did not know; but you and I, dear sister of the rank and file, we know. That \$160 was paid as interest on money our treasurer had to borrow because we did not pay our dues the first of the year.

What poor business women we are! We make our own work suffer by our own thoughtless neglect. The interest on one dollar for six months is so little it never comes into your pocket; but—the interest on thirty thousand women's one dollar, or thirty thousand dollars for *one* month only at five per cent., amounts to one hundred and fifty dollars—almost the amount of that assistant's salary.

Shall we send that assistant this year or shall we break faith with a dozen more girls?

There is a sequel to the story of Althea, but that will come another time.

I have paid my dues already. Have you?

AS BEST WE CAN

DANVILLE HIGH SCHOOL, DANVILLE, VA.

By Ruth B. Carr

IT is a great pity that industrial training in this school is not more marked. The educational and religious phases have their place, and the common-sense methods used meet with the approval of all who visit or know of the work; but, in a school with an enrollment reaching far into three hundred, it is a lamentable fact that, as yet, we are unable to introduce industries for these boys and girls, save sewing for the girls. They are anxious to do things in the right way. The smaller girls have lessons in "kitchen garden" once in a while, but there is no systematized effort, because equipment is very meagre. All feel that this school will be of two-fold value when industries for boys can be supplied, and more than at present for the girls. The greatest difficulty in the way of work for our boys is that there is no place to start it, unless we take the basement room which is used for wood and coal, and put up a shed outside. The industrial needs of the

school have not been pushed because it has been about all we could do to control expenses. You know, in a large day school like this, expenses are necessarily large—it is only by the strictest economy that we come out in good shape. Industrial education would intensify the interest of those who are interested, create interest in those who have not yet been interested and benefit all by uniting physical with religious and educational force. Many may be led to ask if these people are ever going to be self-supporting—if they are ever going to make effort to support their church and maintain their school? Yes, we are assuredly keeping that matter before us. A little reflection will clear away any doubt.

For the masses it is not easy to come from under control of blind leaders, who have "preached and not practiced." Even to-day the revivals (?) in the churches among our people make those who love the right way of worshipping feel that truly the Master's displeasure

is upon those who make such a noise but whose lives do not agree with what they profess. The negro Presbyterian Church is truly an uplifter for its people. There is no lack of energy on the part of those interested in the work. Efforts are being made to rebuild the church, which, when a season of windy weather comes, is in danger of collapse. It was thought that plans were perfected last March, but unforeseen circumstances prevented the work being more than started and deferred till the coming spring. Members are giving, praying and working earnestly; for a neat, comfortable church building must go up—a church home in which to assemble.

ALBION ACADEMY

By John A. Savage, D. D.

OUR building, Faith Hall, is nearly completed and we hope to occupy it this month. It is a very creditable building and the women will not be ashamed of it. We are planting trees about it and as soon as we can, the walks will be looked after. We needed this building so much since the fire; our girls have been packed three in each bed and several beds in each room. Every room will be occupied just as soon as we can secure the furniture for it. Twenty-five dollars will furnish a student's room. We need these \$25 gifts so much! We are praying, working and waiting.

KENDALL ECHOES

By A. N. Frierson

KENDALL Academy had never brighter nor more flattering prospects than at present. We esteem ourselves fortunate in the personnel of both our teaching and student body. The former is fairly representative of what is best in Christian culture, moral worth, stamina and literary training as we understand it. Our teachers are exponents of the best production of some of the best schools for our people in this fair Southland. Our work along all lines is taken up and carried forward with zest. Each adapts himself to prevailing conditions, hence, there is no friction. We have enrolled three hundred sixteen students, with strong indications that this number will be increased.

But we write at this time to speak more particularly of something that has come to pass since our friends last heard from us. We have been favored with a dormitory, a home for girls and teachers—and a beautiful home it is. Here we can comfortably house fifty girls and some of our teachers. Our building is two and a half stories high with finished attic. Five spacious rooms, easily ventilated, with nice large dormers, make up our attic story. Nine beautiful rooms make up our second story, and on our first floor are four rooms. Of these eighteen well finished and furnished rooms, fourteen are bedrooms; the remaining four are used as kitchen, dining, study, and office rooms.

We take this method of thanking our great Presbyterian Church generally for this fine gift, especially the Woman's Department of the Board for securing the money for this work.

Nor would we fail to mention the Women's Missionary Societies of the Synod of Indiana which undertook the work of furnishing supplies, such as comforters, sheets, blankets, pillow-cases and towels. To one and all we now tender our most hearty and sincere thanks.

BRIEFS

FROM A FEW FREEDMEN SCHOOLS

MRS. MAYERS, Knoxville, Tenn.: Our numbers still increase. I have the domestic department now on foot, and it promises to be very helpful. Managed to get a few second-hand things to start with. Every Saturday I go to the market and remain all day to sell the bread, pies, cakes and cream puffs made in our school. We send hot rolls to persons in the city also. The best people of the city are coming to buy from us. Some of our girls make fine bread and rolls. In the three weeks we have made eighteen dollars. We are still hoping and praying to secure funds to purchase this Slater property, it suits our needs so well.

Mrs. Wilson, Chattanooga: School work is moving along better in every way than last year. Have four girls in my own home as boarders; many more wish to come—but I have no room. The sewing and millinery department do good work. The great need is a new or better building.

Mrs. Leak, Holmes Memorial, Virginia: Much encouraged to work harder than ever, for the Lord is blessing us both in church and school. The girls are doing nicely with their sewing. Our building, an old log hut, is very uncomfortable in the cold weather and we are trying to devise plans for a new one as soon as possible.

Mrs. Dickson, Stuart, Va.: School will close soon; all are sorry that we cannot have a longer term; the children delight in their studies. Five little girls have each committed and recited 3255 verses of Scripture this winter; eleven scholars have committed the Shorter Catechism; five have given their hearts to Christ and united with the church.

Rev. J. B. Harper, Rocky Mt., N. C.: Our school shows improvement. Hundreds of children and young people in the community are not in school at all. We need a building and some ground so we can have industrial work; the people are very poor, and need to be taught and encouraged.

News comes from many of our schools: "Numbers increasing." "Schools crowded." "Can you give us a teacher?" "Can you give us some desks or seats?" "We need Bibles and catechisms." "Weather cold; children only half clad." "Fuel high—expenses will pile up; children too poor to pay tuition, yet we cannot turn them away." These are a few of the things the Freedmen's Board hears every day and some of the problems that we have to meet. Yet these schools go on, a steady influence for Christ, making effective His gospel in the lives of the fourteen thousand children whom we do reach, and the waves of influence are ever widening. Who does not wish to have a part in this far-reaching work? It is for Eternity

FREEDMEN CHURCH WORK, SCHOOL WORK

By Rev. E. P. Cowan, D. D., Secretary and Treasurer of the Freedmen's Board

CHURCH WORK

Three colored synods, including fifteen colored presbyteries, 240 ministers, 381 churches, 23,768 communicants, 370 Sabbath schools, 20,832 scholars.

\$52,686 raised on the field last year by the colored people for the support of their own churches; average \$164 for each church; average from Freedmen's Board to ministers under its care, \$20 per month or \$240 per year.

Added to the churches last year on confession, 1842 new members.

Colored churches gave to the Freedmen's Board \$1,021.45, to the other Boards \$2,449.01.

SCHOOL WORK

One large school for young men only—Biddle University, at Charlotte, N. C.—184 students.

Five large seminaries for girls only—Scotia, Ingleside, Mary Holmes, Mary Allen, Barber

Memorial—1,023 students.

Sixteen co-educational boarding schools—2,770 pupils.

Ninety-two other schools—Colleges, institutes, academies and parochials—9,599 pupils.

Total—114 schools, 13,576 pupils.

Contributed by patrons on the field to school work, \$72,100.58, in addition to what the Board gave.

The Bible and the Shorter Catechism are taught daily, as required, in all of our schools.

Only Christian teachers are employed, and, as a rule, they must be members of the Presbyterian Church.

WHOLE NUMBER OF WORKERS

Ministers who preach only, 147; ministers who preach and teach, 77; ministers who teach only, 16; laymen who teach, 15; women who teach, 235; whole number, 490.

IMPORTANT POINTS IN THE FREEDMEN'S WORK

By Susan L. Storer, Secretary of Freedmen's Department

Salaries. Our boarding schools and several of our day schools need more teachers. The present force is not adequate to attend to the many pupils who beg to come, but our Freedmen's Board is not in condition to grant one more teacher or one more school, and this answer must be given to every request. What shall be done? Allow those who want to come to drift away from all hope of betterment? This is a time of vital importance. They can be reached now. Will you not use your privilege, your opportunity to save such by giving them the necessary teachers? Will not Presbyterian Societies assume one more salary, or a few societies make a partnership affair to support a new teacher? Are there not many churches whose Sunday school or various organizations could give a new salary and thus have their own school or teacher? Give us the salaries, and we can find the teachers and the pupils. God is putting His professed followers to the pocket-book test in these days of opportunity. Will you use this opportunity or lose it?

Scholarships are of advantage to our Freedmen schools, and to those who give them. The expenses of the school can be planned accordingly—while those who give thus show their interest and confidence in our work. Many of the young negro girls and boys are eager to learn, yet have no money and very often no work where they might earn enough to take them to school, and the struggle is more than some of them can meet unaided. This is where the blessing of a scholarship, or part scholarship, comes in, bringing them under the Christian influence and training of our schools. This is a blessed way to remember the poor. Will you help some one out of darkness? A full

scholarship in one of our five girls' seminaries is fifty dollars, in our other boarding schools forty dollars, except in Biddle University, where it is eighty dollars. Part scholarships are very helpful.

Box Work. What more can we say for Freedmen box work than we have said? Good second-hand clothing of all kinds is needed—not cast-off finery, party dresses, or such things, but sensible, clean wearing apparel—outer and underclothing, shoes and stockings. Most of our schools need warm clothing, as the weather gets quite cold. Our boarding schools need bedding, toweling, tablecloths and crash; and every sewing department needs remnants, scraps for patches, new material, needles, thimbles, thread. All the girls and some of the boys want to learn to sew. Please remember the sewing department in every box or barrel. Our colored ministers and teachers are often compelled to supply their wardrobes from the boxes, and, oh! the happiness to find a suit or a dress to fit and just when needed. Think about this and make your boxes and barrels not just a collection of cast-off, worn-out things to empty your closets. Freedmen boxes will be needed until it is possible for our Freedmen's Board to pay a living salary to its ministers and teachers, or the churches become able to be self-sustaining. Two points I wish to emphasize—First: *Always apply at 513 Bessemer Building, Pittsburg Penna., for address and directions* as to where to send your box, and say whether you wish a boarding school, or a minister's family and his church school, also give a general idea of what you expect to send. In this way we can fit things together nicely. Second: Try to get your box off early in the fall—October or early in No-

member. So many poor families wait and wait, (and write to know if I have forgotten them,) shivering and needy, often sick, the winter almost over before their box comes.

Literature. How shall you know if you do not read? Our Father's business is our business; Jesus put it into the hands of His disciples, His church. Presbyterians should do their part in every field of missions. The Boards of our Church are the channels through which the work is done. Why have Boards if you do not give them the capital you wish to invest in the salvation of souls? Make it a matter of conscience to read and know what each Board is doing—and what

they wish you to do. Our Freedmen's literature (for which send to 513 Bessemer Building, Pittsburg, Pa.) will give you a good knowledge of what this Board is doing, and of the great need of more generous giving if this cause is to keep advancing.

Some who happen to know of a lot of worthless, good-for-nothings think they know all about the negro. One solid hour spent in looking into the work of the Freedmen's Board will show that it is worth while. Read our study book, "The American Negro," if you cannot study it, and ask God to help you to do your share in giving this race the Gospel, and needed instruction for usefulness.

FREEDMEN SCHOOLS

SUPPORTED ENTIRE OR IN PART THROUGH WOMEN'S SOCIETIES

Boarding Schools with Address of Principal

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D. D.
 Mary Allen Seminary, Crockett, Texas—Rev. J. B. Smith, D. D.
 Ingleside Seminary, Burkeville, Va.—Rev. G. C. Campbell, D. D.
 Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D. D.
 Barber Memorial Seminary, Anniston, Ala.—Rev. S. M. Davis, D. D.
 Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.
 Harbison College, Abbeville, S. C.—Rev. C. M. Young, D. D.
 Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.
 Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D. D.
 Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D. D.
 Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D. D.
 Cotton Plant Academy, Cotton Plant, Ark.—Rev. W. A. Byrd.

Monticello, Ark.—Rev. O. C. Wallace.
 Oak Hill Institute, Valliant, Okla.—Rev. R. E. Flickinger.
 J. B. Kendall School, Sumter, S. C.—Rev. A. U. Frierson.
 Danville High School, Danville, Va.—Mrs. W. E. Carr.
 McClelland School, Newman, Ga.—Rev. Lawrence Miller.
 Arkadelphia, Ark.—Rev. W. D. Feaster.
 Richard Allen Institute, Pine Bluff, Ark.—Rev. T. C. Ogburn.
 Fee Memorial, Camp Nelson, Ky.—Rev. J. A. Boyden.

In addition to the boarding schools, there are also a large number of parochial day schools which receive aid from funds contributed through women's societies. Most earnest sympathy should be accorded their leaders who are making heroic effort to struggle upward and lift their race with them. All needed information relative to particular fields and specific needs will be supplied upon applying to the Freedmen Department, at Pittsburg.

OFFICE VIEW-POINT

FROM THE SECRETARY, ELLA A. BOOLE

Summer Offering. The special object for the Summer Offering this year will be for a school building at Ganado, Arizona. Those who attended the Annual Meeting at Columbus, Ohio, will remember how earnestly Rev. and Mrs. C. H. Bierkemper pleaded for this school and for a nurse and medical missionary. The Assembly's Board has sent the medical missionary, but he is hampered in his work because of the ignorance of the people and the great need of a small hospital, similar to the one at Haines, Alaska, where a trained nurse can look after the sick. There is no Government day school, and "Many Horses" and many of the Indians are pleading for this school. If the money for the building can be secured—three thousand dollars will be required—it is believed the salary of the teacher, part of which is already promised, can also be secured, and of a nurse. Leaflets and envelopes will be provided on application to the Literature Department. An offering of at least ten cents from every member of every Woman's Home Missionary Society will meet the need.

Distribute envelopes before the summer vacation, and collect them at the October meeting.

Summer Conferences. Already, plans are under way for the Summer Conferences on Home Missions. So much instruction, as well as educational recreation, is derived from attendance upon these gatherings that we heartily recommend them. The four in which we, as Home Mission women, are particularly interested are Winona Lake, Ind.; Boulder, Colo.; Mt. Hermon, Cali.; and Northfield, Mass.

Bible study, addresses by missionaries, lecture studies on the text-book for 1909-10, comparison of methods, and popular lectures on Home Mission themes, combine to make the meetings really worth while to those officers and members of missionary societies who want to do efficient work the coming year. Plan to attend one of these great meetings, full information in regard to which can be obtained through the special committee for each conference, or write the Woman's Board of Home Missions, 156 Fifth Ave., New York City, and we will pass the letter on to the proper address.

The New Year. This communication must go to press before the close of the fiscal year, but by the time it reaches you very likely, all gifts for the year will be in the presbyterial treasury or on their way to the Woman's Board. Did you contribute toward an advance in receipts, or because you gave a little less than the year before, did you help toward a debt? We thank all our societies which responded to the call for a special offering for the General Fund, and as you begin work for the coming year, we ask you to include in your budget a generous contribution for this fund, in addition to your regular pledges. We also ask that you begin now to plan for equal quarterly payments for your pledged work.

Apportionments are sent to the synodical societies in June, but let each auxiliary plan its work for the year with the understanding that the Woman's Board will be depending upon it for its share in meeting the expenses of the new year. They will be larger next year than this, for the work grows in answer to prayer. Until societies receive their apportionments from their synodical officers, they will continue with the same special objects as last year.

Let us prayerfully, intelligently, and conscientiously plan each to bear her share in this great work, and then continue to ask God's blessing on the workers on the field, that their labors may result in a harvest of souls.

The Thirtieth Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in the Central Christian Church, East 16th and Lincoln Sts., Denver, Colo., Thursday and Friday, May 20 and 21, 1909. The first session will be on Thursday afternoon at 2.30 o'clock, to be followed by an all-day meeting on Friday. There will be a Home Mission Rally at ten o'clock on Saturday morning and the synodical conferences on Tuesday and Wednesday afternoons. A great Sabbath School Missionary meeting will be held in the Central Presbyterian Church, on Sunday afternoon, at which Home and Foreign Missions will be presented.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity for coming in close touch with the work on the field and with the representatives from the office. As usual, missionaries will be present from all the fields, and visitors will be cordially welcomed.

In addition to the regular meetings, many informal conferences will be held at The Shirley, which has been chosen as headquarters for the Woman's Board, and where, each morning, there will be a prayer meeting at 8.30 o'clock.

The same reduced rates granted commissioners and visitors to General Assembly will be available for those attending the women's meetings.

The following is the list of committees:

Hospitality—Mrs. R. F. Coyle, 1650 Sherman St., Denver, Colo.

Hotel—Mrs. Wm. Symons, 3025 West 25th Ave., Denver, Colo.

Press—Mrs. Myron Jones, 875 Marion St., Denver, Colo.

Badges—Mrs. Paul Raymond, Boulder, Colo.

Music—Mrs. W. A. Hunter, 102 West 4th St., Denver, Colo.

Decorations—Mrs. Chas. Campbell, 1728 William St., Denver, Colo.

POST CARD MESSAGES

From Miss Julia Fraser, Field Secretary

Pasadena, Cal., Jan. 25.

I had the privilege of speaking to the Sunday school of over 600 members. This school last year gave more to Home Missions than any other Sunday school on the coast. Later was at two of the C. E. societies, telling them of their work, and to-day at a splendid meeting of woman's missionary society. Three members of the class which is closing study of immigration, brought splendid reviews of that most intensely interesting book, "Aliens or Americans?" Mrs. I. N. Smith has been the successful leader. Mrs. C. W. Gates is president of this society—one of the very strongest. Start to-morrow for Riverside Presbytery and then Arizona.

February 2.

In Riverside Presbyterial visited Upland, Colton, San Bernardino, on successive days and spent yesterday at Beaumont where the women's missionary society had the morning service for their Annual Praise meeting—a crowded house. Beautiful decorations showed the interest the women had taken to make the meeting a success. To-night start for Phoenix.

Phoenix, Arizona, Feb. 8.

Left, the day I arrived here, for the Gila River, part of the Pima reservation, where Rev. Fred Richards is doing splendid work among the Pimas and Maricopas. Had the opportunity of meeting these Indians at prayer-meeting and was impressed anew as to the value of our work. Friday afternoon I had the pleasure of meeting socially the women of Phoenix. They are a most thoroughly cosmopolitan, earnest, and delightful set of women and are doing a strong missionary work. Last evening, the church service was the Annual Home Missionary Praise service, and the people were interested to know of our Alaska work; also had time in the C. E. and the Sunday school. This is a strong church, doing a most aggressive work. The presbyterial president, Miss Gilchrist, lives here, also the corresponding and young people's secretaries—Mrs. F. C. Reid and Miss Bertha Kneipe.

Salt River Reservation, Feb. 9.

Yesterday visited Phoenix Government school, where 700 bright Indian boys and girls are learning how to be useful citizens. Was surprised to find that every Tuesday night a Presbyterian layman, a Roman Catholic priest, and a Mormon bishop, divide up the children and give them religious instruction! I was glad to tell the children of some Christian Indians I know who are making their lives tell for righteousness. Arrived here to-day, where Dr. and Mrs. Ellis are doing fine work among the Pimas—this being the Fifth Pima Church.

Florence, Arizona, Feb. 12.

This is the county-seat of Pinal County, and formerly was more prosperous than now. Because of water litigation the orchards are dead,

there is no more alfalfa or grain, and the desert has again claimed its own. Our minister here is the only Protestant clergyman in the entire county, except Dr. Cook, whose work is among the Indians. Had a good meeting and promise of revived interest in mission work.

Sacaton, Arizona, Feb. 15.

It would take more than a dozen postals to begin to tell experiences here with Dr. Cook and his Indians! You remember about the queen of ancient time, who said, "The half has never been told"? Now, I know just how she

felt. Read everything you have ever read about this work, increase it tenfold, and you will then have a faint conception of the work this remarkable man is doing. He has been here thirty-eight years, eleven years of this time doing missionary work "at his own charges." Now has a parish of 3,000 Indians scattered along the Gila for thirty-five miles—comprising seventeen villages. I put this visit with other similar visits: William Duncan of Metlakatla, Alaska; Kate McBeth, Idaho, Dr. Cook, of Sacaton—the three make a remarkable trio.

AIDS FOR LEADERS

PROGRAM FOR MAY MISSIONARY MEETINGS

(Published one month in advance to allow for proper preparation.)

Topic—Cuba and Porto Rico.

Hymn—"I Am Thine, O Lord."

Scripture—Read in unison, Psalm 100.

Prayer—Theme: Praise and Thanksgiving to God that, as a Nation, we have had the privilege of helping the oppressed and those in distress. Appeal that liberty may come to souls under bondage of sin.

Hymn—"There's a Wideness in God's Mercy."

Scripture Lesson, with application—Matt. 25: 34-40.

Introductory

(a) Three-minute map talk on Cuba and Porto Rico, giving location, area, climate, resources, population.

(b) Five-minute historical sketch: (1) The Islands under Spanish rule, 1492-1898. (2) America's relations with the Islands—advantages given and gained.

Topics for Papers

1 The Mission School and the Church:

(a) Our stations, and missionaries sent from the United States.

(b) Eagerness of the people for educational advantages and true religious liberty.

(c) Summary of latest news as gleaned from recent magazines.

2 The Hospital:

(a) Causes of disease; need of medical help and instruction.

(b) Our San Juan Hospital. (If your Juniors or your Mission Band are contributing to this hospital, ask their leader or a member to prepare a paper, using as references, "Sea Breezes," a leaflet, the HOME MISSION MONTHLY, *Over Sea and Land*, and the "Junior Letters" sent out by Miss Petrie, Young People's Secretary.)

Song—By one or more Juniors, "The Great Physician Now is Near."

Reading—"A Concrete Case," a new leaflet by Rev. J. Will Harris.

Closing Prayer—God's blessing upon all the workers in the Islands, and a deeper realization of our responsibility.

Helps Necessary: Good Encyclopedia with map; Prayer Calendar for 1909; HOME MISSION MONTHLY. Much condensed information will be found in Map Talk on Missions in Cuba and Porto Rico (5 cents).

MRS. M. L. LAYBURN,
Synodical Sec. of Lit. of Kansas

Freedmen Program. Among the items given in the program for April meetings, in the last number of the HOME MISSION MONTHLY, Lincoln University occurs in the list of Freedmen schools. While this is an excellent institution for colored students, it has no connection with the Freedmen's Board, nor is it under the care of any Board of our church. As the Freedmen's Board has no printed matter concerning the institution, the assignment of this topic may be omitted.

Best Things.—The "best thing" in Sacramento Presbyterial Society is our annual meeting which enables the officers and members of the auxiliary societies to become acquainted. Our first acquaintance with each other was by letter because of widely scattered churches, but as year by year we gather at our annual meeting we have become acquainted personally.

Those of you who belong to presbyterial societies where the churches are near enough together to allow quarterly meetings can hardly realize the pleasure and inspiration of our annual gathering. We plan for it and look forward to it as the one event of our year's work. The results of these meetings are far reaching; chief among them is the privilege of having two of our dear Sacramento girls in the mission work—Miss Fish in the home field and Miss Bruner in the foreign field.

You will understand better what I have said if I give you an idea of the territory contained in one presbytery. A year ago, at synod, the whole State of Nevada was taken from us, though upon the request of the auxiliary society at Carson City, Nevada, that one auxiliary has been retained in our presbyterial society. Without Nevada, we still have plenty of terri-

tory in the limits of Sacramento Presbytery. From our northern boundary to our southern by railroad it is three hundred fifty miles or in a straight line about two hundred seventy-five miles, and east and west it is about one hundred forty miles.

There are twelve self-supporting churches and thirteen mission churches in the presbytery. Of the nineteen counties included in this territory there are seven in which the Presbyterian Church has not entered at all and in which are hundreds of people almost entirely without Gospel privileges. In sixteen of our churches we have missionary societies, most of these small organizations.

You cannot wonder then, that it means so much to us to get together even once a year to confer and plan for the coming year's work for the Master.

A Successful Program in a Texas church was that presented on the occasion of the first anniversary of the organization of the local society at Grapevine and we are glad to publish the program, as it is suggestive:—

On the first Sunday in June, 1907, a Presbyterian church was organized at Grapevine, Texas, with twenty-one members; ten others have joined since. For the first year the woman's society planned to give forty dollars to missions. After the fourth quarter's money was counted, there was eight cents remaining in the treasury. In addition to the forty dollars, twelve dollars for literature, five dollars given by the congregation on the anniversary and money for certain expenses brought the amount that passed through the treasurer's hands to seventy dollars.

Our anniversary program was as follows:

Song—"The Light of the World is Jesus."

Prayer—by Pastor.

Bible Lesson—Rom. 10: 13-15.

Bible Quotations—by Members.

"What the Presbyterian Church Gained from the Union,"—by a Member.

"What the Cumberland Presbyterian Church Gained by the Union"—by the Pastor.

A Conversation on Home Missions—by the Members.

Song—"Onward Christian Soldiers."

A Talk by the Secretary of Literature.

What Texas is and is doing—by three Members.

1. Generally.
2. As a Synod
3. Denton Presbytery.

Grapevine Auxiliary—

1. Paper by President—What the Society had done during its year of existence.
2. Treasurer's Report.

Poem—"Shining Dime," by a Small Boy.

Offering and Song—"The Half Has Not Been Told."

Prayer on Offering, closing with the Lord's Prayer, by Society.

The people were delighted with the service. An officer in the Baptist church said that he learned more about the Presbyterian church in that one afternoon than he ever knew before. All were pleased. Each topic was culled from the HOME MISSION MONTHLY, except the pastor's. We gave him the privilege of selecting his own material, provided he spoke only fifteen minutes

Emporia Presbyterial. The thirtieth Annual Meeting of Emporia Presbyterial will be held in Newton, Kansas, beginning the morning of April 7th and continuing through the 8th.

Full Measure of Service. It is not easy to compute how much this magazine, the Board, and the mission field owe to such faithful continuance in well doing as may be discerned in a message which accompanies a fine list of subscribers for 1909. "This will close my work in this direction. I have attended to the list for over twenty-three years—in fact ever since the days of the *Rocky Mountain Presbyterian*—but I am now in my eighty-first year and too feeble to attend to it longer. I love the magazine; may the Lord continue to use it, even more in the future than in the past."

Prompt Giving. An incident of her own early housekeeping was made use of by a synodical president as illustrative of the wisdom of prompt giving. She had been buying milk—a quart or two a day—and formed the habit of using it with economy as careful housewives must, when her husband bought a cow. She filled her pans with milk, and then bought more pans, and still continued to send to the store for more pans. After four or five days, her husband asked her about the age of the milk he was drinking. "O, that is last Friday's milk, we haven't used it all up yet," she replied. From her husband's amusement, she came to see that it is a good thing to give to others the best we have as we go along, and when she applied the lesson she resolved not to hoard missionary money while the Board was suffering for the fresh supply.

A Freedmen Incident. A family reunion recently occurred at the home of a colored man living a few miles from Sumter, N. C. Fifty-two years ago the father and mother were married; the wife was bought from her former master, and for over a third of a century they have lived upon and operated a large farm which they own. Not one of their children is illiterate. Four sons are Presbyterian ministers, while three are farmers; one daughter is a Scotia graduate. There have been eleven children, forty-four grandchildren and eleven great-grandchildren. The long table spread in the yard, loaded with appetizing Southern viands, made welcome the one hundred people assembled, among whom were all the living descendants.

Worth Recording. The secretary and treasurer of the Evangelical Sunday-school Association of the four counties, San Pete, Sevier, Pinte, and Garfield, Utah, sends this word:—

"In the recent annual convention, the report from Ephraim Presbyterian Sunday school, conducted by Miss Elizabeth Read, in many respects was the very best annual report given.

Reports were given from six Presbyterian schools and five Methodist Episcopal schools, and I do this without her knowledge, simply in recognition of the noble work she is doing there for the cause of Christ and His kingdom.

Her school had the highest average attendance according to the enrollment.

It has the largest Home Department of any school in the four counties.

Only one other school (Mt. Pleasant Presbyterian) reported Sunday-school scholars having united with the Church and the numbers were equal, though Mt. Pleasant has the largest school, and many more workers.

Offerings to missions were largest according to enrollment, averaging eighty-four cents per member.

It was one of the three schools reporting a Cradle Roll Department.

I thought you would be glad to know of the work she is doing."

Secretary of Literature. The plan of one presbyterial secretary of literature is to stand before the audience at each presbyterial meeting in the fall, with a copy of *THE HOME MISSION MONTHLY* in her hand while she calls attention to two or three of the most telling news items among the editorials, to certain pictures, and to one prominent article. She says it is easy to prove that any one number of the magazine is worth five cents, that it treats of interesting news of the day of which everyone wants to know, and then to make the point that the profits go to support the helpers or missionaries on the very fields of which the magazine tells.

MEMORIAL

Cleveland Presbyterian Society

It is a privilege rarely accorded to the people of any city to have in their midst for many years such a noble, ideal woman, as Flora Stone Mather, wife of Samuel Mather of Cleveland, Ohio. On January 19, 1909, it was learned she whom we loved, and whom the whole city honored, had been called, while

quietly sleeping, to enter into the joy of her Lord.

One of the outstanding characteristics of Mrs. Mather was her great-hearted generosity. Her broad sympathies brought her into close touch not only with the religious, educational, and philanthropic interests of the city, but also with the evangelistic work of the Church in all the world.

She gave abundantly to the needs of her beloved church and through its societies and agencies, ministered richly to its missionary enterprises. It is true that she was blessed by fortunate circumstances that enabled her to give large gifts, but it was the beautiful spirit that prompted her generosity that made her remarkable. Mrs. Mather loved to give, not to attract attention, for she disliked display of any sort, not for the mere sake of giving, but because it was one way in which she could express the great love of her overflowing heart. She was not a woman of great strength and physical illness or weariness was often her portion, but she gave herself constantly; individuals and organizations, in which she took an active part, sought her wise counsels and followed them gladly. Her cheerful optimism was very contagious. Quiet and simple in her tastes, she was essentially feminine in her love of the beautiful, but all worldly things were made subservient to the mighty purpose which ruled and glorified her life. With Saint Paul she could say, "This one thing I do." Love of God and man and faith in Christ and in the power of His gospel were the mainsprings of her life. By their power she rose triumphant over physical weakness.

Her death is a great loss to her city and to her church with its world-wide interest.

RECEIPTS OF WOMAN'S BOARD

With this number the receipts are completed to January, 1909. In accordance with the plan adopted by the Assembly's Boards, the Woman's Board will discontinue publishing the monthly receipts in detail, but will give the total receipts by Presbyteries hereafter.

RECEIPTS FOR FREEDMEN FOR DECEMBER, 1908.

ATLANTIC—Atlantic: Aimwell 2; Bethel 4; Charlest Zion 6.65; Edisto 4.85; Hebron 5; James Island 3; Wallingf 1; Zion John's Island 5. **Fairfield:** Bethlehem 1st 50c; Gr View 50c; Hebron 25c; Hermon 2; Ladson 2; Little Riv 4; Mt Tabor 50c; Pitts 50c; Pleasant Gr 75c; Sumter 2d 1.\$43.50

BALTIMORE—Baltimore: Balti Cent 5; Govanst 2; Taney 2. **Washington City:** Washing 4th 4; Coven 18; N Y Ave 50; West St 2;\$83.00

CALIFORNIA—Benicia: Fulton 1; Petaluma 5; C 2; San Anselmo YPS 2; San Rafael 10; St Helena C 1. **Los Angeles:** El Cajon 1.45; Glend 5; Inglew C 3.13; La Jolla 2.35; Long Beach 1st 10; C 5; 1 5; Los Angeles 1st 5; 3d 15; Bethesda 5; Boyle Hts YLMS 10; WW 2; Calv 2.50; Central 8; C 25; Gr View 40.60; C 8.75; Highl Pk 35; Im 165; J 4; Knox 2.25; Redeemer 5; So Park 2; Monrovia 10; National Cy 5; C 1; Pasadena 1st 70; Pomona 2; Rivera 1.3; San Diego 1st 13; S 14.50; Santa Ana C 6.25; Santa Monica 18; I 2.50; So Pasadena Calv 2; Tustin 5; C 1.25; Westm 2. **Nevada:** Carson Cy C 2. **Oakland:** Berkeley 1st 25; Hayward 5; Knox 8; San Leandro 3.75; St Johns 10. **Riverside:** Colton 7; C 2.50; Ontario Westm 3.50; Redlands 10; I 8; Rivers Calv 32.50; San Bernardino Spanish 5; Upl 3. **Sacramento:** Chico 2.50; C 2.50; Red Bluff 2.50; C 1; Sacramento Fremont Pk 10; S 5; Westm 10; C 3; Vacav 3.50; Winters 2.50. **San Francisco:** San Francisco 1st 14; Calv 17.50; C 25; Lebanon 10; Mem 1.50; Trinity 5. **San Jose:** Los Gatos 6; San Jose 1st 40; Ind Gift 40. **Santa Barbara:** Ballard 1.50; Carpinteria 3.50; C 2.50; Nordhoff 1.25; Santa Barbara 5; Santa Paula 8.50; C 3.85; S 2.40; Templeton C 1; Ventura 6; C 3.50.\$909.28

COLORADO—Denver: Denver 23d Ave C 15; Cent 40; Corona C 1.50; Highl Pk 9; No 8; York St 5.\$78.50

ILLINOIS—Bloomington: Champaign C 5; Fairb 75; Lexington 7. **Chicago:** Chicago 1st 50; 2d 20; 3d 33; Christ 3; Woodlawn Pk 6.35. **Ottawa:** Aurora 3; Ausable Gr 4; Kings 2; Mendota 5; Minonk 8; Morris 3; Ottawa 20; Paw Paw 16; Pontiac 22; C 5; Sandw 9; Streator 9; C 5; Waterman 6; Waltham 2; Wenona 8; A friend 50. **Peoria:** Knox 4. **Rock River:** Fulton 6; Keithsb 1; Morrison 5; Viola 3.\$395.35

INDIANA—Crawfordsville: Clinton 10; Crawfordsv 1st YL 1; Dayton 27; Delphi 2; C 2; Fowler 70c; Frankf 27; Kirklm 3; Ladoga 5; Lafayette 2d 6; Lebanon 5; Rocky 16.92; Romney 7; Spring Gr 4; Williamsps 6. **Indiana:** Bloomf 50c; Evansv 1st Ave 1; Chestnut St 17; Grace 20.50; Olive St 1.45; Park Mem 70c; Walnut St 11; Farmersb 1; Ft Branch 4.05; Hicks 1.50; Indiana SW 2.10; Newb 2; Oakland Cy 1.05; Petersb Main St 4.70; Princet 1st 4.50; Bdway 1.34; Royal Oak 1.60; Sullivan 5; Terra Haute Cent 10; Washtn Ave 4.63; Vincennes 1st 6.40; Beth 1; Washington 1st 8.50; Cumberl 1.50. **Muncie:** Alexandria 2; Anderson 4; Elwood 2.05; Hartford Cy 5; Jonesb 75c; Kokomo 6; Muncie 1st 33.22; Portl 4.50; Tip-ton 3; Elderly lady 1.20; Wabash 15. **New Albany:** Bedford 3; Brownst 3; Charlest 3; Corydon 4; Hanover 3; Jeffersonv 1; N Albany 1st 73c; 2d 5; 3d 5; No Vernon 4; Pleas 2; Vernon 2.\$348.09

IOWA—Cedar Rapids: Cedar Rapids 1st 11.25. **Corning:** Clarinda 19; Corning 12; Creston 2.50; Emerson 4; Malvern 124; S 7; Red Oak 4; Shenadoah 10.06; Sidney 1.00. **Council Bluffs:** Casey 2; Council Bluffs 1st 40; Greenf C 2.30; Guthrie Cent 3; Menlo 1; Woodbine 2.50;

C 2. Dubuque: Coggon Zion C 34c; Dubuque Westm C 31c; Farley C 15c; Independence 1st C 2.70; Jesup 2.85; Oelwein C 60c; Otterv C 30c; Pine Cr 3; Volga C 20c; Anna A Hawkins 20c. Fort Dodge: Boone 5; C 1.75; Carroll 1; Fonda 5; Ft Dodge 55; Gr Junction 3; Pocahontas 5; Rockwell Cy 4; Rolfe 5. Iowa: Bloomd 3; Burlington 1st 11; Donnellson C 1; Fairb 22.50; C 5; Ft Madison Union 12; C 2; Keokuk 1st Westm 10; Martinsb 3; Mediapolis C 1.25; Middlet 3; Milton 1; Morning Sun 3; Mt Pleasant 1st 16; C 1; N London 1; Ottumwa E End 5; Wapello 2; Winif 6. Iowa City: Brooklyn 2; Davenport 1st C 25c; Iowa Cy 25; Keota 1; Muscatine 6.50; Scott 1; Summit C 1; Unity 3; Wash 1; Wilton 50c. Sioux City: Alta 2.91; Battle Cr 1; Denison 6; Early 2; C 4; Hull LAS 4; C 1; Ida Gr 2; Ireton 10.90; LeMars 3; C 1; Meriden 2; Odebolt 50c; Paulina 1; Pilgrim 1; Sac Cy 10; Schaller 10; Sioux Cy 1st 4; Mornings 2; Olivet 3; Storm Lake 15; Union Township 5. Waterloo: Conrad 90c; Greene 2.50; Tranquillity 2. \$589.78

KANSAS—Emporia: Eldorado 10; Wellingt 10; Wichita 4. Highland: Atchison 3; Vermillion 4. Larned: Garden Cy WG 5; Gr Bend Mrs Mering's C 12; Halstead 8; C 5; Hutchinson 6; SL 13; Lakin 50c; Larned 1; Lyons 10; McPherson 1; Pratt 3; Spearv 2. Neosho: Bartlett 3; Bd 1; Chanute 1; Cherry 1; Ft Scott 1st 10; Humboldt 3.50; Iola 1st 1; McCune 1; Moran 2; Neodesha 1.91; Paola 10; Yates Cent 6; S 3. Solomon: Ellsw 7; Minneapolis 5. \$143.91

MICHIGAN—Detroit: Detroit 1st 150; 2d Ave 4; S 5; Bethany LU 20; Cent 20.50; Coven WA 5; Forest Ave WU 7.50; WL 33.34; Fort St WL 12.50; WA 75; Imm 18; Westm 15; North 30; Plymouth 3.50; Pontiac 5; YWMS 4.20; Wyandotte C 1. Flint: Marlette 1st 5. Grand Rapids: Gr Rapids 1st 4; 3d 6; Im 3; Westm 2; Ionia 2; Ludington 3; Spring Lake 50c. Kalamazoo: Benton Harbor 5; Kalamazoo 1st 17; No 1; Martin 1; Paw Paw 2.50; Plainw 10; Richl 1.50. Lake Superior: Calumet 5; Escanaba 5; Iron Mountain 5; Manistiquie Redeemer 5; Marquette 5. Lansing: Albion 12; Battle Cr 4; Brooklyn 7; Concord 5; Hastings 1; Homer 13.50; Jackson 13; Lansing 1st 7; Franklin Ave 2; Marshall 8; Mason 4.50; Morrice 2; Oneida 1.50. Monroe: Adrian 25. Petoskey: Alanson 2; Boyne 4.50; Cadillac 4.50; E Jordan 8; Greenw 1.50; Harbor Spgs 2; Petoskey 10; Traverse Cy 8. \$623.04

MINNESOTA—Adams: Bemidji 5; Crookston 1; Euclid 1; Hallock 6.32; Orleans 1; Warren 3. Duluth: Cloquet 15; Duluth Glen Avon 1.79; Lakeside 5; Two Harbors 2. Red River: Fergus Falls 3; St Cloud: Greenleaf 1. St Paul: Stillwater 3; St Paul Arling Hills 3.39; Dayton Av 16; House of Hope 30; Knox 1.40; Macalester 5; Merlam Pk 3.31; Westm 1.50; St Paul Pk 1; White Bear 3. \$112.71

MISSOURI—McGee: Brookfield 2; Cairo & Gr Prairie 1; Chillicothe 2; Hamilton 3.60; C 1.05; R or S Bd 35c; Marion 10; Moberly 8.50; N Cambria 1.04; Roanoke 3. St. Joseph: Cameron 4.20; Easton 2; Grant Cy 6; Hopkins 2; King Cy 2; Maitland 1.75; Maryv 7.33; Savannah 2; St Joseph CP 1.20; Hope 2; Third St 2; Westm 1; HNBBd 4; Tarkio 4. St Louis: St Louis 1st 87.50; C 15; 2d 25. \$201.52

MONTANA—Butte: Anaconda 2.80; Dillon 80c; Missoula 5.60. \$9.20

NEBRASKA—Box Butte: Gordon 1; C 2; Rushv 2; C 2; Scots Bluff 3; C 1; Valentine 1. Kearney: Central Cy 12; CCbd 1; Fullerton 9; Gaudy 1; Gibbon 6; C 5; Grand Island 13; Kearney 10; Lexington 2; C 2; Litchfield 1; Loup Cy 1; No Platte 8; C 1; St Edwards 4; C 2; St Paul 2; Sutherland C 1; Wood Riv 6. Nebraska City: Adams 4.65; C 50c; Alexandria 1; Auburn 2.83; C 1; Beatrice 25.60; Blue Springs 1; C 50c; Dresher 1.20; Diller 3.60; Dunbar 4.29; Fairb 2; Fall Cy 60c; C 50c; Gresham 1; C 50c; Hebron 16.30; C 2; Humboldt 1; Lincoln 1st 5.66; 2d 11.60; Westm 3.80; C 1; Nebraska Cy 2.24; Pawnee 9; C 3; Sterling 2; Table Rock 2; Tamora 80c; University Pl 60c; C 1; Utica 1; York 8.19. Niobrara: Emerson 4.60; Hartington 3.80; Laurel 3.20; Madis 3.20; O'Neill 1.25; Wayne 6. Omaha: Bancroft C 1; Bellevue 6; Colton 3.60; Craig 3; Florence 2.22; Lyons 4.33; C 1; Marietta 6.50; Omaha 1st 29.34; C 7.50; 3rd 1.20; C 1; Castellar St C 5; Clifton Hill C 2; Coven 5.40; C 1.30; Dundee 2.60; C 2.86; Lowe Ave 12.80; No 15; Westm 14; Schuyler 9; C 1.40; So Omaha 7.20; Tekamah 10.40; Waterloo 2.40. \$401.06

NEW JERSEY—Elizabeth: Cranf 1; Perth Amboy 25; Plainfield 1st 30. Jersey City: Englew 10; Jersey Cy 1st 10; N Foundland 10; Tenafly 10. Newark: Clinton Ave 10; Fewsmitth Mem 5; New Brunswick: Flemington 5. West Jersey: Pittsgr YLA 5. \$121.00

NEW YORK—Albany: Albany 1st 20; 2d 15; 3d 1; Madis Ave 3; Bethlehem 75c; Gloversv 7; Jermalm Mem 5; Johnst 3; WH 2; Mayb Cent 1; Saratoga Springs 1st 5; 2d 2.25; Schenectady 1st 4; S 5.75; Union 1.82; EBB 5. Binghamton: Balntr 9; Bingham 1st 35; C 10; Floral Ave 10; Owego 12; Waverly JMS 20. Boston: Boston 1st 41; E Boston 1st 5; Lawrence C 5; Londonderry 3; Newp 1st 5; Quincy 1st 12.50; Roxb 10; Somerv Un Sq 5; Waltham 1st 5. Buffalo: Buff 1st 30; No 39; Silv Cr 1; Anon 2. Cayuga: Auburn Cent 20; Ithaca 5; Port Byron LCA 5. Geneva: Canadalgua 1; Dresden 1; Geneva 1st WA 17;

No 16; Naples PSC 10; Oak's Corners 3; Penn Yan 45; Shortsv 10. Hudson: Monroe 7; A friend 25. Nassau: Astoria 8; Glen Cove 15; Smitht 4; S 10. New York: New York 1st 5; 5th Ave 150; Rutgers 12; University Pl 2.75. Niagara: Albion 21; Barre Cent 1; Carlton 1; Holley 1; Knowlesv 1; YLMC 1; Lewist 1; Lockp 1st 5; Lyndonv 6; Medina 1; YWMS 3; Niagara Falls 1st 2; No Tonawanda 5; Wilson 1. Rochester: Dansv VL 1; Rochester Brighton 44.35; Central 10. St Lawrence: Adams 1.50; Brash Flis J 3; Potsd 4; Theresa 3; Watert Stone St 10. Steuben: Andover 2; Arkp 2; Corning YLMS 5; Hornell 1st 8; Howard 2. Syracuse: Canastota 11.02; Marcellus TMC 5; Skaneateles 2; Syracuse 4th By Mrs Lucy Gere 100. Troy: Glens Falls 30; Malta 7; Troy 1st 50; Second St S 25. Westchester: Bridge 1st 10; New Rochelle No Ave 6.25; Pelham Manor 5; So Salem FCS 2; White Pl 19; Yonkers Imml 5. \$1,135.94

OHIO—Cincinnati: Cincinnati 3d 7.50; 4th 1.25; YLMS 12.50; 5th 3; 7th 15.05; Calv 15.00; Covenant 14.25; Mohawk 2; Mt Auburn 8.15; No 3; Walnut Hills 1st 45; Westm 1.90; Westw 1.25; College Hill 5; S 10; Delhi 2; Glendale 5.20; Hartwell 2; Lebanon 14.50; Madisonville 3; Montgomery 1.25; Norw 3; YPMS 5; Pleasant Ridge 7.50; Reading and Lockl 1.45; Wyoming 2; YLMS Aus No 2.9. Columbus: Circlev 12.50; Columbus 1st 5; Central 10; MMS 10; Broad St 10; Hoge Mem 3.30; Nelson Mem 5; North 14; St Clair Ave 3; Lancaster 10; Laurel 3; Worthington 5; JH 5. Dayton: Camden 1; Clifton YLMS 4; Dayton 1st 3; 4th 1; Fletcher 3; N Carlisle 10; Piqua 33; S 7.45; Shen Mile 7; Spring 2d MSC 5; Troy 2; Yellow Spgs 5. Steubenville: Bethel 4; Dell Roy 2; E Liverpool 1st S 25; 2d 12; Jewett 120; Long Run 21; Oak Ridge 4; Steubenv 3d 7; Toronto 4; Wellsv 1st 25.50; Yellow Cr 17; C 5. Zanesville: Bloomf 3; Brownsv 1; Clark 9; Coshocton 2; Granv 5; Zanesv Putnam 5. \$636.00

OKLAHOMA—Cimarron: Alva 4. El Reno: Anadarko 1. \$5.00

PENNSYLVANIA—Blairsville: Beulah 6; Blairsv 23; Braddock 1st 17; S 11; Calv 9; I 1; Derry 13; Greensb Westm 6; Irwin 20; Johnst 1st YLB 20; 2d 3; Latrobe 100; Manor 4; McGinniss 5; Pleasant Gr S 4; Turtle Cr 14; C 13; S 13; Windber 3. Butler: Butler 1st 2; Grove Cy 2; Martinsb 25; Middlesex 5; C 10; N Hope 8; No Liberty 3.50; No Washington C 5; Petrolia 2; Plains 4; Portersv 2; Scrubgrass 6; Slippery Rock 2; Westm 2; W Sunb 2. Carlisle: Chambersb Cent YL 5; Dauphin 7.50; Dickinson 5; Harrisb Calv 3; Mr. Heffelfinger's C 12; Mercersb 2; Robert Kennedy Mem C 3. Clarion: Clarion 13; Emlenton 40; Greenv YLC 22.50; Marienv 15; Oil Cy 2d 31; Pisgah WS 13; C 15; Punxsutawney 1st 8; Scotch Hill 2; Tionesta 1; Wilcox 8. Erie: Cambridge Spgs 17; Cool Spg 2; Franklin 12; Jamest 7.77; Kerr's Hill 2; Meadv 1st YL 3; Westm 3. Huntingdon: Altoona 1st MG 5; E Kishacoquillas 34; Huntingdon 1st 6; Spring Cr S 2. Kittanning: Apollo 10; Appley Manor C 2; Glen Campbell 5; Indiana C 4.25; Jacksonv 5.75; Kittanning 1st 12. Lackawanna: Montrose C 5; Philadelphia: Phila 3d 5; 4th YLA 25; Arch St 20; Gaston 8; Tioga C 5. Phila—North: Edge Hill Carmel 3; Jenkinst 5; Phila Germant 1st S 50; Leverington 1.25; Oak Lane 5; Wissahickon 5; Reading 1st 15. Pittsburg: Allegheny 1st 48; Cent S 5; Manchester 3; Melrose Ave J 10; No 5; Canonsb 1st 5; Chartiers 4; Crafton 1st 4; Finleyv 3; Highl 25; Hoboken 2; Homestead 15; McDonald 29.75; McKee's Rocks LA 5; Mt Pisgah 6; Pittsb 1st YPS 40; 6th 50; Bellef 45; E Liberty 40; HB 25; SC 19; Highl 9; Homew CMS 15.50; Pt Breeze WW 150; Sewickley 98; Wilkinsb 1st 10; 2d GMC 2; S 10.34; Miss S A Elliott 10. Shenango: Beaver Falls 1st 22.50; N Castle 1st D of L 3.23; Central C 20; Slippery Rock 10; Westfield C 10. \$1,614.84

SOUTH DAKOTA—Aberdeen: Britton C 5; Groton 18. Central Dakota: Hitchcock C 1.50; Huron 11.15; Madison 9.25. Southern Dakota: Bridgewater 10; C 4; Dell Rapids 4; Lake Andes 2; Parker 4; Sioux Falls 9. \$77.90

TENNESSEE—French Broad: Banks Cr 20c; Barnard 1; Couper Mem 1.40; Dorland Mem SMS 1.20; Jupiter 3; Lance Mem 40c; Oakland Heights 6.92. Union: Ft Sanders 1; Hebron 1; Hopewell 1.75; Knoxville 2d 7; 4th 12; 5th 85c; N Providence 5; Rockf 50c; Shannond 1.75; So Knoxville 6. \$50.97

UTAH—Synodical 15.31. Kendall: Idaho Falls 3; Malad 3. Utah: American Fk S 9; Ephraim 4.67; Hyrum S 2.20; Mantl 3; Salina 2; Salt Lake Cy 1st 19; 3d 7; Bd 5; S 4.20; Westm 2.20; Springv 2.60; S 6.10. \$88.28

WEST VIRGINIA—Wheeling: Fairview 3; Fks of Wheeling CB 3; J 3; W Liberty 2; Wheeling 1st 13. \$24.00

WISCONSIN—Milwaukee: Milwaukee Berean J 1; Calv 15.90; Imm C 5; Westm 2; Ottawa 2; Racine 1st 7; Winnebago: Fond du Lac 2; Marinette 10; Marshf 1st 4; Neenah 1st 18; Oconto 1st 18; Oxf 1st 3; Wausau 1st 10. \$97.90

MISCELLANEOUS.

A friend per Mrs. Storer 1. \$1.00
Total \$7,791.77

HOME MISSION MONTHLY

VOL. XXIII

MAY, 1909

No. 7

EDITORIAL NOTES



HY mission schools are needed in Porto Rico is a question not often asked, for the answer is so patent. As yet the Government schools are quite insufficient in number to meet the need. Just so soon as the Government can provide sufficiently, mission schools will be withdrawn, for there is no desire to duplicate work. Meantime there is a great task to accomplish, not only in the class-room, but, as one familiar with conditions puts it, "there is a vast work to be done to raise the children to a conception of what a clean-minded American citizen should be."

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THE extent of the awakening among the Porto Ricans of a desire for education is considered astonishing, but is probably not so much due to a thirst for knowledge for its own sake, as to the belief that that way lies the opportunity of entering through the door which is opening to them in becoming a part of the American nation.

✠

ONE reason why teaching is almost entirely in English in our Porto Rico mission schools may be gathered from a recognition of what the Porto Rican is doing for himself. When our Government sought to introduce a school system instruction was given very largely in Spanish, as it was the universal language. This became unsatisfactory, and the plan was tried of teaching part of the day in English and part of the day in Spanish. At present in most schools, in accordance with the desire of the people, the teaching is altogether in English above the first grammar grade. Dr. Falkner, former Commissioner of Education in Porto Rico, stated at the last Mohonk Conference, that, "in this matter of the schools there was no compulsion, no forcing the English language upon them. Far earlier than we could dream, the people have asked us to teach their children in the language of the United States. Though they had a common language—for they all spoke one of the most beauti-

ful of all languages, the Spanish—they welcomed the opportunity to learn the language of the new motherland."

✠

OUR readers are fortunate in hearing this month from two members of the Woman's Board who have visited Porto Rico within the past few weeks—Mrs. Charles L. Thompson and Mrs. D. E. Waid. Mrs. Waid's visit was in mid-winter and Mrs. Thompson was there a little later. Dr. and Mrs. Thompson report great progress in our mission work since their previous visit nine years ago. The Presbyterian Church is fortunate in its missionary force, and the result of their labors under the blessing of God is very gratifying.

✠

WHILE the Bible has been forced out of the public schools in many communities in the United States, it is interesting to note the attitude of Germany toward religious instruction. This instruction is controlled by regulations issued by the Government, and to these regulations all schools, private and public, must conform. In Protestant or Evangelical instruction, in the elementary school, the study of Holy Scripture is required as related to sacred history. The children of the lower grades are to learn a small number of stories from the Old Testament, especially in Genesis; and, in the new Testament, stories of the birth, childhood, death and resurrection of Christ, and such incidents as lie within a child's comprehension; also several short prayers for morning, noon and evening. Later in the course, there is systematic instruction in the most important events of Bible history, accompanied by reading of connected portions of the Scriptures. Hymns are also to be learned.

One of the notable features of the public schools in Porto Rico is that Bible instruction is permitted—there is no objection to it. It is delightful to record the genuine interest with which the public schools are striving for the betterment and uplift of the people; their teachers have a great opportunity for mission work. The mis-

sion schools simply go farther along the same lines.

¶

It is now possible by means of the reindeer service to receive mail from Point Barrow, Alaska, between the yearly messages which come out in the summer when the ice permits. In the last letter from Dr. Marsh, which reached headquarters after a long trip of weeks, he says: "I see a much deeper interest in religion than when we left here four years ago—that is, the people seem to be more sincere in their efforts to follow in the footsteps of Jesus. The attendance averages forty for Sunday school and about two hundred for church services." All of which shows the blessing which has followed the earnest work of Mr. Spriggs, who returned to the States when Dr. Marsh went in to relieve him last summer.

¶

THE Esquimos are not exempt from the influence of perverted teachings. In the same letter Dr. Marsh says: "A serious drawback is the report which we get from inland natives, who have heard second-hand stories from the Kotzebue Sound region, and which they lay upon our people as means of salvation. Just a sample or two. 'There is a land south which never has snow; when it snows there it will be a sign of the imminent coming of Christ. It has just snowed there, so *look out!*' Down the coast some of the people are now sleeping with their boots and mittens on to be ready."

¶

Is your society or your church as a whole interested in some one or more specific sections of missionary territory, even particular pupils or missionaries in that territory? People will give and pray for that concerning which they are informed, but to feed the flame of missionary intelligence, facts must form the fuel; information must not cease or the flame will die down and the result will show in a lagging treasury.

Do you sometimes wish there were a way to bring the mission objects in which your efforts are centered before the people of your congregation, so that the names of the missionaries and the missions might become household names and belong intimately to all who enter the doors of the church as well as those who form the mis-

sionary society? Then try this plan. If you have a church bulletin of the services of the week, see that it is a frequent occurrence to have a few lines at the bottom of the sheet concerning the work your missionary is doing, or a brief letter from your Indian pupil, or a word of interest concerning the region in which the work is done. See that the fact is worth telling and is not long. It has been said that giving is looked upon as an investment. Men invest where they are confident of results. Their whole hard business training has been to that end. How can we expect people to invest in a work of which they know nothing?

¶

AGAIN the rush of immigrants has set in. The signs are that it will be unprecedented. By the middle of March the number had risen to ten thousand in a single record-breaking day; twenty-five thousand in a single week! Many of these will never get beyond the congested quarters of the city. A western mine owner who stood watching the midnight Bowery "bread-lines" was told by each man that he could get no work. "And to think that I cannot get men enough for my mines!" was his comment. This gulf between the immigrant and work, agitators are arguing, could be bridged by free transportation.

¶

THE white man's viewpoint is not always that of the red man. The *Missionary Review* cites as an illustration the Indian's way of meeting the white man's well-meant inquiry, "What is your name?" "The custom of the Indian kinship clan forbids the use of a personal name in addressing anyone. It prohibits even the mention of the personal name of anyone in his presence. For this reason, 'What is your name?' is regarded as an impertinent question, and if an Indian deigns to make any response he simply answers, behind the folds of his blanket, 'No name.'"

The same writer speaks of the trouble Indians have often made by stealing horses, but adds that they have never been guilty of land-grabbing. The white man's idea of individual ownership of land with the right of transmitting it to endless generations is preposterous to the Indian mind. According to Indian views, men have no right to "call one foot of earth their own save that wherein they crumble bone to bone."

RICH returns are assured from the church's investments among mountaineers. Young men and young women are taking their places in life, useful and successful, because of the aid and training our schools afford. Without such help the present outcome would have been impossible. Our mountaineer schools show many such beneficent results as the following instance, narrated by the superintendent of the Asheville Industrial School:

"You will also be interested in the daughter of a widow, rich in three fine children with the best of Scotch-Irish blood in their veins, but too poor in money to support or educate them. The way was open for the oldest boy to enter the Farm School, and the little nine-year-old girl came to us. The mother took the baby boy with her and bravely set to work. That was years ago, and the little girl, after graduating here, finished the course at the Normal, taught successfully in a Presbyterian school and a year ago

married one of the best young business men of the town. She is the center of a Christian family and a strong helper in the church. A few days ago the mother visited me and expressed her conviction that had she not been given both the financial help (she could pay very little toward the expense of her children) and the sympathy her personal touch with the schools afforded, she must have given up the struggle to bring up her children worthy of their ancestry. All they needed was a chance to revert to type."

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THE books of the treasurer are closing for the fiscal year as we go to press, but it is a little too early to give the result.

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THE annual meeting of the Woman's Board is to convene in Denver the third week in May. For particulars see announcement on another page.

A PLATE OF DULCES

By Eva C. Waide

ALL Porto Ricans are fond of sweetmeats and a plate of dulces is an essential part of Porto Rican hospitality, whether such hospitality be extended to you in the handsome sala of an old Spanish palace or in the one room of a palm-thatched hut. Dulces are made of coconut, of orange, of pineapple, of fruit pastes, of chocolate, of rice; sometimes they are only sticks of sugar cane or coarse, oily cakes, and sometimes they are delicious glacéed fruits.

In many happy experiences of Porto Rican hospitality I tasted many dulces, and to-day in the sala of this magazine may I, in turn, proffer to you a heaped-up plate of dulces, or sweets of the country?

Pray take some of this sweetmeat—one of the most delicious of the island and which could easily be manufactured here in the United States—the sweet spirit of comity and brotherly love among the workers of all faiths. Though not forgetting their own work or its claims upon them, they yet have a heart of service for all others. As one said to me, "Here in Porto Rico we try to say, 'not what is best for

me, but what is best for the whole field.'" The island is circled with missionary homes, all welcoming with gracious courtesy the tired worker from another part of the field, away for rest and change, and even extending to the Christian traveler the welcome of a friend. There is exchange and interchange of new books from home, latest music, special talents and services. There is division of school presents if delay hinders the arrival of the Christmas box—yes, there is even interdenominational exchange of hints on Porto Rican marketing and house-keeping, Porto Rican drawn work and baskets, and even missionary baby discipline.

This next enjoyable dulce is becoming more and more common in Porto Rico, though really introduced from the United States. It was one of my favorite sweetmeats—the schools of Porto Rico: Mission schools, public schools, day schools, boarding schools, in city streets or palm-thatched rural school houses, dignified by great American and Spanish names, always under the shadow of the star spangled banner and always, each of them, a symbol

and prophecy of "the land of the free." Such bright, eager, attractive pupils, such interest and affection, such soft, flowing Spanish names! One does not wonder that teachers in Porto Rico think their pupils the dearest in the world, or that a visitor felt almost envious of this opportunity to help make history.

The children are not the only dulces in the schools, for all through this lovely island, oftentimes in hard and trying surroundings, are teachers whose work is the sweetest service given to a country and whose influence will bring a greater revolution than ever army or guns could bring.

The rescue of children and the easing of life for them is another of my piled-up

that will help solve many of its hardest problems.

A delightful dulce it is to hear the Scriptures memorized as they are in school and church in Porto Rico. Memorizing is one of the great gifts of the Porto Rican, and what a blessing it is to see it used to such avail! None can measure the power of these Scripture words living in the hearts and minds of these people to whom the Bible was virtually a closed book. The keen, dramatic sense of the Porto Rican makes very real to him the stories of the Bible and gives him skill in interpreting and passing on to others.

Porto Rican dulces would be incomplete without that very sweetest one—the

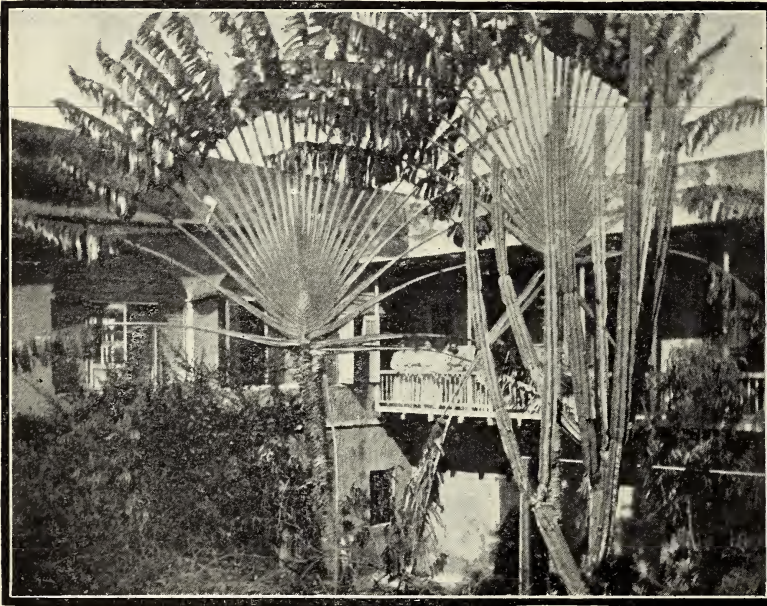
hospital and medical work of the island; none is more universally commended or universally appreciated. From the physicians holding clinics in out-stations and among the destitute sick to the two hospitals that open their sheltering arms to the pain-racked, there is, wherever these influences go, the very message of the Great Physician.

Our hospital in San Juan, with its spotless wards swept by the delicious, cool trade

winds, with the tender ministrations of doctors, nurses and all its most acceptable corps of workers, furnishes in its little many-dormered buildings by the sea, veritable chambers of peace for the sick and suffering; and sweet it is to see within these walls the fine body of young Porto Rican women, learning here those arts of nursing and service that will make them a blessing in all this island.

These are but a few from my plate of dulces.

"Most honored guest, this house is yours, these sweets are yours. Most graciously partake."



THE PATIO OF THE MISSION SCHOOL, AT AGUADILLA, PORTO RICO.
THE RARE "TRAVELER'S PALM" IN THE FOREGROUND

sweets. There are orphanages and charity schools with their companies of neat, attractive, well-trained children. There are industrial schools with their practical instruction and their warm noonday lunch for poorly nourished children. There are farm schools where new methods are given the boys and new ambition instilled. There are anemia stations to check the inroads of that once national disease and help the poor mothers care for the ailing babies. All these means to care for the helpless and train them for life and usefulness will bring to Porto Rico a development of character and industrial ability

A PORTO RICAN CITY

IMPRESSIONS OF MAYAGUEZ

By Ellen Margaret White



THE little hurricane-tossed vessel steamed in toward Mayaguez harbor. Westward to the right, out of a hazy, harmless sea, rose Descleo (the deserted), a tiny dream island, daring and fantastic in its drawing, a peak sheer, clear-cut, rocky, floating in pale, bleached atmosphere. Eastward, against a background of low-hanging clouds, stretched a land of marvel: a rhapsody of verdant hills, vivid with the drenching delight of the noon-tideshower; at their feet the clustered buildings of the town, the twin towers of the Catholic church standing forth gleaming and white, and along the shore the bordering fringe of cocoanut palms leaning forth wistfully over the water. We

gazed misty-eyed, incredulous, wondering. This was Porto Rico; it was all real.

Landing was accomplished by means of small lighters, as the harbor is too shallow to allow large boats to come close to the shore. Immediately we bewilderedly found ourselves surrounded by yelling, shrill-voiced coach drivers, each haggling and insistent to take bodily possession of us, our goods and chattels. This was our introduction to a life teeming with stir, turbulence and din. Nothing is voiceless in Porto Rico; everything shrieks forth its wares, its cares and its claims—the dogs and the babies, the street venders and the plaza orators, the automobiles and the church bells; all is rasping and discordant.



MAYAGUEZ FROM THE HOUSETOP

Even the Spanish language seems to have lost every vestige of melodiousness as chattered nasally by the street rabble. Some well-intentioned informant had told me that there are certain American features to be observed in the city of Mayaguez, but though I have searched diligently for them, the only pure Americanism I have encountered is a sign-board bearing the cheering legend, "Sat-



A CLASS BEING DISMISSED

Our Presbyterian School, Mayaguez—Miss White, Principal

urday Evening Post." Even our old friend "Pearline" is plastered over the town as "Perlina, el jabon excelente."

Mayaguez is essentially Porto Rican. The small number of Americans who live here have not noticeably spoiled its foreign tone.

Its most progressive improvement, the noble street-car, drawn by a pair of dashing mules, and manned by three competent officials—conductor, ticket agent and driver—is still a precious joke of the archaic order. The "match box" some one has well named it.

There are two distinct districts of the city, about half a mile apart; the Playa, surrounding the harbor, where all the commercial business is transacted, and the Plaza district, up on the hills, the center of municipal activity. Between the two runs Calle de Mendez Vigo, the handsomest street in Mayaguez, on which are situated most of the at-

tractive private residences. Financially, the Playa is the most important part of the city, for it controls the whole shipping industry of the section. Quantities of coffee, cocoanuts, sugar and oranges are brought in from the country round about, and sent off direct for the States. By the great warehouses bordering the harbor is represented the moneyed interest of Mayaguez. The prosperity of the city depends more upon the coffee crop than upon any other one factor, and the surrounding mountains, dark with the polished shade of

the coffee trees, are its greatest source of wealth.

As one goes up the hill from the Playa one passes the sedate and dignified residences of the wealthier people. They make small pretences from the street, showing merely a broad balcony up to which leads a steep flight of stairs. Nearly all of them, however, are built around a center patio, which is luxuriant with every kind of tropical plant. In many of the houses the center patio is as magnificent as a city park.



THE PRESBYTERIAN CHURCH AT MAYAGUEZ

In the evening Mendez Vigo shows off to best advantage, for then the doors leading out onto the balconies all stand open and the gaily decked "salas" are in full evidence. In the wealthier homes they are festive and elaborate. In the evening the attractive Porto Rican women, adorned in most elaborate costumes, may be seen leaning over the balconies for the benefit of any passing gallants. The Spanish courtship is indeed a spectacular affair.

Uptown, around the Plaza, are the many small local shops and "tiendas." The Plaza de Calon is very picturesque, particularly in the evening, when the young people, wandering up and down, give it a festive appearance. At one end is the Catholic church, a handsome, dignified structure of pure Spanish architecture, and at the opposite end of the Plaza is the City Hall.

The Protestant churches have departed from the Porto Rican style of edifice and resemble the small stone chapels at home. The Presbyterian church, with its neat, gray plaster walls and red roof, is

a very handsome building. Very similar to it is the little chapel down in the Playa.

Mayaguez has many fascinating roads leading out to the suburbs; one of the most lovely leads through the cocoanut groves along the ocean front, out to Guanajibo Point. One may drive in almost any direction through the country and never exhaust the glories of the Porto Rican scenery. It is indeed a "land of pure delight."



"A LAND OF PURE DELIGHT"

CHILD-LIFE IN PORTO RICO

By Margaret M. Weyer

CONDITIONS in Porto Rico are rapidly improving along many lines.

Especially is this true in the lives of the children of the poor and lowly, who, through the medium of our mission and public schools, are, for a few hours each day, at least, having an equal chance with the high-born for growth, development, and the enjoyment of life.

To describe child-life here one must discriminate between the two distinct classes.

A child born into a home of the first class, a home of refinement and culture, of which there are many, is as beautifully cared for, as tenderly loved and protected, as carefully trained and educated, as is the

child of the same rank in any other part of the world. Such a child has a maid to attend to his every need, his amusement, his daily bath, his afternoon walk. The girls are taught music and painting, are always guarded and chaperoned, and learn all the forms of polite society.

How far removed from this happy condition is a child of the poor, low class. This child, with a heritage of evil tendencies, and with seeming incapacity for good, has no father, probably; a stupid, ignorant, filthy woman whom he must call mother, from whom must come all the support he and his half-dozen or more brothers and sisters will have. The use of table, chair

or bed is unknown to him; he eats his rice and beans from a tin plate or a gourd shell, and lies down to sleep in some dirty corner. Among this class there is a great mixture of color, some white, some black and some "café con leche," as they term it here.

Between the two classes here described there is, of course, the usual middle class.

As American progress continues and the education of all classes advances, the great walls of separation between the different castes are being broken down. Especially is this true in our San Juan mission school, where, because of our central location, our attractive school-rooms, and the fact that

English is taught by American teachers, we have many children from the most beautiful homes in the city. And here, as everywhere, the poor are ever with us; so we have many of the poorest of the poor also. Cleanliness is the price of admission for these poor children.

It is most interesting to see Carmen, the beautiful daughter of a distinguished lawyer, or Margarita, the sweet child of a prominent doctor, sit down beside some of the poorest children, and, in a spirit of friendly comradeship, help them with their lessons. All class distinction is eliminated and he is best always who does best, without regard to color or caste.

UNTO ONE OF THE LEAST OF THESE

By Helen D. Snyder

THE Anasco school is very fortunate this year in having what it has not had before—a good building. The school-rooms are on the ground floor and our home above. The house was partially furnished, and we manufactured a dresser and washstands and kitchen cupboard from boxes. We had bookshelves made, and painted them, and varnished the old furniture—much to the astonishment of our Porto Rican acquaintances who did not happen to know that señoritas did such things. So now we have a very pleasant home.

Our present enrollment is sixty-four, more than forty of whom were never in the mission school until this year; in fact, about thirty were never in any school before.

Very few come from well-to-do homes, the majority from the back streets where the whole family lives in a house about half as large as our sitting-room. Some of the children come to our school because they can be absent while their only presentable clothes are being washed and still not be dropped from the roll, as is done in the over-crowded public schools, and because the barefoot class is so largely in the majority that to belong to it carries no opprobrium. A number are children of church members, and a few attend because their mothers want them out of the way all day, and in the other schools the lower grades have only half-day sessions.

Like all Porto Rican houses, ours is directly on the street, and the school-room doorways are frequently full of spectators. One mother (I cannot imagine when she does her house work) spends most of her time keeping an eye on the teacher.



A WAYSIDE HOME

Another mother appeared in the doorway one day with a baby in her arms, another clinging to her skirt, and burst out, "That young negress has been abusing my child. You can do anything you please to

Constancia; you are the teacher. But you tell that girl that if she touches her again, I'll beat the life out of her; I'll kill her." What wonder that the children are disobedient and evil-tongued!

At the beginning of the year I told the parents of all the children who could pay no tuition, that if we allowed them to come free we would require their attendance at Sunday school as well as day school; and now all but three children, pay pupils as well as free, attend Sunday school with more or less regularity, and a good many attend church services, too.

Our janitor is a young man who comes in the afternoon for English and Bible in the highest class. He heard last year that there was an English class in the Sunday school, and for the sake of the English he walked seven miles every Sunday, wading a stream seven times, to get here. Now he hopes to be a minister. His health is poor and his scholarship not high, and we are afraid that he will never be able to attain his desire; but however that may

prove, he has become an earnest Christian, and his religion shows in the faithfulness with which he does his work. He united with the church at the last Communion service.

We are in serious need of a church building. The only room that is to be had for services seats less than a hundred people and is very unattractive. People gather in front of the doors and disturb the meetings, and the people who live above walk about and throw paper through the cracks; one night a man smoked through a hole just above our pastor's head. The primary classes of the Sunday school have to meet in our school-rooms, since the church room is so small.

Many people have gone to Mr. Smith, our pastor, wishing to talk about our religion, and we feel that as soon as we have a place of meeting that people will reverence, a building to show that our work here is to be permanent, Anasco will awaken to "the light of the glorious Gospel of Christ."

ONE DAY IN THE PRESBYTERIAN HOSPITAL SAN JUAN, PORTO RICO

By Elizabeth O. Thompson

THE lazy sun came slowly up behind the distant mountains and the nearer grove of swaying palms, but before the glory of its glowing colors had changed into the steady shining of the tropical day the tinkle of the breakfast bell sounded in the hospital, calling the nurses to their early meal. Then followed the little prayer circle which gave them the keynote for the day, after which those who had been on duty during the hours of darkness turned in for a well-earned sleep while the doctors and nurses went on their daily rounds.

The men's ward comes first; a large airy room, with many open windows, through which come cooling breezes from the ocean which beats upon the shore not two hundred feet away. In the first clean white cot, thin to emaciation and breathing feebly and quickly, lies a young man, an American. His history is the history of many others—more is the pity. He came down with the army; he remained and had a little business of his own; it did not succeed very well; he tried again, and again lost

money. He fell a victim to typhoid; other ills followed. He lost his work; he had no money, no home, no proper food, sometimes no food at all. One of the missionaries found him and helped him, and brought him here. His mother and sister are back in the States. Does he expect to go back? he is asked. His labored breath comes quick, his eye brightens for a moment: "If I could go, it would mean life to me." His face saddens; he has no friends, and no money; his mother will wait for him in vain.

The next man is a Porto Rican; he has had a serious ulcer on the leg; it has been treated for some time, and to-day the doctor looks with interest to see the outcome of a skin-grafting operation which was recently successfully performed. He then passes on to the other men who wait eagerly for his healing touch. The next is the children's ward. This little four-year-old girl has just had an eye removed. The sins of her fathers descended on her baby head. These other little ones whose heads are all bandaged have had dreadful ulcers.

Those two frail children have the tropical anemia, caused by that parasite which poisons the blood. You can see some of those parasites preserved in alcohol.

After the visit to the woman's ward, in which the same kind of troubles are evident, the doctor reads a few verses from the Spanish Bible, offers an earnest prayer, and goes off to the crowd of men, women and children who are waiting for the clinic, and from nine to twelve the sad tale goes on. To-day, however, just as the clinic begins, it is interrupted by the clang of a bell and the ambulance from the Naval Department drives up. Two sailor boys in white suits jump out and lift out a stretcher on which lies a woman with a baby only a few hours old. She requires immediate care, and before her case has been disposed of another poor woman is brought in by her friends. She was working in a laundry and her hand was caught and fearfully injured in the hot mangle. To-morrow she must lose that hand which has earned for her and her family their daily bread. The work of the interrupted clinic is resumed, and by lunch time the last out-patient has been interviewed and had his case "diagonized," as one of the English-speaking Porto Ricans called it. In the early afternoon comes a woman from the interior of the island; her sister had such good care at the hospital that she has been persuaded to come to see if she too cannot be made well of the life-sapping anemia. Later comes a woman who must have a large tumor re-

moved; and just as the gorgeous clouds of the sunset sky are brightening in the west an ambulance drives up to leave a man who has been fearfully injured by a dynamite explosion; his eyes are bandaged; it is doubtful what the outcome will be. His American employers have sent him here because they say they want him to have the best care he can get on the island, and they feel that this is the place to find that. Again the door opens, to show this time a woman who must have a major operation performed if she is ever to be well again—and then night falls.

Does the day seem filled with tragedy? It is the true record—and no mention has been made of the frequent calls of the sick and suffering ones who were already in the hospital, of the dressing and bandaging, of the care of the little ones, of the preparing of the meals, and the constant fight for cleanliness, so necessary under the tropical conditions.

This is the work our hospital in Porto Rico is doing, and it is doing it all in a way which commends it to everyone who sees it. Nothing but praise is heard from Americans and Porto Ricans alike. Two of the Government surgeons said on different occasions, "This hospital is a godsend to the Island," and a prominent Porto Rican surgeon, one of the consulting staff of our hospital, was equally emphatic in commendation of its work.

So is Christ honored in those ministries to the body which were once His care, and to which He cannot be indifferent now.

RESULTS, PHYSICAL AND SPIRITUAL

SAN JUAN HOSPITAL

By E. Raymond Hildreth, M. D.

TO-DAY a woman left the hospital perfectly well and strong who came to us about a month ago in a most miserable condition. Her husband had left her with three small children, and she suffered from a disease which made it impossible for her to work, and, sooner or later, would undoubtedly have caused her death. After a most serious operation she is able to return home to support her children. Besides this, she has come to believe in Jesus, her Saviour, and intends to join the church in her town. Humanly speaking, these two results would not

have been achieved without the Presbyterian Hospital.

Last week a man walked out with full use of both eyes who had come to us blind in one eye and able to see very little with the other. He, too, had received the seed of God's Word every day for two weeks.

In the children's ward at present we have, among others, two little girls recovering from the Porto Rican anemia, which would have prevented their becoming strong, useful women. Yesterday we admitted another girl, eleven years old, who has tubercular disease of the hip joint.



NATIVE NURSES AT SAN JUAN PRESBYTERIAN HOSPITAL

She needs good food, fresh air and an apparatus on her leg for several weeks. With such treatment she will undoubtedly recover; without it this would be impossible, and this is the only place where she could be thus cared for.

So, day after day, they come to us with the same story—poor, unable to work, with nowhere to go and no one to care for their bodies and no one to teach them the way of life. Truly, we can begin to understand how the Master felt when He looked out upon the multitudes as sheep having no shepherd. I know of no work more like that which He did, nor any which ought to enlist the interest and co-operation of His followers here, than this which is being done in His Name.

Only last week an incident occurred which illustrates another phase of the work. A little boy, son of a prominent lawyer in San Juan, fell from a merry-go-round in the park near the hospital. He was brought over in a very serious condition, but with careful treatment and good nursing he is well on the road

to recovery. His family are most grateful and consider that his life was saved in the hospital, and certainly a lasting impression was made upon them by the Christian kindness and care. Such cases are by no means rare, and in this way the better class of people are being brought into contact with our mission work. While immediate results in conversions may not be accomplished, yet impressions are made and doors opened which will eventually result in the reaching of the people by the Gospel messages. At present the evangelistic work reaches very few indeed of that class in Porto Rico.

During the past year almost nine thousand patients were treated in the hospital and dispensary. This is an increase of nearly two thousand over the preceding years. Surely no further arguments are needed to show that the hospital is indispensable as continuing the work that the Master Himself did. What greater privilege and joy can His followers desire than to bear their part of His burden?

A FRIEND IN TIME OF NEED

THE SAN JUAN HOSPITAL

By Jennie Ordway

ON the trolley the other day a prominent American was heard to say, "Americans are so much more comfortable in coming to Porto Rico when they know of the Presbyterian Hospital, because they receive the best medical attendance as well as intelligent nursing."

At present several of our own mission force are receiving the benefits the hospital can give. Many of the patients come from military and naval circles, having their own doctors, but securing trained intelligent care.

The hospital staff recommend this hospital to their patients in preference to having them go to the States, as they obtain as good results here.

Many patients, both in the private rooms and the wards of the hospital, come from the islands of St. Thomas, Santo Domingo, Culebra and Vieques, but always pre-

dominating are the Porto Ricans, for whom

this work was organized. Passing from the private rooms to the wards, one sees Japanese, Germans, French and Americans.

The Presbyterian Hospital seems to be indeed the friend in time of need. Our aim is to help without pauperizing this people. For this reason we have a very flexible scale of prices in the wards, accepting anything that the patients can pay. Many, very many, who can pay nothing are taken in and receive as good treatment and care as those who pay full value; it is the rule of the hospital to turn away no

one who is suffering, but to aid all.

The children's ward is most interesting and it is wonderful to see how soon these

suffering and neglected little ones turn to the American nurse who is in charge, seeming to understand that she is a friend who gives to them more love and



PRESBYTERIAN CHURCH AT SANTURCE, THE NEAR NEIGHBOR OF THE HOSPITAL



THE MANSE AT SANTURCE

mothering than they have ever experienced before.

These children are so different from American little ones; they know nothing about playing with the dolls and toys that are sent from the States until they are taught. One little girl, three years old, cried when given a doll; she had probably never seen one before.

While the first duty of the workers in the hospital is the healing of the sick, every opportunity is improved to inculcate the principles of good citizenship, always holding up by precept and example the One who is the fountain of all that benefits mankind.

ROUND ABOUT MARINA SCHOOL IN MAYAGUEZ

By Clara E. Hazen

AT the beginning of this year the name of the Playa School was changed to the Marina School as being more appropriate to the present locality.

The year has been one of progress along many lines. One hundred twenty-five children have been in attendance, and about as many more refused for lack of room. The interest has been good and the principles for which the school stands grow in favor in the community. The poverty of the people and the difficulty of finding steady employment are conditions which have existed so long, that many are rather hopeless as to their being changed; many come to us begging for work. There is another class who are better satisfied to try their luck at the gambling table and care only for an odd job of work when they are on the losing side and dire necessity drives them to it. Two weeks ago last Sabbath I was impressed anew with the hold one kind of gambling has on the people and their method of propagating it. That day, after the closing of Sabbath school, some of us went to different homes looking after absentees. It was a day of special at-

tractions, being during the time when the pica—a form of gambling not lawful at other times—is permitted and is carried on at busiest street corners, tables being placed there filled with all sorts of fancy wares for those who win the lucky numbers.

There were many of these tables and many people either watching or trying their luck. One little girl of six sat outside her home gate with a small pica ready for customers.

A man at one of the prominent tables was handed a portion of the New Testament. Later, when we passed his way again, we saw him holding the book in his left hand and he seemed to be reading it, while with the right hand he was turning the pica wheel. I wonder which will win in his life—which he will choose.

To create ideals, to awaken desires and direct the energies toward true living is our aim, and the school furnishes many opportunities for doing something toward this each day. A most hopeful sign is the eagerness with which the children come to us and also the desire their parents have for them to do so.

DEVELOPMENTS AT GUINES, CUBA

By Beulah L. Wilson

WEEK after week the steamships come sailing into Havana harbor from New York with passengers of various occupations and freight of many kinds, but surely their burden is never more precious nor of more importance to the Cuban people than when missionaries are among their passengers or when in their cargoes are included boxes of Bibles.

Six years ago I stood on the deck at five o'clock in the morning and looked for the first time over the city of Havana. I could imagine that the beauty lying before me was the result of a dream, and that on awaking it would disappear.

For a few weeks—yes, for a few months—the dream continued; all was so strange and dif-

ferent from the homeland. But then came the awakening. I found there was work to do; that here was another example of ignorance walking hand in hand with vice.

It is fitting that our Board should make a specialty of school work in these islands, where education has been denied the common people. To show you that the lack of it is realized and that the people are willing to exert themselves to educate their children, let me state that in our school we have ninety-one enrolled, and with the exception of three, who are admitted on scholarships, every child is paying tuition and buying his own books, although we know that in many cases it means a sacrifice for the parents. It is interesting to hear the people, whose confidence we have at last gained, tell

their first impressions of us and our work. Here is one case: A young girl asked to be admitted to our school. She came and in due time brought a younger sister. The latter, in a childish way, showed her confidence and pleasure in all that took place; the older, while exceptionally intelligent and proving a model pupil both in conduct and recitation, although courteous, was distant in manner. Later an older sister came to study English, and it was she who told me, the other day, that shortly after her father had put her sisters in our school he went to Havana, to visit his parents, and found them very angry; they wanted to know why he had sent his children to a Jewish school. He said he would have to admit that the teacher professed some queer religion, but he was sure she was not a Jew, and as he had been convinced it was the best school in town, he did not see why his children could not be educated there for a while, at least, without doing them any harm. Then, I could see that the arrangement had been that the children were to learn all they could during school hours, but that they were not to allow themselves to be influenced in other matters. Evidently, the father did not realize that a Christian influence would be exerted over his children during school hours.

To-day the three girls and a brother are members of our church; all are active members of the Christian Endeavor Society, one acting as organist, and are faithful members of the Sabbath school; all four own their Bibles, have bought Testaments for other members of the family, and are persuading them to read them. For the last two years the oldest girl has been acting as assistant in our day school. The day she became a member of the church she brought tears to my eyes when she remarked, "Miss Wilson, I want to do something to let every one in this town know that I have consecrated myself and everything I own to Christ." She is very fond of flowers, having a garden of her own, and each Sabbath there are flowers in the chapel. How many of us are willing to consecrate everything we have, even to our flower gardens, to Christ?

Spanish is a phonetic language, and when one has learned the sound of the different letters and a few combinations, spelling is supposed to be an easy matter. The few possible mistakes the Cuban child can make are to exchange b and v, l and r, c, s and z, and in the use of h, a silent letter. Many an American child would consider half his troubles of school life over if he had so few rules to remember, but the average Cuban manages to make the mistake every time it is possible. In order to arouse a desire to spell correctly each child who has a perfect mark at the end of the week has his name written on the Honor Roll, and a silver star placed beside it. From the very first I saw it was to be a lesson in honor as well as spelling. Pupils who had been with me previous years knew the penalty for "cheating," but the new boys, who had come from the public schools, had no scruples. Careful explanations have convinced them there is nothing better than honest work, and that ill-gotten gains bring no pleasure—a lesson that we hope will be so instilled into the minds of our boys that

they will carry it with them into business and political life in the future.

In spite of war and rumor of wars, this island is being developed and becoming more up-to-date than one might expect. Why, we can actually buy chimneys to fit our lamps without sending thirty-five miles to Havana for them; we can enjoy granulated sugar where a few years ago we had to use a dirty brown article; and one of the exciting bits of gossip, a few weeks ago, was that *one* store in town had dustpans for sale!

Once a week the most advanced English pupils spend a social evening in our home and the conversation is carried on in English. The girls of this class, who have already taken a stand for Christ, are working hard to gain the others. It would be easy enough, but the parents stand in the way and refuse to allow them to attend the services. In one case the girl had said she would buy a Bible and could at least read it at home, but her mother forbids her even that. In two other cases the girls are allowed to attend church, but what they suffer at home is real persecution. One of them said, the other day: "I wish you could see the room full of saints that my mother has and then you would think there was small chance of my ever receiving her consent to join a Protestant Church."

When I told them they could be faithful followers of Christ without having their names on the church roll, one of them said, "Yes, but what an effect does it have on my friends when they know that I pretend to be a Protestant and yet have to admit that I am not a member. They think that I am only a half-hearted Christian." But we have faith to believe that all these barriers will be broken down, for there is One who is able, although it may be in "a mysterious way."

What joy it gives me to look into the faces of the girls of my Sabbath-school class—girls who have been with us from the beginning of the mission. These girls *love* their Bibles, and do you wonder? for they were bought with pennies saved from week to week. They study them with a zeal that would put many a Christian to shame.

Some of our friends (?) say, "What do they understand about it? It means nothing to them." Means *nothing* when they refuse, because it is the Sabbath day, to accompany their parents on excursions, and for the same reason, lay aside the games and sewing to which they have always been accustomed, although their friends laugh at them? When they tell me their experiences I feel that they are indeed called upon to "stand up for Jesus," and that they themselves realize what it is to be a separate people. I know that the severest test will come for them during the next few years. Pray for them, you Christian girls who have no such obstacles in your way.

How soon are you going to begin the new school house? Where are you going to build? Will we have a big playground? These are some of the questions I am asked frequently these days and, oh, how the faces of both big and little light up when these questions are discussed. There will be a season of rejoicing when the work is actually begun.



THE SLUMS—LARES

LARES, A MOUNTAIN TOWN OF PORTO RICO

By Mary Frances Tompkins

LARES is a mountain town of about four thousand inhabitants, but the entire voting precinct represents about twenty-two thousand souls, so that on all holidays and other fiestas there are almost an unaccountable number of people in the town.

On entering Lares a stranger is impressed by the good houses and apparent prosperity, and feels that for once he has reached a Porto Rican town where there are no shacks. The

better part of the town is on a knoll, three sides of which are not visible to the traveler as he enters. But go down a little farther and you will see what you cannot find in any other city of the island. The houses are so small and so poor and so close together that it seems impossible for anyone to live in them; yet from these houses come the larger number of our attendants at the church services and quite a number of our school children also.

WORDS OF ENCOURAGEMENT FROM PORTO RICO

THE SCHOOL AT LARES

By Jennie Herron

AS the school at Lares was closed last year we started with less than forty pupils, but this number has grown to sixty-six. The children are taking much interest in the Bible work, and the church services. At the beginning of the year only five attended Sabbath School, but over half of our school enrollment are now regular attendants.

SANCTI SPIRITUS

By Anna Dougherty

PUBLIC sentiment in Sancti Spiritus favors education. The people are anxious that their boys and girls know something at least of the fundamentals. It is true there is a compulsory school law, but even after the school age of fourteen years has been reached and the boy has employment, the parents and the boy

will often ask for lessons to be given outside the working hours. Sometimes, too, the children are kept in school at a great sacrifice by a mother or aunt or godparent, the latter having promised at the time of the christening of the child to look after its welfare, if necessary. One mother, entirely dependent on her own efforts for a livelihood, is helping educate two daughters in the States. She also has two children in school here. We could mention others whose efforts keep sons and daughters, brothers and sisters, in school; girls who work out of school hours to provide themselves with clothes that they may attend school.

AGUADILLA

By Edith A. Sloan

A YEAR ago we were praying and planning for an eighth grade teacher. This year we are full of thanksgiving that our prayers have been answered. In October we started with

four teachers and eight grades, and the work has gone on with increasing interest and satisfaction. Two in the eighth grade are preparing to take the teachers' examination in June, one intending later to enter the ministry. Our work is now on a solid basis, and we have great joy and comfort in it. Truly, "the Lord hath done great things for us, whereof we are glad." The doctor, also, for whom we have wished and waited for two years, has come and is busy in her work of ministering to the physical needs of the people.

SMALL BEGINNINGS

LAST year a little school was started in Pueblo Nuevo, at the southern end of the city, in a house fifteen by eighteen. There are

now forty-five children enrolled. It is under the care of a fine native teacher, who receives but ten dollars a month for her work. There is also a Sunday school of one hundred enrolled, which *tries* to meet in the same little shack. They held their Christmas exercise outside, and had a tree.

The Masons have offered the ground for a building. From two hundred to three hundred dollars will put up a building suitable for school and Sunday school. We hope and trust that Pueblo Nuevo (New Town) and its needs may appeal to the hearts of some who will be able and willing to help in the work of giving these people the Gospel of Jesus Christ. This is a most needy work and one which promises very large fruitage.

DECORATIONS TO PLEASE THE FASTIDIOUS

WHEN it comes to Christmas decoration it must be admitted that the little Cubans have a distinct advantage. Forests are not despoiled by cutting down the beautiful evergreens that would have grown into useful trees. The poorest little school may have a wealth of charming decorations without cost of any sort. This is the way they did at Nueva Paz last Christmas: "The long room was thrown all together and beautifully decorated with palms, sugar-cane plumes (a little like pampas grass), rosettes of poinsettias and Cuba flags. All the great doors were thrown wide open, and the Christmas message in story and song was borne out to the ears of many who had never heard it."

Miss Dougherty of our mission school at Sancti Spiritus, Cuba, says:

The Christmas decorations were of palm branches and laurel and roses with potted plants.

It was hard to realize it was Christmas. Here there were green grass, green trees, blossoming flowers in garden and field, summer sunshine and summer clothing, while at home we are accustomed to bare trees brown grass, cold and snow, and the comfort of warm fires. Even the celebration of the day is very different from similar celebrations at home. On Christmas

even the relatives and friends from the country gathered in the houses of their friends and prepared to eat their Christmas dinner, which is served at midnight on the eve of the 24th.

At the oldest Catholic church here, built in 1600, was held the Miesa de Gallo or Midnight Mass. The bell rang out at twelve, and anyone was at liberty to enter the church. Near the front altar was a manger, and in the manger a cradle containing the image of the infant Jesus. The English for Gallo is rooster, so the mass in plain English is called the Mass of the Rooster. I say this because it may explain what I mention now: all during the mass, at intervals, some man or boy crowed like a rooster, and there seemed to be a spirit of levity rather than solemnity.

In Porto Rico, Christmas was not observed before the coming of Americans except by a big feast at midnight when roast pig was the crowning dish of the feast. The Porto Rican day of gifts and celebration comes on the sixth of January and is called Three Kings' Day. Any boy or girl who puts a can of water and a box of hay outside door or window the evening before, so that the three kings may feed their horses as they go riding by in their search for the infant Jesus, is supposed to receive a gift—that is, all good boys and girls.

NUEVA PAZ, CUBA

By Mary M. Coy

THE first Protestants to live in Nueva Paz, Cuba, a town of four thousand, were a Presbyterian minister and his wife, who came there six years ago. Every Sunday for six weeks the Sabbath school was held with the pastor as superintendent and teacher, and his wife for "scholar." After a while a few people came to see what new notion the American was setting forth. The few who came to hear "liked what they heard," and wanted to hear more. Regular preaching services were held, and in a year a church was organized with

about twenty members. A few months later a school was opened, with thirty scholars. At the end of four years the teacher who had been with them for the last two years was compelled to leave, much to the sorrow of her pupils, for with her music and her readily acquired Spanish she had become a great favorite and had a flourishing school.

At about the same time, in June, 1908, the pastor left for the States, because of the ill health of his family. When news came that the pastor was in a hospital, ill with appendicitis,



A COCK-FIGHT—LARES

and that the Board could not send a teacher for the coming year, the good people were sorely tried. The parents of those who had been in the school could not bring themselves to send their boys and girls anywhere else and waited, hoping their school would soon re-open. Late in September good news came; their pastor was better not only, but sent word to his faithful flock that a teacher was coming. He returned to Nueva Paz at Christmas time; the teacher arrived October first.

The school children and their parents were delighted to see the new teacher but were somewhat dismayed at finding she could not speak Spanish and could understand but little. How were their children to be taught anything, when the teacher could not talk to them! Nevertheless school opened with twenty-three pupils. By Christmas time there were forty-two enrolled, and in February sixty-three. This rapid growth should plainly plead for the hearty support of all who are interested in right education for the child. The children attend very regularly, and all but one are members of the Sabbath school.

The children are busy missionaries, too. One of the thirteen-year-old girls loves to have the neighbors' children play school in their shady garden. It is soon a Sabbath school and she is telling Bible stories. The boys and girls who have been forbidden to step inside our church, sit eagerly listening to the stories and asking for more. Our youthful worker insists that her pupils learn a text each time, and many a Bible verse is learned by these children. Some men were talking with one of our workers and one scornfully said: "What, do you know more than the rest of us? Who knows what God is, anyway?" There was a pause for a moment and the seven-year-old daughter looked quickly

up from her dolls and gave the catechism answer to "What is God?"

The church membership has grown to sixty-six, and the attendance at Sabbath school to one hundred two. In 1907, with a membership of sixty, the Sabbath school gave twenty dollars to the Home Mission Board for their Children's Day collection. Last year the church gave eighty-five dollars among five of the Presbyterian Boards, besides giving one hundred thirty-five dollars toward their own church expenses.

The church, school, and pastor's family, with school teacher, are housed in one building. The church services are held in part of the long main room at the front of the building. A black-board on stilts, so to speak, partitions off one end of this room for the day school. The school is so crowded that this partition must be moved twice a week, to allow more room for the school, and back again twice a week, to accommodate the constantly growing church audience. The family dining-table must be moved out of the way on Sabbaths to make room for the primary class; this dining-room is on the porch, because the only available room had to be used by the teacher. You can imagine the inconvenience in which this patient, uncomplaining, faithful pastor must live and work. The walls of the house are not put together as well as the boards of a theater billboard in your town, and the whitewashed walls are adorned with copious rain stains.

The Lord certainly has blessed the seed sowing in this place. The work is encouraging and could make more advance for the Master if some of His stewards would make it possible to have a church, a school and more teachers. He calls you. If you do not go, He expects you to do your share by providing for others.

A WORK RE-OPENED, HAVANA, CUBA

By Martha Bell Hunter

WE look back to the morning last September when the faces that are now familiar were strange ones, and are glad that the re-opening of the school in Havana is now an accomplished fact. In choosing the location for the school great care was exercised. In this noisiest of noisy cities, we tried to find a quiet street and succeeded in a measure, though you might not agree with me if you saw me stop day after day to let some clattering dray go by, before finishing my sentence. We chose the second story of a large house because of better light and air, but we have been sometimes tempted to question even that superiority since our neighbors on the first floor have instituted cock-fights.

Out of school hours, when the battle wages fiercely, we can take refuge on our roof, but, during morning hours, we must occasionally be content to have our efforts between teacher and pupil punctuated by triumphant cock-a-doodles. Thus, while we rejoice in our big, airy schoolroom and the many advantages of our present quarters, we already begin to look forward to the day when some big-hearted friend of missions will make a permanent home for the girls' school in Havana a reality; an abode where schoolrooms shall not face the street, neither shall fighting cocks nor quarrelsome neighbors disturb the peace.

It would be hard to find a more attractive group of children than that which gathers

daily in the Westminster School, at eight o'clock. We have thirty-two pupils in five grades, studying in both Spanish and English.

The majority of our pupils are from Roman Catholic homes, only eight at present coming from Protestant families. We use, as the outline for our religious teaching, our Board's "Lessons on the Life of Christ" and the "Beginner's Lessons" for the little ones. Some of the girls are doing very nice work in writing outlines and in the use of Perry pictures on our Savior's life. In answer to the question, "How may a child follow the example of our Savior as shown in this week's lessons?" one dear little girl writes: "A child may follow the example of our Savior helping her companions in every way she can; being charitable, loving, submissive and obedient. So may we grow like this great Power which we have not seen, but which we have proof exists for all Christians." Another responds: "A child may follow her Savior in being humble, helping all that she can to others, comforting them in their sorrows and bringing them to see our Lord." Yet another says simply: "Charity, obedience, love and being respectful."

It is pleasant to meet among the tourists who crowd Havana at this season, those whose hearts are full of love and interest in the Master's business. Our school has had visits from a number of friends recently and we have been helped not a little by this touch with the life at home.

OUR MISSIONS IN PORTO RICO AND CUBA

PORTO RICO

AGUADILLA. Miss Edith A. Sloan, Miss Frances R. Dickey, Miss Ruth E. Watts, Miss M. Josephine Eakin, Mrs. Decorosa Sosa.
ANASCO. Miss Helen D. Snyder, Miss Margaret E. Baker, Mrs. Juana Rivera Foucaud.
LARES. Miss Jennie Herron, Miss Della Penland, Miss Rosario Polo.
MAYAGUEZ. (Colegio Americano). Miss E. Margaret White, Miss Lois Alexander, Miss Adeline Murphy, Miss Helen M. King, Miss Marg. Ponce de Leon, Miss Petronelia Ghigliotty.
MAYAGUEZ. (Marina School). Miss Clara E. Hazen.
SAN GERMAN. Miss Guillermina Nazario.

SAN JUAN. Miss Margaret M. Weyer, Miss Mamie H. Smith, Mrs. T. Rodriguez.

SAN JUAN HOSPITAL. E. Raymond Hildreth, M. D., Miss Jennie Ordway, Jane E. Dunaway, M. D., Miss Edith J. Whiteley, Miss Emma L. Bogert, Miss M. L. Beaty, Miss L. G. Williamson, Mrs. Margaret E. Craighead.

CUBA

GUINES. (Calle de Habana 60). Miss Beulah L. Wilson, Miss Mary J. Donnelly.
HAVANA. (Colegio Westminster). Miss Martha Bell Hunter, Miss Annie A. Hunter.
NUEVA PAZ. Miss Mary M. Coy.
SANCTI SPIRITUS. Miss Anna Dougherty, Miss Mabel Jane Rogers, Miss Ida A. Pyland, Miss Isabela Zayas.

PRONUNCIATION

Fär, fâte, mête, nôte, pine.

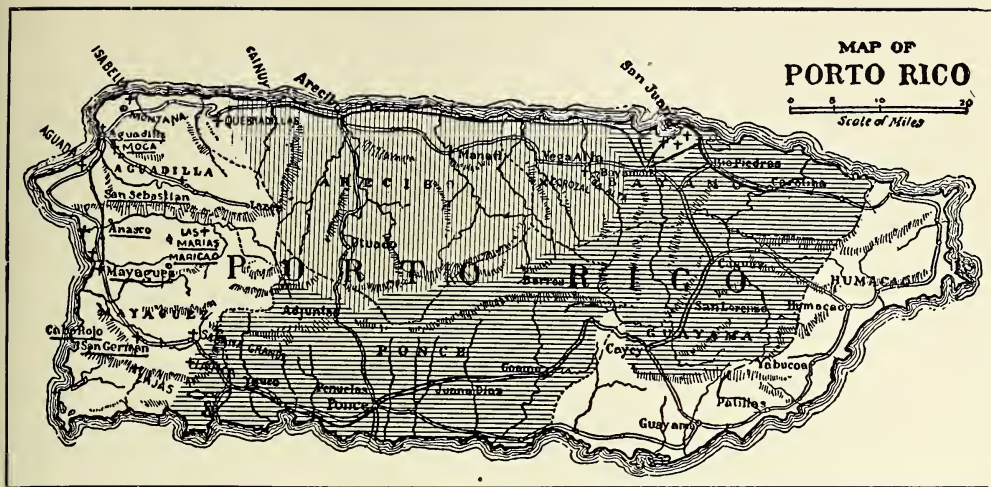
Aguadilla (ä-gwä-dē'lyä)
Anasco (a-nyäs'kō)
Guines (gwē'-nes)
Lares (lä'räs)
Mayaguez (mī-ä-gwez')
Pueblo Nuevo (pwēb'lō nwä'vo)

Sancti Spiritus (sänc'tī spē'ri-tus)
San German (san hermän')
San Juan (sän hō-än')
Toa Alta (tō-ä ä'l'ta)
Nueva Paz (nwä-vä-päz)

MAP

Nominally, the island of Porto Rico is Roman Catholic, but under the constitution of the United States there can be no Roman Catholic island any more than there can be a Presbyterian or an Episcopal island. The time of religious liberty having come, Protestant missionaries are there, working to evangelize the

people, to inspire higher ideals of living, with the hope of making them good Christian American citizens, fit to live under the Stars and Stripes. A church comity plan has been adopted with regard to the missions. Each denomination, according to agreement, is permitted to establish headquarters in the capital



cities, and in the remainder of the island every effort is made to avoid overlapping. The western end of the island, indicated by the white space, is Presbyterian territory; the northern central portion is the Methodist allotment; the adjoining and darker central portion is Baptist, and the eastern end—white—is Congregational.

PERSONNEL

One who reads carefully the list of missionaries in Porto Rico and Cuba will find evidence there of advancement and expansion in the work.

A fourth teacher was granted this year at Aguadilla, Miss Eakin of Emonton, Pennsylvania, being appointed for the additional work. Miss Dickey of Oxford, Pennsylvania, succeeded Miss Keil, who was recalled from Aguadilla by home duties.

Miss Snyder, for more than two years teacher at Aguadilla, was this year made principal at Anasco; her successor at Aguadilla is Miss Watts, a graduate of our Asheville Normal and Collegiate Institute. Miss Snyder's assistant at Anasco, Miss Baker, is another of the large number of Asheville Normal and Collegiate graduates who began missionary work the past year. Miss Penland, also of the class of '08, is at Lares assisting Miss Jennie Herron of Munising, Michigan, who came to this lonely field as successor to Miss M. F. Tompkins. Miss Ponce de Leon, at Mayaguez, is the fourth Asheville graduate, but does not, like the others, leave home and friends for missionary service. She returns to familiar scenes and to her own people.

The new principal at Mayaguez is Miss White of Rochester, New York, a graduate of Vassar College and post-graduate student of the University of Rochester.

At San German there is now a mission school under the Woman's Board, taught by a young native teacher. Miss Nazario was educated in the public schools of Porto Rico. Her parents are Presbyterians and she has been connected with the church since her childhood. The

school has now an enrollment of thirty-six, and Miss Nazario writes: "If my schoolhouse would be greater I would have twice the number."

Miss Smith of Huron, South Dakota, is now at San Juan; there is also a native Spanish teacher who is a helpful addition to the corps of workers.

Miss Weyer, principal at San Juan school, has been called upon to pass through deep sorrow. Illness and death have visited her home, and she has been obliged to leave the field for a time; but her name has been kept upon our list of teachers, in the hope that she will be able ere long to return. Her substitute meanwhile is Miss Daisy Field, who for several years was a teacher in San Juan.

At San Juan Hospital Dr. Jane E. Dunaway, formerly a practicing physician in Noble, Oklahoma, shares some of the burdens of the medical service; and Miss Bogert, who some years ago was a worker there, has returned as successor to Miss Margaret Sinclair.

In Cuba we note another familiar name—that of Miss Donnelly, a former teacher at Las Cruces, N. M., and Flag Pond, Tennessee. After a period of study at Wooster University, Miss Donnelly resumes amid new scenes her work as primary teacher. Miss Lucille Diaz has served acceptably as native teacher at Guines for more than three years, but a generous friend of the work has made it possible for her to become a student at Forest Park University, St. Louis, Mo. Her place at Guines has not yet been filled.

The enlargement of the work in Havana has entailed additions to the force. Native teachers assist in the Spanish classes, and Miss Hunter, the principal, has the companionship of her sister as co-worker. Miss Conklin, who so long served as a missionary in Cuba, was obliged to return home on account of illness in her family.

Miss Coy, the former principal at Mayaguez, is now in charge of the work at Nueva Paz, Cuba.

At Sancti Spiritus the new workers are Miss Dougherty of Nevada, Iowa, and Miss Rogers of East Cleveland, Ohio,

OFFICE VIEW-POINT

FROM THE SECRETARY'S DESK

Ella A. Boole

The Annual Meeting. Do not forget the dates for the Annual Meeting, in the Central Christian Church, Denver, Colo., May 20th and 21st., with the rally for home missionaries on Saturday morning, and the synodical conferences on the following Tuesday and Wednesday. The plans made at these meetings mean much for the future of the work of the Woman's Board of Home Missions. Many home missionaries will be present; Denver is not far from either the Indian, Mexican or Mormon field.

We shall miss Mrs. James, who has presided over every Annual Meeting, except three, in the past twenty-five years, but her health will not permit her to be present, and Mrs. F. S. Bennett, our Acting President, will preside. The synodical presidents will welcome this opportunity of again meeting Mrs. Bennett, who, for so many years, served as Young People's Secretary. Remember us in prayer, especially on the dates when the meetings are held, that the Spirit of God may rest upon all, and that the meetings may result in increased interest in the work and greater efficiency on the part of the workers.

Summer Conferences. Already many of you are planning for your summer outings, but be sure to plan for some one of the Summer Conferences, that you may be put in touch with the latest methods of mission study and with interdenominational methods of carrying on the work. At all these conferences home missionaries will be present, while addresses on the broad themes included in Home Missions will be presented. This is a good way to provide leaders for study classes for next year.

Details in regard to the Northfield Conference can be obtained by addressing the Secretary of the Woman's Board of Home Missions, 156 Fifth Ave., New York City; the Winona Lake Conference by addressing the Ohio Building, 328 Wabash Ave., Chicago, Ills.; the Boulder, Colorado, Conference by addressing Mrs. Paul Raymond, 802 Spruce St., Boulder, Colo.; Mt. Hermon Conference by addressing Mrs. Rose B. Goddard, 2429 Ellsworth St., Berkeley, Cal.

Remember the Northfield dates—July 14th to 20th. The general plan of the Northfield Conference will include: 9.00 A. M., Devotional Exercises, with short Bible Readings; 9.30 A. M., Practical Points for Practical People, with presentation of methods; 10.15 A. M., Study Lectures on Home Mission Textbook, by Mrs. F. S. Bennett; 11 A. M., Addresses by Home Missionaries; 11.35 A. M., Rev. Johnston Ross, of Cambridge, Eng.; 6.45 P. M., Round Top Service; 8 P. M., Popular Lectures on Home Mission Themes. Speakers will be announced next month.

Plans for the Coming Year. Many unique calendars, or programs, for the regular meet-

ings of woman's missionary societies are sent us here. We are always glad to get them. Some are printed in beautiful type, in colors, others on a plain card, while still others are "home made." Perhaps the last attract our attention more than any others, not only because some one has given a great deal of time and talent to their preparation, but because they show that even the smallest society may have a regular program and that without expense. It helps wonderfully in maintaining a missionary society to have the programs arranged a year in advance, and this is the time when such programs should be arranged for, perhaps, to begin with the September meeting. We can send samples on application, if too many of you do not ask at one time. In any case, let us see what you have.

Equal Quarterly Payments. Many societies omit their meetings during the summer months, so that with the extra strain of getting all their money in before March 31st, little effort is put forth to meet either the first or second quarterly payments. Will not all societies begin to plan for equal quarterly payments for their pledged work, and send these equal quarterly payments in on time in whole dollars? We are always so thankful if we are able to close the year without debt, but even when one month of the fiscal year has passed, the salaries of missionaries must be paid and there is little money in the treasury. Will you not make a supreme effort this year to send the first quarter's money within the first quarter, and provide for the second quarter, so that the money may be sent in promptly in September?

Summer Offering. Before you adjourn for the summer vacation, will you not plan for the special summer offering? It is for the inauguration of a new work at Ganado, Arizona, or rather for the enlargement of the work by the addition of a school and industrial work. A gift of ten cents from every woman who reads this appeal, or from every society to which it is presented, will provide all the money that is necessary. Leaflets and envelopes will be furnished on application to the Literature Department, 156 Fifth Ave., New York City.

Some of you will continue your meetings throughout the summer. Introduce new features into them, perhaps have a missionary picnic or a lawn party; take a collection for Ganado, but never fail to remember the object is to deepen missionary interest and to arouse missionary enthusiasm and that all plans for the furthering of the work should be based upon these foundation principles.

Perhaps in auxiliary societies the division of the year may not be so clearly marked as it is here in the office, but we always feel that we start out April 1st with a clean sheet in planning for the new year, beginning all over again.

A great many responses have come to the appeal for special contribution for the General

Fund, and we are hoping that during the coming year societies will consider their gifts for the General Fund just as essential as their pledged work, and that this, too, may be divided into quarterly payments.

Loyalty to the special work undertaken by the Woman's Board is essential, and uniformity in plans brings concerted action.

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

WHEN the January edition of the New Mexican letter appeared, the appeal from Mr. Ross of Albuquerque for a small school hospital struck a responsive chord in the heart of Mrs. Clokey, Pennsylvania's active and enthusiastic young people's secretary, and appeals were immediately sent to the presbyterial secretaries for special contributions from each local society of from one to five dollars. These loyal supporters set the ball in motion, and we believe the entire amount asked for will be given. Mrs. Clokey also suggested a plan for securing special gifts, and tried it in her own church with a result which was announced in the daily paper with large head lines, "Contest Ends Amid Great Enthusiasm," etc.

Here is the idea: The Calvary C. E. Society invited the First Church C. E. Society. The company was divided into two "hospital wards," in charge of "doctors" and "nurses" and the "Contest" was as to which could provide the best entertainment. Each new member secured for the society before the contest counted twenty-five points, and the First Church reported 121 against 50 for Calvary. Other "points" were as follows: Vocal or instrumental solo or recitation, ten points each; well-told story, five; quartette, forty; duet, twenty, etc. Three judges were appointed who should rule against any participant appearing a second time. The programs were of high standard and the interest keen throughout the preparation and performance. The "ward" giving the largest offering was allowed an extra twenty points. A double purpose was gained, additional members to the C. E. Societies and \$100 for the Ross hospital building. We feel sure Mrs. Clokey will gladly furnish further details to any who may wish them. (Address Mrs. J. F. Clokey, Braddock, Pa.)

WE feel a pardonable pride in the fact that our young people are equal to such a large share in the mission work of the islands of Porto Rico and Cuba, as the salaries of seven teachers, two ministers, the doctor and superintendent of the hospital, and, further, that the Juniors support the children's ward. You will find such a wealth of material in other pages of the magazine that we give but a few sentences from our own share of the work.

The Intermediate Societies have the salary of Miss Pyland at Sancti Spiritus, Cuba, and she introduces them to her home in the following graphic description:

"We live on San Gonzalo Street. To our

right is San Fernando Street, back of us San Vidal Street, besides San Teresa and other saint streets. They tell us our house is haunted, and but for this report we probably would not have found such a comfortable home for so little rent. The ceiling of the living room is finished very nicely and quaintly. All the rafters and the three big beams that strengthen the walls are carved and resemble burnt wood. We have eight other rooms, including a stable, which is under the same roof. The floors are cement or brick. The house is yellow outside and white inside with blue woodwork. Plenty of flowers are in blossom all of the time. The people gave us a most hearty welcome when we came and call upon us morning, noon and night." In the November letter to the societies Miss Pyland asked for books toward a library for the school and said that the boys fairly devour the few books they have, especially those on nature. We have only heard from three or four societies and wish others might respond to the appeal. "If it is important that good books be placed in the hands of American boys and girls, it is doubly important that our Cuban boys and girls have them."

MISS HUNTER writes from Havana: "Last September we opened our school for girls on a wide, quiet street just three blocks from the Gulf. The house is the second story of a real Spanish-built edifice, and our playground is the roof. Perhaps you will be interested in knowing how we pass the day. We Americans soon grow accustomed to the tropical customs. After prayers in Spanish we are all busy until eight o'clock, when the inner door of the entrance is opened and our children come happily in. From eight-thirty to nine come opening exercises and a fifteen-minute Bible lesson with the older girls, divided into two groups, one of which my sister teaches in English and I the other in Spanish. Once a week we have them write Bible stories in their own words. One appreciates the value of written work in more ways than one, as, for example, when a little girl informs us that Zacharias was employed in 'burning insects before the Lord.' At nine I go to the little ones who are learning hymns and with whom I use the Beginner's Lessons. At eleven we 'breakfast,' as the Cuban mid-day meal is called, and from then until three we are again in the classes, and from three to four the girls are in sewing class. On Wednesday afternoon, after school hours, we have a meeting of the Loyal Temperance Legion, which the girls enjoy.

MISS DICKEY of Aguadilla tells the Colorado young people of an encouragement: "The other day I was feeling much discouraged over the Bible lessons I had been trying to teach. You know it is very hard for Spanish children to get much moral teaching out of an English Bible lesson. As yet I do not know enough Spanish to talk to them in their native tongue. The next class was an English language lesson, and one of my little fourth-grade boys wrote this sentence, 'How wonderful is Jesus Christ!' That encouraged me much, for it shows that the seed is taking some root. Will you not pray that it may bear much fruit?"

PROGRAM FOR JUNE MISSIONARY MEETINGS

(Published in advance to allow for proper preparation.)

Topic—Alaska

Devotional

Bible Reading—Matt. 25: 31-45. Central thought: Have we come up to the full measure of our privilege in ministering to our Lord, through these, among the *least* of His brethren?

Prayer—In humble confession of our shortcomings in the past, and pledging ourselves to a new consecration and enthusiasm in this blessed work.

Business

In societies omitting the meetings for July and August, special effort should be made to close up all matters demanding prompt attention.

The Secretary of Literature will see that all renewals are forwarded as well as solicit new subscriptions to HOME MISSION MONTHLY, and *Over Sea and Land*.

If not already attended to, plan for box work in the Fall.

Sub-Topics

- (a) Development of the country.
- (b) Spiritual, moral and physical needs of the people.
- (c) Agencies at work.

Three Talks or papers, making use of the

map for last sub-topic, as also report of the Superintendent of School Work.

Prayer—For our workers in this great field, especially for those designated for the day by the Prayer Calendar. Thanksgiving for the marvelous transformations wrought among the natives through the blessing of God upon their faithful labors.

Current Events—Culled from various sources; and bearing upon any phase of Home Mission work. The society having been previously notified that a magazine quiz would be held, let the Secretary of Literature call upon a number of the members for items from the JUNE HOME MISSION MONTHLY—perhaps for those that most impressed them.

Closing Prayer—Repeat the Lord's Prayer in concert.

References—Resources and Needs—*Independent*, Jan. 18, 1900. Things as They are in Alaska—*Missionary Review*, Jan. '08. For further aids, consult Bibliography of Alaska, given in HOME MISSION MONTHLY for June, 1906, and May, 1907. An article by Mrs. E. S. Willard in HOME MISSION MONTHLY for June, 1905, gives a vivid impression of the hardships connected with the beginnings of the work. It is good to take a backward glance betimes, and then to joyfully set up our Ebenezer.

MRS. J. A. ELLIOTT,
Synodical Secretary of Literature, Nebraska

NEW YEAR AIDS FOR TREASURERS

THE beginning of a new fiscal year offers a new opportunity for beginning new methods in local societies. For those who have never yet tried the plan of receiving regular monthly collections from their members we have the *Monthly Offering Envelopes* in sets of twelve—one for each month of the year. When the funds gathered in them are for work under the care of our Woman's Board of Home Missions these are supplied without charge, except postage, which is eight cents per dozen sets. Sets of fifty or more should be shipped by express.

The "*Envelope Pockets*" sold at twenty cents per dozen, one dollar fifty cents per hundred, are each made to hold just one set of these envelopes. They are intended to be hung where they cannot escape notice.

"*Whole Dollars*," a little leaflet, can be had for gratuitous distribution, and it is hoped every society will adopt its suggestions.

As the question of "*Systematic and Proportionate Giving*" needs annual consideration, the recently issued leaflet bearing this title will be found an excellent aid for the purpose. It is sold at two cents per copy, one dollar fifty cents per hundred copies, and presents an old subject in a manner that holds the attention.

The beginning of the fiscal year brings a new chance for the distribution of mite boxes, of which there are three kinds, supplied under the same conditions as the envelopes. Postage on the *regular boxes* amounts to forty-five cents per hundred, six cents per dozen; on the *Wee*

Mite Chests it is eighteen cents per hundred, five cents per dozen; and on the *Tepee Banks* twenty-five cents per hundred, five cents per dozen. While these last are intended for the collection of funds to support work among the Indians, they can be used for the other fields as well. A little American flag, to be hoisted on top until the full amount desired has been checked off, is supplied with each tepee.

Give our literature department an opportunity to help you to make a good financial beginning in this new fiscal year. S. C. R.

POST CARD MESSAGES

From Miss Edith Hughes, Field Secretary

Plattsmouth, Nebraska, March 1.

A four weeks' tour of Nebraska City Presbytery is now completed. With the exception of a few bad days, the weather has been exceptionally favorable. Twenty-one churches have been visited and twenty-seven addresses delivered. For the most part this tour has included the smaller, weaker churches of the Presbytery, but some of these Home Mission churches are attempting great things for God.

One of the most pleasant and inspiring events of the month was in the form of a surprise luncheon, arranged by the ladies of Lincoln for a day when, on account of railroad connections, it was necessary for me to spend several hours in the Capitol city. A general invitation was given the preceding Sabbath from the pulpits for all ladies wishing to participate to lunch at the new Y. W. C. A. building, each at her own expense. In spite of wind and rain, there were about sixty of the representative women from five churches, and after a pleasant

social hour at the tables, all repaired to the beautiful reception hall, where a profitable hour was spent discussing matters of interest to the presbyterial and local societies.

Albany, Texas, March 4.

From Nebraska to West Texas is a long jump—a three days' journey—but, except for the warmer sunshine, I would scarcely realize that a change had been made, for, among Christian people, there is always a homelike atmosphere for one who is in the Lord's work.

The six weeks' tour planned for this State starts at Albany, where, until the recent union with the Cumberland Presbyterians, our church was much isolated from others of the denomination. For twenty years, however, it has maintained a missionary society which has the remarkable record of never having missed a meeting. Now that this society has been brought into closer fellowship with the women of neighboring churches, we can expect it to both give and receive many blessings. For the next two weeks I visit churches in Abilene Presbytery, then presbyterial meetings in Texas and Oklahoma will occupy most of the time for two weeks.

From Miss Julia Fraser, Field Secretary

Some Recent Visits in Arizona. Globe, Morenci, Clifton, all great mining centers, and Duncan in the heart of the agricultural district, which supplies the mining camps with fruit and vegetables, were visited on successive days with good promise of advance work from the devoted groups of women found in every place. An encouraging number of subscriptions for HOME MISSION MONTHLY were received, where our dear magazine was not previously known.

Douglas and Bisbee are the great copper mining centers and each has a beautiful church, made possible largely by the company owning the mines. Here are strong missionary societies, anxious to know more about the details of our work. At Bisbee is the only Y. W. C. A. in Arizona, doing a strong, vigorous work.

Benson is a railroad town, with a shifting population, making all church work difficult. A church membership here of less than twenty yet has enough earnest women to make possible the study of missionary work under the organization of their Pastor's Aid Society.

A Woman's Missionary Society was started at Peoria, and at Wickenburg. The young people were sufficiently interested to want to study missions definitely. They have a fine C. E. Society. At Mayer, the women organized a missionary society.

ITEMS OF INTEREST

Their Answer to the Call. Fearing a large debt, a letter was sent shortly before the close of the fiscal year from the Woman's Board to the constituency. The following incident connected with a New Jersey society needs neither comment nor application: "The society of Hope Chapel has forty-six members, and with few exceptions the husbands of these women are on day wages in the machine shops of this place. Seventeen months ago the working time was cut and since then five days a week at best has been the limit of time, and to many

not even that. They are now expecting another reduction to three days a week. Do you wonder that they were not up to last year in giving? But your letter came and must be read. That was done and the President added, 'I am not asking you for money, but won't you pray?' The next day one of the women received a letter from another State, telling that in her correspondent's society they had collected old rubbers and sold them. There was an answer to her prayer, she thought, and she went to work. Men and young people became interested (one man picked an old rubber out of the gutter as he went from work), and eight dollars was the result of the sale. I wish that I could make known to you the pride and gratitude as they came to me with the story! and I felt that it was worth passing on to you."

Honor Roll. The missionary society of the First Presbyterian Church, *Pueblo, Colorado*, has a place on the Honor Roll, having between April, 1908, and April, 1909, secured seventeen new subscribers to the HOME MISSION MONTHLY in their society of over twenty members, whereas during the twelve months previous there were but six subscribers from the same society. *Freeport, Pa.*, also reports eligibility to the Honor Roll with ten additional subscriptions, *Bellevue, Pa.*, with thirteen new subscriptions, and *Blackwell, Okla.*, with twelve new subscriptions. Any society wishing to learn the conditions of enrollment—which though sent out last year still hold good—may learn of same upon application.

Notice: It is a matter of interest to many of our readers that the Second Biennial Convention of the Young Women's Christian Associations of the United States of America will be held at St. Paul, Minn., April 22-26. The regular meetings will be held in the Central Presbyterian Church. This National organization now represents a membership of nearly two hundred thousand women located in the cities, educational institutions, industrial centers, mill villages and towns of the country.

Spanish Mission Jubilee. The twenty-fifth anniversary of the founding of the Spanish School for Mexican girls in Los Angeles occurred recently. The Presbyterial Society desired to mark the event, and to honor Miss Ida L. Boone, who was the founder of the mission and who has served faithfully as teacher for over twenty-three years. A reception was held, to which all Presbyterians and friends of the school were most cordially invited. The program, which embraced an historical sketch of the institution, music and a reconsecration of interest and support, included also the presentation of a new piano the gift of many friends of the school—much needed, as the old organ has worn out in service. The piano is intended as a tribute to the devotion and untiring work of Miss Boone; to this end it bears a silver plate suitably engraved. The occasion was indeed a "Silver Jubilee."

A Satisfactory Method. Tyler, Texas. Our society is small but faithful. Our president appoints a committee of two at each meeting to prepare the program for the next meeting. The committee gathers information on the mission

HOME MISSION MONTHLY

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JUNE, 1909

No. 8

EDITORIAL NOTES



LEADING weekly journal put an important truth in succinct form, lately, in these words: "Certainly among our National resources not the least are the Nation's children. While we are conserving our forests, our mineral deposits, and our watercourses, it is not unreasonable to suggest that we conserve also the future men and women who are to use them." The Child Labor movement goes into this question. The mission schools of our Woman's Board have been coping with it for years and the training and nurture of thousands of children is the successful output. If the call lessens in one field it is intensified in another, as, for instance, in the increasingly insistent need to care for the children of the immigrant. By all means let us conserve the children of the foreigners who are flocking here from all lands under the sun.

✠

A DEPARTMENT of Industries and Immigration, to be located in New York City, for the better protection and distribution of aliens who remain within the boundaries of New York, is the recommendation of the State Commissioner of Immigration. He advocates the serious duty of the State to thus provide for the better protection of immigrants against designing and dishonest people, and for their better distribution to avoid over-crowding in cities and also to afford the opportunity for self-support in the interior, thus helping general industrial development.

✠

THE resignation of our missionary at Ellis Island, Miss Bertha Slavik, has been accepted with deepest regret, the more so as it is necessitated by breaking health. Miss Slavik has been as a ministering angel to many a distressed and well-nigh heartbroken alien in the perplexities which have assailed those detained by illness or lack of friends, or for other causes. Daily and hourly she has been at her post. As she turns away she says: "Again immigration is increasing: sixty-five thousand in

January, ninety-five thousand in February, ninety-eight thousand in March—and still they come, all nations, all types! I cannot help wondering, as I see them passing daily by the thousands, what will become of America, our dear country, which from infancy has been nursed on the Word of God. Will these strangers accept our God, or will they willingly go on in darkness?"

✠

WHEN the Moody Bible Institute, Chicago, celebrated Founder's Day recently, announcement was made that a new dormitory would speedily be under way—one of three new buildings to cost \$350,000, made necessary by the growth of the Institute since Mr. Moody passed away ten years ago. One splendid feature of this Institute is the absolutely free instruction for effective missionary work given in Gospel training to Christian men and women without respect to denominational affiliations.

✠

ONE may begin to realize how rapidly the dreams of those who have pictured Alaska's future greatness are coming to pass from such significant press paragraphs as those which announce the building, by a well-known syndicate, of a railroad, costing \$200,000,000, into the wonderfully rich copper fields, which have been acquired in the Copper River Valley, making Alaska copper so available that it cannot but successfully compete with the output of any copper mines in this country. This fact alone means vast progressive strides in every phase of Alaska's future. No wonder that the church calls for men and women to pre-empt this great country for Christ.

✠

A WINTER of unusual severity has been the experience at Sitka—the coldest winter in fifteen years—and the need of the new buildings to take the place of worn-out shelters has been sharply accentuated. Several articles in this issue of the magazine show how great is the need for speedy action in the matter of Sitka's better equipment. There will be opportunity

for every one to have a share in these buildings; but it is to be remembered that every dollar given for this purpose should be an extra dollar, since the support of the work now in hand under the care of the Board will not permit of the diversion of funds ordinarily coming to the treasury.

§

MISS SUSAN DAVIS leaves Sitka to regain strength lost in the effective service she has rendered in the years she has been connected with the school. The kind of work that she and our other devoted representatives do there is well understood by those who know how many of the pupils have been brought to a clear knowledge of Christian living. A case in point illustrates: just before Miss Davis left, one of the larger boys came to tell her of his desire to carry the truths being taught to him to his father's people, "who live far back from the sea, many miles, where no steamers go, and white people are never seen, and where the people have no schools and do not know God."

§

CERTAIN facts stand out quite clearly in the minds of those who heard the address of Mr. Spriggs before the Woman's Board, at one of the "Third Tuesday" meetings after his recent return from his station in far northern Alaska, where Dr. and Mrs. Marsh are now in charge. For one thing we are to remember that Point Barrow consists of two places—Barrow, the post office, and Point Barrow, ten miles to the north. There are in all, at Barrow over four hundred Eskimos, at Point Barrow about one hundred twenty-five, and over a hundred more scattered along the coast, making about seven hundred with whom the missionary comes in contact yearly.

§

ANOTHER point: The Eskimo is hampered by snow and ice and a temperature that is often sixty degrees below zero. He has to solve the question of living in a practical and satisfactory manner. During the winter his home is a little room, eight by ten, heated by blubber oil burned in a lamp. A few have the white man's stove, but to get wood must go a hundred miles. Coal has been found, but it is so inaccessible as to make it practically impossible to secure—and to get coal there from the States costs fifty dollars a ton; oil is fifty

cents a gallon. Thus the problem of heat and light becomes an acute one.

§

As to the matter of food. The Eskimo's diet is almost entirely a meat diet. He goes out in the morning when his meat supply is low, meets an animal and kills it, and his larder is supplied until that is gone, when he goes out and shoots another. This, said Mr. Spriggs, was the old way that has brought upon him an improvident spirit—lack of thought in providing for the year; but under tutelage better use of the ice store houses is now made and the natives are more provident.

§

ONE is not to suppose that the Eskimo considers himself among those to be commiserated as a backward and hampered people. On the contrary, he lets ethnologists ponder over the matter of his origin if they like; whether of Mongolian extraction or not matters little to him, for he has an innate conviction of his superiority that suffices. They call themselves "the people, the proper people, the people who have always been; we, the other people, are foreigners and strangers, and they consider themselves the normal individuals of the world, and that other people, who live in a manner different from themselves, live in a manner that is away from the standard of life. They have no totem poles, no clans like those of Southeastern Alaska; they are simply one great family, living together quite a communal life. In case of need of one, he goes to him who has more; there is giving and taking constantly. These people are not incapable individuals; they are, to a great degree, capable."

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As to the religion of these Eskimos who inhabit the northernmost part of our continent: When the first missionary, Mr. Stevenson, was sent to them by our Woman's Board they had no Christian knowledge; they knew nothing of our common Father and Creator. "If things went wrong the Evil Spirit was the source of trouble; if they went well there was no further concern." To-day we find matters greatly changed. There are some two hundred fifty church members; there are perhaps a hundred more who have manifested a desire to become members; and there are still others too far away to be

long, but who are living Christian lives. These Eskimos are poor—have little to give, yet last year their gifts approached two hundred dollars.

The “devil doctors”—so called probably because supposed to hinder the power of evil spirits who harm the health or prosperity of the people—were formerly able to hold the people against the missionary. The natives have now learned that these men are powerless and will not go to hear them, but come instead to the church services. Whereas there were at least ten of these sorcerers holding sway a few years ago, to-day there is not one.

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No workers should be nearer the heart of the church than Dr. and Mrs. Camp-

bell, upon their lonely island in Bering Sea. Far separated as they are, by land and water, from home and kindred and Christian associations, the prayers and sympathy of our constituency are especially valued by them. In addition to his duties as Government teacher, Dr. Campbell is an ardent volunteer missionary, while Mrs. Campbell is commissioned under our Board, and is claimed by the women of California. The message on another page is the last word received from Mrs. Campbell and was sent out on its journey hitherward late in July last. They cannot be heard from again until the whaling fleet goes north or the mail boat makes its annual trip into arctic waters this summer.

NEAR THE NORTH POLE

By Samuel R. Spriggs

ALICE AHLOOK is a full-blood Eskimo maiden from Point Barrow, Alaska. She is seventeen years of age. Neither her father nor mother are living. She is slightly above the average height of Eskimos, measuring five feet six inches.

In the accompanying picture, she is in full winter costume, excepting mittens. Notice how fanciful the trimmings, which are made of bits of deerskin sewed together to make the desired pattern. We brought Miss Alice with us from Alaska last Autumn when we returned to the States. Being above the average Eskimo, not only in height, but in intellect, we decided to bring her with us, to promote her education, give her home training and Biblical instruction, and in two or three years send her back again to her people to teach and lead them to better sanitary, temporal, moral and religious conditions. Feeling as we did while at Barrow, that there is always a dividing line, so to speak, over which one cannot cross in relations with a foreign people, we hoped that by preparing one of their number, he or she could go back and lead and influence them where our influence was weak or failed. And so, while not permitted to return ourselves, still we hope, through her, to continue our efforts and influence among those denizens of the Far North whom we have learned to love in the eight years of our life and work among them.



FROM THE LAND OF THE ARCTIC

The other picture illustrates the apostolic quality of “becoming all things to all men” in another sense than the Apostle intended. A missionary in the far-away parts may be called upon to do any

and almost everything. Our mission building at Barrow had to be moved, to avoid the encroaching ocean and the danger of being crushed by ice. The view shows the task while being performed. I have also been called upon to set broken bones; to combat whooping cough, typhoid, tuberculosis and pneumonia; to pull or fill teeth—indeed, one of the operations I most pride myself upon is filling three of my own teeth, which are still doing good service, five years after. And such tasks as adjusting stovepipe elbows, or camp stoves,



MOVING DAY AT POINT BARROW. MISSION HOUSE EN ROUTE

or building sleds, were pure recreations. To be a jack-of-all-trades even if master of none is a very valuable acquisition in the conditions of life in which we lived.

WAS IT A PROFITABLE INVESTMENT?

Collated by Sheldon Jackson, D.D.

THE purchase of Alaska from Russia by the United States in 1867 brought down upon the heads of those who were prominent in the negotiations a storm of abuse and ridicule which has scarcely been equaled in the history of the country.

The newspapers of the day rang the changes and misrepresentations so persistently that a whole generation of citizens was educated to believe that Alaska, of all lands, was the most worthless—"Uncle Sam's ice box," "Secretary Seward's folly," "A land of icebergs and polar bears," and "of no earthly account to anyone." Since then forty-two years have passed, and the country stands amazed at the demonstrated facts.

In 1867 the United States paid for Alaska \$7,200,000. Since then Alaska has returned to the United States in gold, silver, copper, fish, furs, and other products, \$300,000,000, or forty times the original purchase money. Surely that is a good investment, when the annual dividend, or profits, year after year equals the original capital or investment! During the last

twenty-eight years Alaska has yielded \$148,000,000 in gold. Its gold fields are three times larger than those of California.

California in fifty-nine years has yielded \$1,400,000,000 in gold, and Alaska will make a better showing in the same length of time. Alaska this last year has produced twice as much gold as the annual output of the whole world previous to 1846. It shows the largest per capita output of gold of any country on earth.

According to the Government reports, Alaska has the largest copper field in the world, and the largest area of best coal-fields west of the Allegheny Mountains. It has a better soil and climate than Finland, which latter country has a population of three million and exports \$3,000,000 worth of products. In 1908 Alaska exports to the United States were \$36,000,000, and its total trade with the States, \$46,000,000.

It has a much larger percentage of intelligent citizens than the Philippines, Porto Rico or Hawaii. It has a great future and the Christian Church should make haste to take possession in the name of the Lord.

HYDAH STORY TELLING

By Samuel C. Davis (Native)

WINTER is the time for the gathering of our people at their villages, after being away for supplies of food and other things for their comfort. It is the time given for feasting and paying for work done for the dead. In olden times Indian dances were connected with the feasts for the dead. In these gatherings many young people were given in marriage, according to our native rites. Almost every night there is something going on—either dances (native), giving of feasts, or some chief gives a smoking party (smoking pipes). Of course, there are times when everything is quiet; then it is that the old people get in their stories to the children, all sitting around the evening fire after supper. One old man begins:

"Once a little boy was all the time playing; when his parents told him to do anything he would not obey; he would have his own way. One day the boy came home about dark. His grandfather told him this world was as sharp as a knife; a little boy might slip upon it any time if not careful. With that, the boy began to stamp his foot on the ground, saying, 'Grandpa, see how I stamp this ground. There is plenty room; I can't fall off.' While saying these words, something sharp went into his foot, and it became swollen and painful. The next day the boy died, because he would not listen to his grandfather."

Then an old woman has her say: "One time, a little boy went trapping with his grandfather (it was a time when people made slaves of one another). They had camped at a certain cove in the evening. The old man

thought he could hear someone in the woods behind them, but would not let the boy know, because the boy would be frightened. So the old man said to the boy, 'Go down and see if the canoe is well fastened.' The old man tried to get the boy down to the canoe first, so he could run after him, throw him into the canoe and push off shore before the people could catch them and make slaves of them; but the boy refused to obey. Again he was told to go down to the canoe, but again he said, 'No.' The old man, after trying three times to persuade the boy to go to the canoe, went himself, jumped into the canoe, and pushed off shore. The people came from the bushes upon the boy and made a slave of him. That is one reason why boys nowadays do as told."

By this time some of the little ones, who are listening, are sleepy, and all are ready to go to bed.

The Hydah people seldom allow their children to go out after dark for fear of ghosts. If a child does go out after dark, he is made to carry ashes in the palm of his hands; it is said a ghost never likes ashes. I have seen ashes thrown all around a house where there was death; this is to keep the ghost from taking anyone else. No child is allowed to sleep in that house. When ready to be laid away, the body is



NATIVE SUMMER VILLAGE (HYDAH) AT KLAWOCK



HOWKANS, KLINQUANS AND A FEW WHITES

The people among whom Mr. Davis labors, gathered together for Fourth-of-July celebration

taken out through some corner hole; never is a dead body taken through a door. Outside, the body is put into the coffin, while a mournful song is sung by the friends of the one who is dead.

An old-timer, who passed by here on the last mail boat, told me Howkan has changed within the last two years. Yes, we are trying to do better with what little we have. Two new buildings are going up this winter. Our church has a new roof this winter; also the wood and oil for light are furnished by our people them-

selves. We have had thirteen join our church roll, and thirteen young people came into our C.E. Society. These young people have taken a great step. I am sure this is not through my good work, but through the prayers of those in the States that are thus upholding this work.

I have built my first boat; the only trouble is I cannot build power for her. I would like to be able to go among my people in summer, in their camps. They need the Gospel in those camps. May the Lord help us through your continued prayers.

THE JUNEAU OF TO-DAY

By L. F. Jones

THE population of Juneau has remained stationary for several years.

The homes and business houses of our town have, however, taken on a more substantial appearance. The shack and log dwellings have been relegated to the past. Some of our dwellings and business houses would do credit to any town of twenty thousand population in the States; and yet sixteen hundred is a fair estimate of our population. The interior finish is in keeping with the exterior appearance.

Many buildings are plastered and one business block is of concrete. Our buildings are no longer temporary make-shifts, but they are built for permanency, and are supplied with modern conveniences.

The natives are likewise improving in their building from year to year. Even with them the shack is almost a thing of the past, and the most of them live in much better houses than a few years ago. We no longer see the old-fashioned native huts with the aperture in the top. The

practice of painting their houses is of recent date. They are improving the interiors of their homes, also, by ceiling and papering them. Formerly their houses were mere shacks with the studding all exposed and daylight peeping everywhere through the broadside of their buildings.

Tuberculosis is not now so prevalent among our Juneau natives as it was a few years ago. They are more cleanly in their homes, as a rule, clothe themselves better, and take better care of themselves. A few years ago they were universally given to a reckless exposure of person, such as

going outside in the cold and wet only half clad, going barefoot on ice and snow, plunging naked into snow-drifts and ice-water. While more die from tuberculosis than from any other disease, yet it is a fact that the annual number of victims of the great white plague is diminishing. Improvement in their condition has mitigated, not a little, their suffering from disease. They are, however, a long way from the plane of life that their white neighbors occupy, and need continual assistance for their physical, moral and intellectual welfare.

THE NORTHERN LIGHT CHURCH

By David Holford

(The Woman's Board of Home Missions supplies funds for the support of ministers in charge of Presbyterian churches, both white and native, in Southeastern Alaska. Mr. Holford is in charge of the Northern Light Presbyterian Church, at Juneau, and Mr. Jones ministers to the native church.—EDITOR.)

I TREASURE in my heart the deep and profound interest the Woman's Board and its constituency take in our work on this field, and thank God that through them we are able to continue in well doing. And yet nothing very notable can be put down on paper. We have a very fluctuating congregation at all of our Sabbath day services. Juneau seems to be the halfway house between Seattle and the interior of Alaska, and on this account not many people arriving here come to stay. Therefore, we may have a good congregation this week, while next week three parts of our church seats will be empty. Juneau is properly called a missionary field; it is like a man sowing on the run. I can liken it to nothing so much as a man preaching to a procession. Nevertheless, it is good work, and work that tells, for the good seed of truth, of life, and power is thereby carried to all parts of this our great country. For this reason, the constituency of the Woman's Board who support this work cannot begin to estimate the true value of their noble effort.

As to the growth of our town, I have not much to say. It seems to me to be just about at a standstill. We are esti-

mated to have a population of about 1,600. The old residents of Juneau have certainly beautified the town to a considerable extent by the painting and deco-



THE NORTHERN LIGHT PRESBYTERIAN CHURCH
JUNEAU, ALASKA

rating of their dwellings and this greatly needed improvement gives our town the look of freshness, development and progression. It is at least a marked step in advance of past years.

Our church edifice was in a most dilapidated condition externally through need of paint. We knew not what to do in order to meet this real need, owing to lack of finances, and yet we all felt the work must be done. We had the church and manse painted, at a cost of some two hundred dollars. In order to raise funds to meet this we had photographs of the church and manse taken; these the members of our Sabbath school and Endeavor

Society sold to the residents of our town; supplementing their effort, the pastor took up a popular subscription list, so that up to date we have raised about half of the amount. We are hopeful and expectant that in a very few weeks more the whole indebtedness will be paid off.

Stepping upward from the material improvements and development of our town to the spiritual improvement and development of Christian men and women, I pray that our lives may be made brighter, purer and more attractive, until they become inviting and magnetic in their drawing of men and women into the Kingdom of our Lord Jesus Christ.

KASAAN NATIVES BUILD THEIR OWN CHURCH

By Edward Marsden, Native Missionary at Saxman

THE Hydah Christians at Kasaan have a new church building of their own, built by their own hands, with their own money, and without any outside help.



THE KASAAN CHURCH

On one Sabbath day last winter I first expressed the need of a church building at Kasaan and gave the people eight months in which to think about it.

When the proper time came I called for the collection. The converts at Kasaan are not many. They do not number more than about forty-five at present. Yet there were enough of them to raise nearly five hundred dollars on the day I called for the contribution.

After this, things moved like clock-work. If we did not at all compare in wealth with Solomon's Temple building, surely the Kasaan people were not behind in the

matter of organized work for public welfare. One party was to hew the standing trees; another with saws to cut them up; another to set fire to the stumps; another with spades, picks, etc., to clear the grounds; another to bring in the finished lumber from the mill, forty miles away; one person, an old man, to do nothing but fish in the bay, and another one to bring in venison every day for the public meals; one person to blow the trumpet at the hours of work and meals; a party of women to cook the public meals, including the baking of bread, cakes and pies. In four days a very wild and thick forest was cleared and leveled for a building. The foundation was soon laid, and six days later the Kasaan house of worship, with a seating capacity of over two hundred persons, was almost wholly completed. We waited for the inside lumber to dry with heating stoves before it was nailed, and so rested almost two weeks. But counting the number of full days from the time the grounds were cleared, it took us about fifteen days to do the whole work. The building is now quite completed. It has a bell, good windows and doors, a stove, an organ, a set of good lamps, a neat pulpit, good seats. We have a good set of elders and a choir. No wonder that we are quite happy in regard to our labors at Kasaan!

The building was dedicated free from debt, on the first Sabbath in December. It was a day of rejoicing, which we shall

never forget. Although I limited the three services to not more than two hours each, yet to the Kasaan Christians they were altogether too short. One of the old women said to me at the end of our morning service: "I am quite disappointed. I thought you were just about to commence the regular service when you sang that beautiful closing piece." After fully two hours, that convert wanted more! No wonder that we have just had a real joyful time over at Kasaan!

Those few people have done well, and they would not have been able to do such a work if the blessed Gospel of the Lord Jesus Christ had not truly entered into their hearts and lives. Four of the elders in this new church were boys in our Sitka school. The lay missionary at Kasaan is Mr. Henry Haldane, an Alaskan from Metlakahtla. There are many obstacles and discouragements, yet in spite of it all he is doing a good work among the Hydah people at Kasaan.

At Saxman the work goes on with increased energy. The people come to all the services, prayer meetings and Sabbath school very faithfully. Our only drawback is lack of rooms for the Sabbath school. We trust, however, that later on we shall be able to enlarge our church building and have regular rooms for the various grades of scholars.

On account of the shortage of salmon in certain of the streams during the summer months, some of the people here did not earn enough money for their winter use. This affected our work. We have been compelled to help some of our needy people with food and clothing, and our collections for the actual expenses of our church have been very small.

The same old temptations that have always troubled our people in the past, trouble them to-day. I refer to the practice of certain old Indian customs, and to liquor drinking. We have thus far succeeded in putting a stop to a number of the most debasing practices. One thing that we have learned by experience, is that as soon as the interest of the converts is diverted from any of the customs, they must be made interested in something else, and something that is useful and better. On this account we have been driven more than ever toward engaging with them in some lines of business. We have not done much as yet in any undertaking, but we wish to do more.

If all that we can help them to do is to go to church, and nothing else, I fear very much that there is yet something lacking in their daily life. Along with our work in all the various departments of our missionary activities, we must help and guide them in their industrial struggles.

DEPARTED—REV. SHELDON JACKSON, D. D.

After these pages are ready for press, a telegram brings tidings of the death of the Rev. Sheldon Jackson, D. D., at Asheville, N. C. The article appearing in this issue by Dr. Jackson was sent from Asheville a few days earlier; the letter accompanying it spoke of his improved physical condition, and was full of good cheer. We can do no more at this time than make the sad announcement that this great and good man has left us. Few men are more widely known and honored than Sheldon Jackson, and few will be more widely mourned.

A CALL FROM SITKA

By W. G. Beattie

TIME was when the native of Alaska lived almost wholly on the deer, bear and seal he killed, the fish he caught, and the berries he picked. His clothing was made from the skins of fish, the wool of the mountain sheep, and the fur or hide of other animals. His dishes and utensils were made of closely woven basketry, of bone, horn, ivory, jade, stone or wood. But time and contact with other

peoples have wrought changes. The native has learned that he may exchange his labor for money and his money for food that will add variety to his former bill of fare; for clothing that is much more comfortable and convenient than that which he made for himself; and for dishes and utensils that add generally to the comforts of his life. Some of our natives make the money they live on by working as general



PENETRATING ALASKA

TRAINED NATIVES ARE NEEDED IN ALASKA'S INDUSTRIAL DEVELOPMENT

day laborers, or in mines or sawmills. By far the greater number have earned their living through fishing during the summer months for the canneries.

A great calamity has now befallen them. Our Government has permitted the cannery men to establish fish traps near the mouths of salmon streams. This will largely do away with the need of native fishermen, and, as a consequence, the native's chief means of livelihood is taken from him. In olden days the baron robber of Europe cheerily confronted those who were weaker than himself with, "I want this property and these rights of yours. To the victor belong the spoils." Then he went at it, and got what he wanted or was defeated. It was a survival of the strongest. There was at least a spark of honor in the moment's notice given the victim, so that he might have the privilege of defending himself to the best of his ability.

The modern "baron" gives no warning, but makes his crime more respectable by legalizing it. He gathers all the strength he can command, goes quietly to our Congress and persuades the lawmakers to pass a law, giving him the rights or the property of the weaker. That is the way the

salmon streams and fishing privileges, which have been the Alaska native's inheritance for generations, have been taken from him. These natives have always been self-supporting and take pride in the fact that they own their own homes, care for their own families—the sick and disabled included—and have never received one cent of aid from the Government.

There are many other lines of work open to our natives, *if they were prepared for such work*. Even the non-Christian white men, who a few years ago were crying, "Let the natives die—the only good Indian is a dead Indian!" are to-day demanding that our Government push the work of sanitation and the fight against disease which is carrying off many natives; and, as one man cheerfully stated, "It is not for the sake of the natives nor our love for them that we want them to live, but we need them as laborers and workmen in the industrial development of our territory." Whether many of our business and professional men hold this cold view or not, it is a fact, borne out by the statements of a number of employers, that if the natives were prepared as skilled carpenters, boat builders, machinists, engineers and black-

smiths, there would be employment for them.

Never was there a greater opportunity for Christian work in Alaska than presents itself to our Sitka Training School to-day. Girls must be trained more thoroughly as seamstresses, nurses and housekeepers, and boys must be taught to be an honor to the trade which they elect while in school.

We are not equipped as we should be for the condition that confronts us. Our buildings are old, uncomfortable, and almost beyond repair. We need more thor-

oughly equipped shops. We need a competent and skillful instructor in steam engineering and the care and repair of engines. We need a gasoline marine engine of five or seven horse-power in order that we may teach our boys how to handle and repair such machinery. We have the man who can teach this. We can build the boat in which to put the engine. Give us these things, meet these needs, and with them as means to an end we can do vastly more in Christianizing Alaska than we can ever do without them. The call is to the Church.

ALASKA AFTERMATH

By Julia Fraser

CERTAIN trying questions have been asked of late. Such as: "Now, what is the use of sending more money away off to Sitka when our city missions sadly need new equipment and the Korean campaign is so interesting?" Or, "Last summer, when I made the tourist trip to Alaska, I went to that mission you spoke about, but there were no natives at all—just empty houses. Very strange to have missions without *people*!" Or, "Those Alaskans of yours are so sullen, so stolid. I really wanted to get acquainted with one woman out in her kitchen, but she simply picked up her baby and walked off and left me there alone. Such strange people!" Or, more intensely distressing than anything else to one conscientiously striving and earnestly praying for the grace of imparting definite information, to be met with this complacent remark: "Now, I suppose Dr. Grenfell has secured all the money for that new building you had been talking about way up somewhere north—Alaska, wasn't it?"

All these questions were asked in good faith, and being fully persuaded there are other honest doubters, in mists equally dense, I am going to give a few personal experiences. I did not make the tourist trip to Alaska, but, with my traveling companion, one of the presbyterial treasurers of the North Pacific Board, made a leisurely visit, staying ten days with the dear McLeans at Haines; going out with them in the little "Dorothy"; visiting camps when the people were fishing; seeing the hospital; enjoying the Sabbath services and keenly realizing the strong grip Mr. and Mrs. McLean have on their field. Then

eight days were spent at Sitka, and shorter visits at Skagway, Juneau, Douglass, Wrangell, Ketchikan, Saxman, Hoonah, and Metlakahtla. Mr. and Mrs. Waggoner and their babies were over at Ketchikan, where Dr. Myers is doing such splendid work but where we have no church. Through the Waggoners we learned intimately of their work over on the west coast of Prince of Wales, but to have gone there would have taken more time than we had at our disposal.

Demanding as is enlargement in city work, fascinating and insistent as is our foreign missionary call, there is also a vital need *now* of a greatly enlarged Alaska budget, this work so distinctively home missions at the very frontier! This is my conviction after talking with nearly all of our missionaries, seeing well many of our fields and knowing intimately some of the native people.

The Alaskans have always been a self-supporting, industrious people. They are not lazy. They have never received rations or Government aid except in the one item—Government day schools. But to be self-supporting and independent, the Alaskans have to get work wherever they can find it. Summer is the season when there is not only plenty of work, but it is also the time to fish and the entire year's supplies are then secured. All this takes the people away from their homes. Should our tourist friend visit the villages in the winter, instead of summer, she would find them teeming with men, women and children, the little houses crowded and everywhere people anxious to know more of the Lord Jesus.

Now about the woman whom you thought sullen. Let us be perfectly frank. How would *you* like it if in the midst of mixing bread for John, an utter stranger, without the formality of a knock, should push your door open, walk in and, uninvited, sit down, gaze around critically at your kitchen furnishings, perhaps even open a door; then complacently ask you to tell her your family history? This may be a bit exaggerated, but practically this very thing happens all the time. Be neighborly, be friendly; but do be courteous, for Indians and Alaskans have as fine a sense of courtesy as I have ever experienced anywhere. Only to-day one of our Indian delegates to this Capitola Conference I am attending came up to me at the close of a little talk, with a new light in her shining eyes and said: "Oh, I'm so thankful you told the people to knock at the doors of the home-folks before pushing inside!" Remember the courtesy Paul wrote about and you will never complain that Indians or Alaskans are stolid and glum.

Dr. Grenfell is doing a glorious work and we wish him all success in securing the one hundred thousand dollars for his hospital; but please do remember it is *not Presbyterian Home Missions*, and if you are planning to do something for the greatly needed new Sitka equipment do not let anyone think the Sitka work is helped by subscribing to Dr. Grenfell, whose work is not even in Alaska, but several thousand miles across the continent in Labrador.

The Sitka school is not an experiment. Thirty years of glorious worth-while work and constantly increasing demand for just

such an institution, are its best recommendations. The two large buildings, which house all the pupils and teachers, were built nearly thirty years ago, under conditions hard for us to realize—no skilled carpenters, no stonemasons, no plasterers, and only second-hand, second-



PUPILS OF THE SITKA T

class material. They are a monument to the pluck and energy of Dr. Sheldon Jackson, who secured the funds and superintended the work. He never expected they could be used so long, but God, in His wondrous providence, has safe-guarded the pupils and most signally blessed the work.

The buildings, unsanitary and unsafe, are past repair. I have always lived on a windy seacoast and consequently a wind must be unusual to make much impression upon me; but twice, in the eight days we were at Sitka, I thought the girls' building where I was entertained would surely be blown down, and it is surprising and very disconcerting to have the floor suddenly give way! I was so sorry for the teachers, for they were all trying so heroically to have only the best side in evidence, and yet continually I was seeing things which would not be if *you* only knew! One thing I do know: If all Pres-

byterian women who glance over this page could only see a little of what I saw the forty thousand dollars to provide the five new buildings would be available at once and the buildings well under construction before the beginning of next term. The California women are going to give

Sitka would help them in their work more than any one material thing, because it was the place for training leaders for all Alaska, yet their station, St. Lawrence Island, is thousands of miles from Sitka.

Do not forget that boys and girls are still tortured to death by the old Shamans

unless rescued. Mr. McLean and Dr. Hutton rescued little Tommy at Haines shortly before we arrived. The Sitka school is a home for such.

Remember, that while Germany is putting an end to the practice in South Africa of selling girls to the highest bidder, this abominable practice still continues in Alaska, and that to all such our mission is the only refuge.

Never forget that the coming of so many white men, among whom are some adventurers, has

immeasurably increased the difficulty of all mission work in Alaska.

So many pleasant memories crowd, it is hard to choose. When old Chief Kathlian came up to the little mission hospital at Sitka to thank the dear nurse there for her tender, successful care of his granddaughter in her time of sore need, I had a little vision of the far-reaching influence of this work. He had six big silver dollars in his hand, which he insisted the nurse must use in helping other needy women, as his thank-offering for his granddaughter's recovery. I could not understand his words, but the deep earnestness in his face, while the tears rolled down his cheeks, told a story I shall not forget.

At a meeting of the Woman's Missionary Society of Sitka, twenty-two Alaskan women were present. Some were still away with the fishing, others had not heard of the meeting, as it was an extra one. Several of these women had been



SCHOOL, SITKA, ALASKA

an *extra dollar apiece* to make possible their building, while the North Pacific Board women are adopting the heroic measure of *doubling* their last year's individual Home Missionary offering to insure the erection of their building. Now, since we, Alaska's nearest neighbors, are showing our interest in this practical way, surely the rest of the splendid Presbyterian constituency will outrun us in the race by securing the other three buildings, either collectively or individually.

Here are two or three facts to prayerfully consider. Sitka is the one boarding and industrial school for all Alaska, a country one-fifth the entire area of the United States. When we were there only thirty per cent. of the pupils were Thlingets—the people living in the immediate vicinity; the others came from all parts of Alaska.

When the Campbell's were home on furlough they told me that new buildings at

in Mrs. A. K. McFarland's class, and when I told them I had seen her at the last General Assembly, they were most happy to hear of her. At the close of the little meeting we knelt together and those earnest prayers have continually been a source of strength and en-

couragement to me, remembering, as I always must, that these people are only one generation out of a heathenism in some respects revolting beyond description.

To conserve this work the five new buildings are imperative!

MISSION WORK IN SITKA TRAINING SCHOOL

By Douglas C. McTavish

THERE are, at the present time, one hundred fifteen pupils in attendance at the Industrial Training School at Sitka. Of this number forty-nine are girls, and sixty-six are boys ranging in age from six to twenty-one years.

In the school department proper there are nine divisions—the eight grades and the primer class. The industrial department has six classes—carpentry, manual training, printing, engineering, blacksmithing and shoemaking. In the carpentry class there are three divisions—A, B, C. The "A" Class numbers four and represents the most advanced workers; "B" Class numbers five, and "C" Class numbers ten and represents the beginners. The manual training class has fourteen members. There are two printers, seven engineers, two blacksmiths and four shoemakers. Special training in instrumental music is provided by a band composed wholly of mission boys.

In the sewing room the girls receive systematic instruction in needlework. The work is so graded in this department that each pupil will complete the course in connection with the eighth grade in school work. Instruction in domestic science is given by the kitchen matrons in their respective departments. In addition to instruction on the organ, a choral club provides the girls with training in instrumental music.

The school session opens early in September, and closes late in May. During vacation a considerable number of the pupils leave the school for their homes, or to engage in service in other parts of the country, but the greater number remain throughout the summer.

One great hindrance to work in the school has been defective accommodations. The antiquated structure, and dilapidated

condition of the main buildings, have occasioned a great deal of discomfort and extra work to the members of the staff.

Medical supplies and assistance are provided for by a small hospital in connection with the school. Its ministry, however, is not limited to the necessities of the institution.

The spiritual side of the work during the current year has been most encouraging. Fifteen of the pupils have become members of the church in full communion, fourteen of these by profession of faith, and one by certificate. The Christian Endeavor Society has a membership of thirty-one, sixteen girls and fifteen boys. The Sunday school has an enrollment of one hundred twenty-three, fifty-seven girls and sixty-six boys, this number, of course, including some ex-pupils.

The spiritual and moral influence of the school was aptly represented by a former pupil while in conversation with the superintendent some time ago. He compared the school to Sitka Bay, with its line of islands separating its waters from those of the open ocean, so that though the storm may rage outside of that line of rocks, yet within there is comparative calm; thus, he said, the teachers stood around the pupils while in school, to shelter them from temptations, and to point them to the source of strength. While the management of the school exhibits a due appreciation of the importance of providing the natives with manual training, in order that they may take their place in our civilization, yet the demand of the higher spiritual life is ever the first consideration, and in so doing we but obey the command, "Seek ye first the kingdom of God and His righteousness," and expect the fulfillment of the promise, "and all these things shall be added unto you."



TALTAN BILLY'S FURS AFTER A WINTER ON THE ISCOOT RIVER. BILLY AND HIS WIFE ARE OLD MEMBERS OF THE WRANGELL CHURCH

WRANGELL, A CROSS-ROADS IN ALASKA

By J. S. Clark

WHILE Alaska is feeling the effect of the financial panic, yet it is pulling through slowly and will eventually emerge stronger and saner than before. New enterprises are starting up throughout Southeastern Alaska. Cold storage plants for handling fish are being built, and these will employ a great many men. Many of these men will be fishermen who spend most of their time out on the waters, sometimes stormy, sometimes calm; but Alaska waters are treacherous, with squalls and currents, and the work of these men is dangerous. Many of these people are from Norway, and it brings to us a new element with which to deal. The tourist season will soon be here, with its sightseers, and homeseekers, and fortune hunters,—a busy rush during the summer. For those seeking pleasure and scenery there is no grander spot than Alaska.

To write of the advancement, from the religious side of the question, is hard. Wrangell is one of the cross-roads in Alaska travel and enterprise, and a person laboring here comes in contact with people from all over the world. All nationalities meet here, exchange a few words, perhaps become acquainted and then pass on, possibly not to meet or hear from each other until they shall all meet to give final account of life. Sometimes these various nationalities meet in a service and some

are impressed and then pass out into the wider world; perhaps word comes back from some that they are trying to do something for the Master. Men from high places and men from lowly stations meet and mingle in these services, stop to speak a word of encouragement, and are gone.

Growing up in Alaska is a new generation of boys and girls and these are to be the hope of the Church, and of the nation as well. Much depends on their Christian training if they are to measure up to the proper standard of citizenship in our country. There are many things at present to divert their minds from church and Sunday school. When the fishing season opens all the boys that can do so enter this industry, to make what they can while the season lasts, and this takes them away from church services for two or three months.

Fishing here is rather exciting and that is one reason why so many want to engage in it. Sometimes they put out the net, run it round a school of fish, purse it, and gather from five hundred to ten thousand or more nice salmon; sometimes the net gathers other kinds, "good and bad."

In January we organized the native church by electing and ordaining eight elders and four deacons, and started them upon their work. They took hold of their duties in a beautiful and business-like way, and the church is working splendidly.



A CHIEF IN POTLACH GARB

HYDAH CHIEF

The dress worn by a chief when giving a potlatch in the olden days was a costly affair. The head-dress shown in the illustration, we are told by Mr. Haldane, cost four or five hundred dollars and the Chilcat blanket another hundred. None of the common people ever donned this attire; it was for the chief only. Thus robed, he gave away his riches in the form of blankets and money to different tribes. This particular chief is now a Christian. He is a prosperous boat-builder and blacksmith, and owns a nice home.

THE THLINGET

"The Thlinget" is a bright little four-page paper, issued by our Sitka Training School, devoted to the interests of native Alaskans. It is very creditable in every way—the more so when it is known that the typesetting and presswork are done by a native youth who a year ago had never seen type or press. Fifty cents sent to "The Thlinget," Sitka, Alaska, will secure its visits regularly for a year—a good investment for those specially interested and an encouragement to the mission.

A MESSAGE FROM AFAR

GAMBELL, ST. LAWRENCE ISLAND, BERING SEA

By Louise Kellogg Campbell

THUS far we have bright, sunny days that have made the grass and flowers grow beautifully. The Eskimo people have all moved out of their winter houses, the müng-tû-ghök, and now live in ordinary canvas tents, or tents made of skins. The walrus-skin coverings are all taken from the roof of the winter house, the heavy fur inner room taken down, and all winter furs stowed away for the summer, leaving the roofless house exposed to all kinds of weather.

Mother Nature is allowed full sway as she cleans house, washing with her rain and drying with her sunshine, until the owners move back into their houses in September. I wonder if some other housewives would not like to have their house cleaning done with as little trouble?

The Eskimo women have just finished preparing the walrus and big seal intestines for "Eskimo cloth." The yellow, translucent kind is used for rain-coats, and is prepared by being cleaned and passed through

many washings, then dried in the sun. The white "cloth" is used for coats to protect from snow, and is made white by being re-soaked in the winter, inflated, and frozen dry.

At present the women have many ducks to dress, the skins of which are dried, then soaked, scraped, dried again, and softened for making into clothing. Deer skins make the best clothing, but as they are expensive and hard to procure, many duck-skin garments are used. Many of the villagers are now away on hunting trips for wood, ducks, eggs, seal, and fish, so that the village seems much smaller and quieter.

Neither the supply vessel nor the Revenue Cutter has called upon us as yet, so that every day we eagerly scan the horizon on all sides in search of a sail. We long to get letters from friends in the homeland. In a week or two we shall start on our "summer outing" to Camp Collier, where Dr. Campbell will be busy for about two weeks marking and counting the reindeer.

SNAPSHOTS IN HOONAH

By Stella D. Whipkey

I HAVE just read the request in the March HOME MISSION MONTHLY for snapshots, and it emboldens me to send a few I took as I wandered about the street of Hoonah, when my camera was new, and my curious interest in village life very keen. In 1906 the natives objected to the camera on the street, and only a few voluntarily submitted to pose. Now they are quite docile.

I wish you might see our people as we have opportunity to see them in their struggle with civilization. They cannot assume all the outward signs and symbols of civilization; they cannot assimilate very rapidly, but they do advance in all ways—not steadily and normally, perhaps, nevertheless there is advancement. You might truly call it “steady by jerks.”

When I came to this village in 1906 there was almost no demand for ready-made clothing; indeed, the dry-goods shelves were very seldom looked at. Now the stores here keep almost the same line of goods that is to be found in any country store—more women's suits than most country stores, and the old-time handkerchief or facinator is being discarded in favor of the cap or hat.

Many of the people have fairly well equipped cook stoves, and also dining tables, though I am afraid the number who sit on the floor to eat is in the majority.

People give much more care to their children's clothes and training than formerly. A few years ago canneries were established in the vicinity, and many of our people work there in summer, instead of following the old custom of spending the summer hunting and drying fish. They earn more money in the canneries, but their wants are increasing so rapidly that I doubt if the increased earnings will suffice.

Only old people and children in Sunday school now have to be taught by an interpreter's help. We have men's and women's



AN OBLIGING BOY HELPED POSE THE GIRLS, THEN MODESTLY RETIRED TO WATCH



HELPING HIS WIFE WASH

The natives put their wash-tubs on the sidewalk in the coldest weather and, strange to say, their hands do not freeze off nor their hearts grow discouraged; they seem to enjoy washing.

classes in Sunday school, where the Bible is used and verses are learned. I teach the Shorter Catechism (in English) to my women's class.

CHRISTMAS AT KLUKWAN

By Fred R. Falconer

IT has been our custom in past years to receive a box of things for distribution among our people at Christmas. Wishing to teach them that the true Christian spirit was that of giving rather than receiving only, we made an early announcement that there would be no box from “below,” but that, nevertheless, if we would but enter into the

spirit of our plan we would have the best Christmas yet. Having burned the bridges behind us by asking that no box be sent to us, we laid our plans for a Christmas of giving.

We thought as Jesus, the greatest gift to earth, had come to us through the Jews, it might awaken a greater interest in the plan to have them bring their gifts to Jesus, to be used

in sending the gospel of His love to the Jews who have rejected Him so long. With this end in view, we gave several talks on the past, present and future of the Jewish people, finishing up on Christmas morning with the story of the wise men who brought their gifts to Jesus, gifts of their own production, from their own country, and asking them to do the same thing by bringing in the evening their gifts to Jesus in the shape of curios, the work of their own hands. The church was decorated, a tree set up, and in the afternoon gifts were brought in to be marked for one another, and some for "Our newborn King," and hung on the tree.

In the evening one hundred seventy-five people gathered in the church and thoroughly en-

joyed the program prepared by the school children, interspersed with music by the native band, and speeches and songs in which all joined. At last, on the arrival of Santa Claus, sacks of candy were distributed to all; then the tree was stripped of its gifts, among which were moccasins, wall-pockets, large horn spoons, beaded bottles, caskets, etc., amounting in all to \$31.50. These things have been passed on to the Board of Home Missions, the money to be applied to the work among the Jews.

In every way we believe it to have been the most satisfactory Christmas, for both the people and the missionary, of the seven he has spent among them.

PROGRESS IN THE THLINGET CHURCH, SITKA

By Eugene E. Bromley

THE people are rejoicing over the new steam heating plant that has been installed in our church this winter. The church was formerly heated by two stoves, but the heat furnished by these was insufficient and severe colds were frequently contracted. The cost of the new plant was three-hundred fifty-one dollars which was raised by the members of the church. The Sunday school contributed twenty-five dollars. Similar sums were given by some of the elders, who had not been able to give their time to help with the work. The work was all done by volunteers, except the skilled labor necessary for setting the boilers and putting in the pipes. After everything was completed forty-two dollars still remained to be raised. A native member came forward in a meeting for that purpose, and placed five dollars on the presiding officer's table. One after the other caught the spirit of the meeting and women and children came forward with their gifts, which ranged from five dollars to five cents. Within a few minutes more than the necessary sum was raised.

In January we used our individual com-

munion set, which was presented to the church by some unknown friend of the mission. Although this set has been in our possession for some time, it has not been used for fear the change to the individual cups would cause confusion and detract from the meaning of the services. But we rejoice to say that everything went smoothly. The gift is very acceptable especially here where tuberculosis is so common.

During the winter months services are conducted in the homes of the native people living in the "ranch," or native village. These services are for the purpose of Bible study, prayer and testimony, and are especially helpful to those who cannot read the Bible for themselves.

Although Mrs. Bromley and I have been in the work only a few months, we feel a deep interest in the people. We are praying that along with the progress in outward things we may have a deeper spiritual life among our members, that we may lead them into the life "hid with Christ in God" where they will feel the wonderful power of the Saviour to deliver from the temptations to which they are so susceptible.

STATIONS AND WORKERS IN ALASKA

SUPPORTED BY THE WOMAN'S BOARD OF HOME MISSIONS

BARROW. (Eskimos.) (Care Roth, Blum & Co., San Francisco, Cal.) H. R. Marsh, M. D., Mrs. H. R. Marsh.

GAMBELL. (St. Lawrence Island.) (Eskimos.) (Care U. S. Customs, Nome, Alaska.) E. O. Campbell, M. D., Mrs. E. O. Campbell.

HAINES. (Chilcat Tribe.) Rev. Allen F. McLean.

HOONAH. Rev. A. J. Whipkey.

HOWKAN. (Hydah Tribe.) Mr. Samuel G. Davis (native).

JUNEAU. (Auk and Takoo Tribes.) Rev. David Holford, Rev. L. F. Jones.

KASAAN. Mr. Henry Haldane (native).

KLAWOCK. (Hydah and Hanegah Tribes.) Rev. David Waggoner.

KLINQUAN. (Hydah Tribe.) Mr. John Brown (native).

KLUKWAN. (Chilcat Tribe.) Mr. Fred R. Falconer.

SAXMAN. (Tonga and Fox Tribes.) Rev. Edward Marsden (native).

SHAKAN. (Auk and Takoo Tribes.) Mr. Wm. Benson (native).

SITKA MISSION. (Thlinget Tribe.) Rev. E. E. Bromley.

SITKA HOSPITAL. Miss Esther Gibson.

SITKA TRAINING SCHOOL. (All Tribes.) Mr. W. G. Beattie, Mr. George J. Beck, Miss Edith G. Toon, Miss Bertha M. Chace, Miss Bertha M. Kale, Miss Olive S. Kale, Miss Charlotte Doren, Miss Lillian Elam, Mrs. M. F. Schuknecht, Miss Anna M. Sheets, Miss Merle Tanner, Mr. Douglas McTavish, Mr. H. P. Parks.

WRANGELL. Rev. J. S. Clark, Mr. William Wells (native).

At the Sitka Training School, Miss Charlotte Doren now takes the place of Miss Susan Davis who was obliged to leave last month on account of a breakdown in health. Miss Lillian Elam has begun work as laundry matron. That position during the past year has been vacant, the teachers taking turns in attending to the work. Miss Bertha Chace, Miss Olive Kale and Miss Merle Tanner are obliged to leave this summer, but their names remain on the list as they are at present in missionary service.

PRESBYTERIAN HOSPITAL, HAINES, ALASKA

By Allen F. McLean

AT the close of the first year of the establishment of the Presbyterian Hospital for the treatment of natives, I wish, as superintendent, to tender thanks to Almighty God for His general watch-care and blessing. While we have not accomplished as much as we desired, yet we are grateful that we have been able to relieve suffering and to save life.

The hospital, as an adjunct to our missionary effort, has proven to be of great value to the natives, and while perhaps not fully appreciated by them—the old native prejudice against the white man's medicine is still latent in the life of the people—yet they turn instinctively to the hospital as a haven of rest, to which they may come for relief and sympathy when their witch doctor and their old native medicines have failed.

The work of the physician and nurse in connection with the hospital has been educative as well as remedial. Inasmuch as the people have learned, to some extent, to trust themselves to the wisdom of these friends, they have learned much about their own bodies and the care of them from the treatment which they have received in connection with the dispensary. I know of no other influence that will so break down the native prejudice against the white man's theory and treatment of disease as does this work in the dispensary, for when you benefit a people by relieving their bodily pains you strike a strong blow at their superstitious practices with regard to disease. The native does not look upon disease as the result of the violation of physical law, but rather as being caused by some evil spirit, conveyed through the medium of a witch, and believes that it is within the power of the witch doctor, by his machinations and contortions, to break the evil spell and thereby liberate the sick one from the power of this evil spirit. One of the most difficult things we encounter is the tenacity with which they cling to these old theories and practices regarding disease. This undoubtedly is one reason why, though taught better, they are heedless about the care of their bodies; permitting the children, thinly clad and barefooted, to crawl about the floor on a cold winter's day, or the boys and girls to go about all day with wet feet or run out into the snow barefooted; and the older people are not any more careful in this respect than are the children. Something over a year ago, a native man was brought into the hospital suffering from a very bad case of pneumonia. The physician thought he could not possibly recover, but with careful treatment and nursing he was out in the course of some weeks. When discharged from the hospital he was given a heavy overcoat and told to keep his body dry and warm, and to wear rubbers when necessary, or consumption would have its hold upon him as upon so many of his people. Not long after, the missionary met him on the street during a heavy rain. He was without

overcoat or rubbers; whether he was testing the violation of the physical law of the white man, or was simply indifferent, I do not know. It takes time to inculcate new ideas and truths into the minds of these people and thereby replace the old superstitions.

I mentioned the possibility of a lack of appreciation on the part of those benefited, and yet when we consider that the native mind has not been trained, and that his habits of life are so different from our own, we can hardly expect him to show his appreciation in the same way that we do. But the natives are appreciative in their own way, and although they seldom say anything about it, one who understands them can see their appreciation. A case or two will suffice to illustrate.

A young man was sent in from Klukwan for whom, upon examination, an operation was advised and undertaken. The operation was successful and in three months he was discharged, with his foot and part of limb gone, it is true, but his life saved. In the early fall he called to pay me for an artificial limb which I had ordered for him, and as he sat in the window looking out upon the mountains across the Chilcat, his face lighted up as he said, "I'm glad to see snow on the mountains to-day. Last spring I thought I be dead now. I'm glad to see snow on the mountains to-day." This was his way of expressing thanks, and back of that expression was more than the mere words; something of the Divine light had found lodgement in that soul and was reflected in his face and voice.

On my visit to Klukwan, two weeks ago, I had the pleasure of seeing, at the close of a service one evening with her mother, the little An-a-hoots girl referred to in my report last year. She tarried to speak with me, coming toward me very shyly, her wondering black eyes full of light. Extending my hand I said, "I am glad to see you looking so well. Do you know me?" She turned to her mother and said, "Tell Mr. McLean I know him because he was good to me at the sick-house and made me well."

Many are the interesting cases, the fortunate cures and successful operations that might be described, but those referred to will be sufficient to illustrate the humane and successful work of the hospital. We have had during the year forty patients, suffering from various causes, but the majority from tuberculosis in one form or another. The time of treatment has ranged all the way from one year to a few days. Out of this number seven have died, which is not so large a percentage when we stop to consider that the disease was far advanced before the patients came under our care. The work of the dispensary has been quite encouraging and beneficial. The proportion of those appealing for aid in a medical way has not been so large as it was the first three months after opening. This is owing to the fact that there was a good deal of curios-

ity in the minds of the natives as to how we would treat them. After the novelty wore off only those who were really in need appealed for aid. During the year three hundred and thirty have received advice, treatment and medicine.

In this article I desire to impress on the many friends of the Alaskan work some of the needs of this institution and the importance of an adequate, up-to-date equipment for efficient work. We have been hampered by an insufficient supply of water, having to depend on rain water caught from the roof and on surface water pumped from a well, both unsatisfactory and unsanitary. I am glad to state that this need has been met by friends on the Pacific Coast and that I have in my possession a sum of money nearly sufficient to install a water system by bringing a main from the Government supply pipe from Ft. Seward. As soon as practical the work incidental thereto will be accomplished. With the installation of this system it will be necessary for us to equip the building with baths, etc., as well as to make some changes in the sewerage. A veranda, on two sides of the building at least, is necessary

for the proper treatment of tubercular patients, as they should be kept in the open air and sunshine every minute possible. We need, at once, a half-dozen outdoor sleeping cots, in order that we may keep our patients in the open air during the summer months. We need, and must have in the near future, a steam heating plant. These are but a few of the many necessary adjuncts to our work. If we could spend \$5,000 on re-arranging and furnishing the building we would have a very creditable and up-to-date hospital.

I cannot close this article without speaking a word in the way of appreciation of Captain Paul C. Hutton, the Army physician who has given freely of his time and skill to the treatment of the natives in his professional work in the hospital. The sympathetic interest and encouraging words from the officers of the Board of Home Missions and the fellowship and association with Dr. Craig during his visit at Haines I shall not soon forget. I feel that his visit to the various Alaskan fields will result in a better understanding of the Alaskan work and its needs.

WORKERS' COUNCIL

FROM THE SECRETARY'S DESK

Ella A. Boole

The Debt. Have you heard that the receipts this year were the largest in the history of the Woman's Board? But have you also heard that our expenses advanced even more rapidly, and that there is a debt of \$33,169?

Do you know the reason? High cost of living made some difference, but failure to meet pledges, because of diverted gifts for building funds and new work, was really the cause.

Did your society help to create the debt by giving less to the regular work than the year before? Or did you create a new obligation for the Woman's Board by urging new work, and so diverting funds?

Whether you did or not, the fact remains, there is a debt of more than \$33,000, which must be met, and ought to be met by special contributions at once.

Distributed among all the women of the Presbyterian Church, the burden will not be heavy.

Have you sent your contribution either through your society or direct to Miss S. F. Lincoln, 156 Fifth Avenue, New York City? If you have not, do it the very day you read this. Send a dollar, five dollars, or a hundred dollars, but *help*.

Remember that the Board must pay interest on this amount until paid. But what about the money for this year? Are you planning for equal quarterly payments, in whole dollars?

The Year's Work. All missionaries are paid monthly, and so we must not let the special contributions for the debt interfere with the

meeting of all pledges for salaries and scholarships *in full*; and may we not plead that every society will this year make a definite contribution for the General Fund? Let this, too, be divided in quarterly payments.

In planning for the new year, some schools have been closed because of an improved public school system, some have been closed because of lack of funds, and every care has been exercised to plan the work to avoid a debt another year; but, careful as the planning may be, the result depends on the gifts of this year being equal to the gifts of the year before, and on all funds for new work being provided in full as an *extra*.

Let us, then, make a supreme effort to pay off the entire indebtedness by June first without interfering with our pledges for the new year, and each joyfully bear our share in the work.

Summer Conferences. Remember the Summer Conferences at Northfield, Winona Lake, Boulder and Mount Hermon. Let us make them meeting places where we gain inspiration and information to be carried back to societies. Register early. Take advantage of the study classes, popular lectures, addresses by missionaries, and comparison of methods.

Annual Meeting. The Annual Meeting will be in session when many of you receive this message. Remember it in prayer, that it may be a great blessing to those who are privileged to attend, and that they may carry back to their societies fresh inspiration for better service in the future.

NOTES FROM THE YOUNG PEOPLE'S DEPARTMENT

M. Josephine Petrie

MANY changes are taking place in the list of our Young People's Presbyterian Secretaries, and we trust the new officers have been chosen after earnest prayer. It is not true that "there is nothing to do," nor that "any one will do" for this most responsible office. A secretary said, the other day, "There are leaders you cannot listen to; there are those you can listen to (simply tolerate), and there are those you cannot help listening to." This last is the kind we must have for our young people.

At the Lyons Presbyterial meeting the delegates were asked to respond to the roll call with the name of a missionary and an appropriate text. After the names of eight men had been given, one delegate said: "Ours is a woman's society, so I bring the name of a woman—Miss McBeth. 'She openeth her mouth with wisdom; and in her tongue is the law of kindness,'—Prov. 31:26." Try this plan for your missionary or consecration meetings.

The Westminster Guild. The annual meeting and conference of Westminster Guild Chapters in the territory of the Board of the Northwest was held in Milwaukee April 26 and 27, preceding the annual meeting of the Northwest Board. The first gathering was in the evening in order that the evening Chapters could be present. The following practical topics were discussed: "Organization of a Model Chapter"; "How to Raise Money"; "How Select and Instruct a Leader"; "How Present the Practical and Social Sides"; "The Home Field"; "What the Guild is Doing"; "The Treasury"; "Program for Next Year." Addresses were given by Mrs. Berry, Dr. W. H. W. Boyle, and the writer.

Altogether, about two hundred Westminster Guild Chapters are now enrolled, with from fifteen to twenty Circles. The studies have been followed with real enthusiasm, and the course for next year is looked forward to eagerly. The order will be reversed, and the first three months of study will be given to Home Missions, the Foreign course following immediately after the holidays. The special object for Home Mission gifts will continue to be the hospital for natives at Haines, Alaska, and the latest news from that field will be found in this magazine—our HOME MISSION MONTHLY.

Sitka, Alaska. Some of the Indiana young people's societies have enjoyed the pleasure of a visit from their Alaskan representative, Mr. Beattie, Superintendent of the Sitka Training School. It is hoped that these visits have so intensified the interest in the work, that from these societies shall come substantial help toward the erection of new buildings at Sitka, where there has been much illness of late because of insufficient shelter, to say nothing of actual discomfort. "A little nine-year-old girl expressed the feeling of most of the pupils and teachers when she said: 'It is cold every day. I always be cold. I never be warm. When it is shining outside, outside always be warm, inside is cold' . . . In spite of many difficulties,

the year has been profitable and progressive for the school. We have been able to make a start in systematic class work in the sewing room, in carpentry, boat-building, steam-engineering, blacksmithing, and printing. The military drill and band practice have also a regular place on the school program."

The grand total of contributions from our young people's organizations and Sunday schools reaches \$106,414.95; but this is a falling off of nearly \$1,000 over the total of last year. The young people's societies are only \$126 behind, and within two or three days after the books were closed this amount was fully met, but too late to be recorded this year. Those three or four tardy societies spoiled our record of years!

A NORTH DAKOTA TOUR

Frances J. Diefenderfer

The person who does itinerating in some parts of the Northwest writes history rapidly; all along the way are splendid, refined, educated people struggling with problems of which the church and missions are not the least. There are very few self-supporting churches. Taking the branch line of the Great Northern north to the Canadian line, I visited twenty churches and out-stations in twenty-five days. Among this number I found but two self-supporting organizations. One drive, of eighteen miles, gave a splendid opportunity to hold two meetings in one day; the following day a twenty-two-mile drive was most exhilarating. I organized several societies, and in nearly all a missionary committee has been named that will work in unison with Aid societies. In many churches there are not enough women to officer two organizations. Many of these churches have a membership of not more than nine or twelve. There are large congregations, but the population in these new towns is of the transient variety. The third settler, in nearly every case, is the permanent one.

In one town eighteen women gathered one Monday afternoon, bringing their babies and little ones with them, listening for two hours while I told them of the needs of our country, from Porto Rico to Alaska. Their vision was so broadened that they wished to organize a society, that they might study the field. A fine organization was perfected, and the HOME MISSION MONTHLY is to be their text-book.

The people are glad to listen and respond with interest, sympathy and money. Very encouraging results have been noted all along the way. I hope to cover this vast State in the two months' tour given me, and as I pass from town to town may God add His blessing to my efforts.

CHAUTAUQUA

The new Presbyterian Missionary Home at Chautauqua, New York, dedicated August 5th, 1908, will again be open for guests during July and August. Presbyterian missionaries, either Home or Foreign, wishing accommodations, should address Mrs. Julia N. Berry, Titusville, Pa., as early as possible.

Last year nearly sixty persons were guests at some time during the summer.

PROGRAM FOR JULY MISSIONARY MEETINGS

(Published one month in advance to allow for proper preparation)

Topic—Review of the Year

Devotional

Hymn—"Oh for a Closer Walk with God."

Bible Reading—Isa. 40: 25-31; 1 Cor. 15:58.
(Let the second reference follow the first as though it were the next verse.)

Prayer—For the Boards, for your synodical officers, your presbyterial officers, your society officers, and for your own part in this great work. Have a circle of prayer and assign to each a certain department as her special object of prayer.

Hymn—"Hark the Voice of Jesus Calling."
(Possibly someone with a sweet voice could be found to sing this as a solo.)

Business

Minutes of the last meeting,

Report of Treasurer.

Offering.

Business.

Secretary of Literature might have on hand sample copies of as late a HOME MISSION MONTHLY as can be had, to give to those who do not take it, and urge the members to give the magazine a fair place in their summer reading; later she should follow up these sample copies by asking each, to whom one has been given, for a subscription.

Sub-Topics

- (a) Annual Meeting of the Woman's Board of Home Missions.—A talk, if possible, by some-

Honor Roll. *Bridgeport, Ohio*, writes, "Last year our society took only ten magazines and this year we are taking fifty. Aren't we entitled to be counted on the Honor Roll?"

Surely all will agree with us and answer, Yes, put them high on the Roll.

A newly organized society at *Portsmouth, Ohio*, begins existence with forty members and immediately forwards nineteen subscriptions for the HOME MISSION MONTHLY. To be placed at its start on the Honor Roll is a propitious beginning. May long life and prosperity attend.

Oxford, Ohio, has twenty-one subscriptions this year against eight last year which places them on the Honor Roll also.

Washington Presbyterial Society in Pennsylvania reports four local societies for the Honor Roll: *Mt. Pleasant* under the first ruling, *Washington First* and *Washington Central* under second ruling, and *California* under third ruling.

July Meetings. A mid-summer "review of the year" may include profitable comparisons. The work of the Woman's Board of Home Missions as reported in the Annual Meeting number of the HOME MISSION MONTHLY and the Report of the Superintendent of School Work, the actual share the local society has had in this work for this past fiscal year, and the up-to-date phases of our national life which look to the Christian Church for aid in their solving, may be reviewed, discussed, and compared in such a way that the effort of the local

one present at this great gathering, otherwise by a member who has very carefully read the account of the meeting given in the HOME MISSION MONTHLY and gives the gist of the good things feasted upon there. Such an account can be made very realistic even by one who has not been in attendance.

- (b) Reports of Officers and Field Secretaries.

A July Feature—Gather from reports given in HOME MISSION MONTHLY as many interesting items as possible; write these on separate slips of paper and roll up in red tissue paper with string at one end representing fire-crackers; have them fired off in rapid succession. On a map of the United States, place at 156 Fifth Avenue, New York, a picture of a Roman candle or skyrocket and have colored or gilt stars, as if shot from the rocket or candle, rest on the various mission fields under the care of the Woman's Board.

Closing Prayer—That we may more earnestly do our part in the land which the Lord our God has given us.

Closing Hymn—"America."

Mizpah Benediction.

Decorations of flags and bunting add much to the attractiveness of the meeting place.

LYDIA PETERSON

Synodical Secretary of Literature, Minnesota

agent and the Denominational Board to solve the great national problems may result in a greater realization of the need for most strenuous effort along all lines of Christian work and benevolence during the year just opening. The list of leaflets on the July topic printed on the fourth page of the cover of this issue should prove suggestive for programs and papers.

California semi-annual Synodical Meeting at Fresno was gladdened by the presence of Miss Laura Work, whose report of fine progress at North Fork among the Mono Indians was most encouraging. Fresno is a place of splendid vineyards and the delegates were pleasantly reminded of the fact by an attractive little box of delectable raisins placed at the plate of each delegate by the Chamber of Commerce as a souvenir.

Miss Frazer led the Home Mission Study Class at the ten days conference of the Y. W. C. A., convened in Capitola, California.

Santa Barbara Presbyterial held its annual meeting in the beautiful stone church at San Louis Obispo—the first time the society has entertained the Presbyterial forces.

Sacramento Presbyterial, convened at Colusa, regretfully loses several officers, among whom is Miss Jennie Miller, the only Young People's Secretary the society has ever had, serving continuously for over seventeen years.

Southern Oregon Presbyterial. More societies were represented than ever before. It was

voted to double Home Mission gifts this year, the increase to go to the Sitka building.

Willamette Presbyterian convened in the beautiful new church at Eugene—a large attendance and very crowded sessions; Mrs. Beattie of the Sitka Training School, by her presence and talk, developed much interest.

The North Pacific Board was for three days in session in its twenty-first annual meeting, held in the Third Church. Meetings of the best, fine attendance, stirring addresses, and a beautiful spirit of perfect harmony and love. This Board has had but one president, the beloved and honored Mrs. W. S. Ladd. A five-thousand-dollar building for Sitka was pledged as advance work. This means actually doubling the amount raised for Home Missions by this portion of our constituency, which is simply heroic. Money to be in by June 20. A special day, May 26, was designated as "Sitka Day," when special prayer meetings and gifts will make possible the new building.

French Broad Presbytery. This splendidly organized society—whose churches are purely the outgrowth of mission school work—held a meeting of unusual interest and excellence with a program that it would be hard to excel in most societies. The presence and addresses of Dr. Sheldon Jackson were of profit to all.

Cincinnati Presbyterian Society held its annual meeting in the old historic First Church. Faithful and earnest work showed in the amount raised—\$5,297, with the \$2,000 perpetual scholarship for the Menaul Training School completed as an extra work beyond the teachers' salaries and special objects. Miss Phoebe Baker, a loved vice-president, who recently passed away, left \$1000 to the Taos school, N. M. Mrs. A. L. Whitaker was elected president, Miss Eliza Kyle, secretary, and Mrs. H. P. Taylor, 31 So. Crescent Ave., Hartwell, Cincinnati, treasurer to succeed Mrs. Bechtel, whose efficient service of six years terminates by her removal elsewhere. The Presbyterian Society plans to soon take up work among foreigners, particularly among Italians. The forty-eight societies have 1252 contributing members; the sixty-one young people's societies and bands report much interest in their varied objects.

Puget Sound Presbyterian Society met April 14, in Westminster Church, Seattle, Wash. There are eighteen active auxiliaries with a total membership of 461. Two new auxiliaries are University Church, Seattle, and Union Bay. A good presbyterial committee is ready to respond to invitations to go to any church in the presbytery and give them a good program and help organize or reorganize a society. (Address chairman Mrs. Mary E. Steele, 2436 First Ave., West, Seattle, Wash.) Mission study is progressing and found very helpful. Systematic giving through the envelope system is urged; in fact, most of the societies have adopted it. More are asked to subscribe for the HOME MISSION MONTHLY, which is our own magazine and very helpful.

Colorado. The Inter-denominational School of Missions will be held at Boulder, Colorado, July 4 to 12, inclusive. The usual strong

course of lecture studies has been arranged. Dr. Gunsaulus will deliver two addresses July 4. Mrs. Helen Barrett Montgomery will give lecture studies on the Foreign study book, and Mrs. D. B. Wells of Chicago will develop the Home study book, and will also give a helpful course of Bible readings suitable for use in missionary societies. Miss Carrie Barge will conduct a daily model study class for young people, and will also have charge of the School of Methods. In addition to these there will be new and attractive helps for children's work, and many missionaries and good speakers are expected. Boulder is an ideal place for a summer school, and rest and recreation may be combined with instruction in this delightfully helpful Missionary Conference. Railroad rates will be low on account of the N. E. A. at Denver. Mrs. Paul Raymond of Boulder will be glad to correspond with anyone desiring information.

Christmas, 1909. Our files are ready and we are glad to give information to such societies as would like to make the Christmas of 1909 a bright spot in the lives of our pupils. When we remember that children are pleased with small things, that it does not take much to make them happy, we feel like putting forth every effort that there shall be no disappointment. In many of our missions even the grown people have little but hardship and work, so that even they are delighted when they receive a little treat of candy or nuts. We shall be glad, indeed, to have our societies keep us busy in this line until all the gifts are pledged. We would advise that those desiring to engage in this work write us early, so that the gifts may be prepared during the summer and an early shipment be made. Some of the boxes were started too late last season and consequently did not reach the field until after Christmas. This can be avoided by shipping during the first part of November. Shall we not hear from many of our societies?

Requests. Having received a number of requests from our teachers for different articles, necessary not only for their comfort but for the better equipment of the work, we would like to make them known, hoping there will be societies ready to aid.

We have requests for clocks, maps, kindergarten material, such as colored crayons, colored cards and W. S. colored paper for weaving. Sash curtains have been requested by a number of teachers—these should be made of simple, inexpensive material; bureau scarfs and table covers; certain kinds of clothing and bedding; pictures for the schools, one of which has had a destructive fire; books for the libraries.

An interesting request comes from the secretary of a society among the Indians in Oklahoma. Having no money they made a quilt, sold it and sent the proceeds to our Boards. They do not have much in the line of patches for quilts and would gladly receive some. They make good use of them and consider the result missionary money.

Further details concerning needs will be gladly given through correspondence to any desiring to lend a helping hand.

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EDITORIAL NOTES



DENVER seems remote only to those who do not live near the center of our country. One realized its almost central position as train after train, many of them "specials," poured in their hundreds of commissioners and delegates, who had traveled far from either coast to that charming inland city where the General Assembly and our own Annual Meeting convened.

✠

Our pages will be filled next month with much of the overflow of good things from the Annual Meeting. Taken together, the two numbers of the magazine will make a good compendium of that occasion.

✠

SELDOM has the Assembly been housed in a more commodious and beautiful church edifice than the Central Presbyterian Church of Denver. For the sake of convenient proximity the meetings of the Woman's Board were held in the Central Christian Church, only a block or two from that in which the Assembly gathered.

✠

"DENVER" and "the Thirtieth Annual Meeting" have linked themselves together after a most pleasurable manner. Each Annual Meeting has its own characteristic; at this gathering, among other delightful features, an unusual number of synods were represented, twenty-one in all responding to roll call at the opening session, Thursday afternoon, by Bible text or with the watchword of the society.

✠

THE well-arranged program was carried without break to a successful conclusion. The plan, now in force for the second year, of beginning on Thursday afternoon and continuing all day Friday, thus giving to the Annual Meeting program an extra half-day, permitted assigning much additional time to missionaries.

✠

FRIDAY'S all-day meeting was followed on Saturday morning by the always greatly enjoyed rally with home mission-

aries. One felt the thrill of the conflict as one after another of our good soldiers from the front told, in rapid succession, what was going on along the "firing line."

✠

THE Woman's Board of Home Missions is most fortunate in its splendid band of synodical officers, and the gathering together of these leaders in Denver proved afresh the great strength which comes to the work through their fine loyalty and sane judgment.

✠

AN increasing number of presbyterial representatives are in attendance year by year, and this is as it should be. The larger the number of women who can thus come together at the Board's meeting the closer will be the tie which makes for a solidarity of organization and of interest.

✠

THAT was a welcome message which a telegram bore from the treasurer to the meeting, announcing that over half of the debt had been received—seventeen thousand five hundred dollars. Now for the final effort which shall wipe it all out by July first.

✠

THE receptions arranged by our Denver hostesses were delightful. An especially large number availed themselves of the opportunity to meet the home and foreign missionaries on Wednesday afternoon, in the Central Christian Church, so hospitably opened for all our meetings.

✠

THE memorial service for Dr. Sheldon Jackson was held at the close of the Friday morning session. Dr. Robert Laird Stewart, author of the "Life of Sheldon Jackson," made the brief and most fitting address. A solo was sung by Miss Meeks, who was baptized in her childhood by Dr. Jackson. The service was concluded with prayer. It had been Dr. Jackson's intention to attend the Assembly, and to this Dr. Stewart referred, quoting from a letter written by Dr. Jackson as he entered the hospital, saying that it was a deep

disappointment to give up the Denver trip, but that he was obedient to his Master's will. An incident of the last moments of this distinguished man is characteristic. After regaining consciousness he found himself growing weaker and weaker and refused to longer take the stimulant administered. "But I have the positive orders of the doctors to give it," urged the nurse. "And I," said he, "have orders not to take it." He wished to leave earth with mind unclouded and in the same confident reliance upon his God which had always upheld him, and it was even as he wished.

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THE Indians always make an interesting group at the Annual Meeting. There were several Indian commissioners at the General Assembly from various tribes, and they were truly good to look upon—stalwart of body and strong of face. One felt proud of these native Americans, fine exponents of the Christian redman.

卐

ARE there any who find food for reflection in this statement of Miss Mazie Crawford, missionary to the Nez Perces? "It is only the wild Nez Perces who take a back

seat in the meeting; the Christians always sit in the front. If we hear a man swear we know he is a white man."

卐

MR. W. G. BEATTIE, Superintendent of Sitka Training School, said: "The cry of Alaska is a long time cry. According to Edward Marsden, it is the cry of one hundred years. It is the cry of souls in need of hope. When Dr. Campbell was asked, 'What is the most pivotal point in Alaska?' he said, 'The Sitka Training School'; yet Dr. Campbell is stationed two thousand miles away in the Bering Sea. To-day the cry is for the training school for the sake of the boys and girls and the future of the Alaskans; that is the pivotal point. We need the new buildings and equipment at once. I have been told I must not ask for money. I am reminded of a little girl who was in the habit of going to the neighbor's and asking for breakfast. Her mother told her that she must not do it again and the little girl promised that she would not. The next morning, about the usual time, she appeared in the neighbor's house and said: 'Mamma told me I musn't ask for anything to eat and I won't; but I am awful hungry!' We are 'awful hungry' at the Sitka School."

FELICITATION

By Dr. B. P. Fullerton, Retiring Moderator of the General Assembly

I HAVE been going through this program with great interest. The extent of your work has greatly impressed me. I have shivered in Alaska, and have felt my coat a burden in Porto Rico and Cuba. You are at work among the Mormons, the Mexicans, Mountaineers, and the Indians, as well as the foreigners and freedmen. You are also at work with all these at the crucial period in their lives. These young people, trained by your Christian teachers and under the influence of your Christian schools, will be ready for active service in the Christian Church, which will grow naturally, as the result of these schools which you are conducting.

This work must not halt, and I believe the great Church which you represent will

not permit it to be checked for lack of means to carry it on.

In this meeting the women of the South take the women of the North by the hand in a pledge for a common service, and the women of the West and East greet each other as partners in a common cause; and these women will go back to impart the enthusiasm which they are gaining here to their own societies and communities, with the result, I trust, that when you meet a year hence it will be to rejoice in all obligations met and much needed work begun. I congratulate you on what I am sure has been a delightful and helpful meeting, and wish for you, during the year to come, the largest blessing from Him in the name of whom you are doing your work.

ADDRESS OF WELCOME

By Mrs. Paul Raymond, Synodical President of Colorado
Presented by Mrs. Silverthorn in the absence of Mrs. Raymond

MADAM President and members of the Board of Home Missions: I come to welcome you this morning as Mrs. Raymond's representative. We sincerely regret her inability to greet you in person, for Colorado is very proud of Mrs. Raymond and very happy and grateful that she has given her ability and talent to the leadership of Home Mission work in the synod.

Since she could not come to welcome you in person, I am very happy that the honor has fallen upon me, for while officially I represent the Foreign work, my heart is

very warm toward the Home Mission Board and its great enterprise. I have been privileged in the past to have a part in the blessed work under the care of this Board, having myself been a home missionary.

I feel that I, too, have my finger on the pulse of the women of Colorado, and I know that their hearts beat true for Home Missions; so while I read Mrs. Raymond's welcome I trust that you will feel that it also comes warm from my heart and from the hearts of all of Colorado's Presbyterian women.

MADAM President, dear kinsmen and comrades in a common cause: There is a great joy in our hearts as we welcome you and we believe there is an unusual force and meaning in your coming to us at this time.

Just now when psychic phenomena of all kinds enlist the interest of dabbler, scholar, theologian, and new theories and discoveries meet us with every morning's dawn, we speak often of the psychological moment—that point of time when history, environment, the growing trend of thought, all outward influences and inward impulses, unite in leaving an impression on an unfolding character or work that shall in some permanent way affect its destiny. Of such value we believe this meeting will be to us. We pray you may go away feeling it has been such to you.

We need not say that for months our thoughts have been busy with your coming. Beyond the plans and preparations for your pleasure and your comfort, the perplexities and problems of a growing work have been lightened because we have looked to your wise counsel and wide experience to help us meet them. We have known that the impetus of your all-conquering devotion will bear us far along the upward way.

But our greatest joy has been that East and West, North and South, you too, through all the year, have made ready for this coming. Everywhere you have been learning the story of the frontier, bringing to it the wide research, the large grasp, the keen judgment, which alone is

worthy of this most wonderful and fascinating line of study. You know the heroism and fine daring of those early days, you know the foundation which bids us build nothing but faith and courage and a great purpose into the growing structure. With us you have thrilled with the challenge to high endeavor that comes from out our own past.

You know yourselves kinsmen in our heritage, by the world-old principle, that great deeds everywhere belong to him who will reach up and light his torch by their undying flame.

"They the primeval forest felling;
They the rivers stemming; vexing they, and
piercing deep the mines within;
They, the surface broad surveying; they the
virgin soil upheaving:

Pioneers,—O, Pioneers."

"They detachments steady throwing
Down the edges, through the passes, up the
mountains steep,
Conquering, holding, daring, venturing as they
go the unknown ways:

Pioneers,—O, Pioneers."

Honor and glory to those pathfinders one and all who helped in any way to blaze the trail; but just now, when we stand within the shadow of a recent grief we know that this ground is hallowed because the present Presbyterian church in Colorado is a monument to one man's divine enthusiasm. We know, too, that the highest tribute of honor and gratitude we can bring to Sheldon Jackson is so to build on his foundation that his high-purposed life shall continue to bear fruit in to-morrow, and that in a to-morrow farther on.

Our heroic past, our strategic present, our still undeveloped future, are all familiar to you, and I know well that your thoughts are already thronged with incidents more potent than my words, could I stop to name them. May I give you only one, the story of the beginning of our woman's work? In the Autumn of 1878 the Presbytery of Colorado, then covering all of Colorado and Wyoming, was to meet in Fort Collins. The wife of the pastor of that church, with the concurrence of Dr. Sheldon Jackson, then synodical missionary in charge of Colorado, Wyoming, Idaho, Montana, New Mexico and Arizona, invited the women of the State to meet in connection with Presbytery to organize for mission work. Twelve or fifteen responded and the organization was effected. The inspirer of the meeting, having had no previous experience in missionary work, refused the presidency, but was made vice-president, and soon after, through the president's removal from Colorado, was left with full responsibility. In December, 1878, several months after the organization of the Colorado society, the Woman's Board of Home Missions came into existence in New York City. During the session of General Assembly, in May, 1879, the first annual meeting of the Board of Home Missions was held in Saratoga and Colorado's president, fast learning new powers under new conditions and demands, was in that meeting as our representative. There she made her maiden speech for the work into which she has since poured her whole being's best. As our president, during seven fruitful years, she was developing the qualities which you have learned the frontier gives to her children in return for all the sacrifice they make in her behalf—courage, patience, quickness of resource, breadth of vision, the strength of character which grows from obstacles met and overcome, entire dependence on God in times of testing or of victory—and then, matured for a larger work, Colorado gave her, our dear Mrs. Finks, to you, as the first and only editor of our HOME MISSION MONTHLY. Do you wonder that there is joy in our hearts as we welcome back our own?

The day is all too short to tell the vitalizing power, the enduring inspiration, your presence puts into our life and work. May we in return bespeak for you the blessing which waits for the dweller on the heights.

Our Western Muir has said, "Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees, the winds will blow their own freshness into you, the storms their energy, while cares will drop off like autumn leaves." May this peace and freshness and renewing come to each and all of you.

You know the word of the German mystic, "On every height there lies repose." From this poise of spirit grows a just sense of proportion, a measuring of relative values, a clearness of perspective. And yet, our Christian faith leads us farther into the deeper lessons of Sinai, of the Mount of Transfiguration, of Calvary and of Ascension Hill—the world-old lesson that losing one's life in service is better than saving it in solitude, that down in the valley hugging the base of every mountain height are the multitude waiting in sin, in sorrow, in want, for the healing that we can bring.

May this meeting be your mountain summit, the highest you have gained. May these be days of radiant vision, but always days of new girding for the task to which the vision points the way.

You are on the crest of the continent; a few hours' ride will take you to the point where streams dividing flow either way to Atlantic and Pacific. Thus downward from this meeting may streams of blessing flow to every corner of the land we love.

In token of the love and greeting of the women of Colorado, I bring these flowers, grouped in the colors of our country's flag which always and everywhere spell *loyalty*.

To you, Madam President, the crimson which means loyalty to Christ. Exalt Christ is the watchword with which you have kept step with us to the quick heart-throb of a needy world. With this motto upon your standard, we will follow far and long, for well we know that the road which ends in Calvary's summit leads always past our neighbor's door.

To you, dear Editor, the white, a rose for every year of the Colorado society you organized. May these stand for loyalty to the great *white truth* that like our snow-crowned summits beckons us ever upward.

And to you, our Secretary, who have shown us always that we best serve Christ and the truth by doing well the nearest

duty, the blue, emblem of loyalty to the church to which we have pledged our devotion.

The red, the white, the blue! magic

blending to which we pledge our lives' best service—till the conquest of America? Yes, more than that; till the conquest of the world for Christ.

DO IT NOW!

ADDRESS OF THE ACTING PRESIDENT

M. Katharine Bennett

DO It Now!" This exclamatory injunction hurls its imperative challenge at us from the desk of the business man, the banker, the teacher or the woman busied in social and philanthropic activities. If its epigrammatic brevity has a lesson for the individual, it has likewise one for the organization; if its forceful command stirs to prompt response the former, with what multiplied strength should it energize the latter. Resolved into its parts, in its last analysis, it offers for our consideration four thoughts:

- (1) Do—Service, accomplishment.
- (2) Thou—Personal application of the command.
- (3) It—An object to be attained.
- (4) Now—*Imperative haste*.

That the object toward which we should strive may be before us, let us transpose in our consideration the order of these few words and take first the word *IT*—that which is the end in view. In the work of our Woman's Board of Home Missions, this pronoun, indefinite though it be, stands for that multiplied activity of mission school and evangelistic work which dots the country from Point Barrow, Alaska, to far off Porto Rico; which gathers under the loving and guiding care of our representatives, children and young people, not hungering and thirsting always, for they know not that they are a hungered and thirsty, but needy and neglected.

"In telling the good our own agency has done," says Dr. William H. Allen, "we do not tell what it has left undone . . . Every bit of work we do is fractional and should be expressed as a fraction, not as a whole number. Supposing a charity has been able to help twenty babies in the course of a summer, and there are 75,000 babies that ought to be helped in the same way. The result of its work ought not to be presented as twenty, but as 20/75,000.

The numerator is the amount of work accomplished, the denominator the whole amount of work to be done."

The reports heard at this Annual Meeting form the numerator. May we pause to question the denominator of our fraction, a denominator forced to our attention by insistent calls from field after field, by demands to meet the claims of unreached tens of thousands of young people waiting for the message of salvation. The work that the Woman's Board has been enabled to do has been of such scope and of such value, it has been so blessed in its results, that the women of the Presbyterian Church may, indeed, "thank God and take courage." But retrospection's value is in lessons for the future, and in added impulses to greater effort and to increased accomplishment. Our denominator may have a two-fold form, both elements of which need consideration.

(1). Increased efficiency along present lines.

(2). Out-reaching to new departures.

No lesson has been more marked during the past year of work than that of the need of *plasticity*. The Woman's Board is part of the great, progressive, living organism that we call our country, and must, therefore, be ready to curtail in its most cherished lines of work if the need it has striven to meet has been fulfilled. It must be equally ready to so adjust itself that released funds shall be promptly placed in earning positions—not drawing interest in dollars and cents, but in lives saved from the toils of sin. When needs are so great and fields so many a wise discrimination must be used; the ability of the people to help themselves, if urged; the proximity of work under other denominations who could cover the territory heretofore occupied by the Woman's Board; the static stability of the people; the adaptation of methods to needs—all these must be inquired of. With a limited

income to meet an apparently unlimited demand, business acumen as well as missionary zeal must control.

It was not easy for your officers at headquarters, nor for the missionaries on the field, nor, indeed, for members of local missionary societies especially interested therein, when, after long deliberation and prayerful thought it was decided that about one-half of the mission day schools in Utah should be closed this spring, and the gifts be used for the strengthening of the boarding schools at Mt. Pleasant, Logan, Springville and Salt Lake City. Weaken the force in the face of the enemy? Nay, but by readjustment strengthen it! In those communities where the mission schools are to be closed, there are good public schools, ample for all the children, and church and evangelistic work will be continued; that more of the boys and girls must be sheltered in boarding schools during the period of adolescence is a certainty, if the best results are to be obtained. Plasticity, the ability to be moulded, allowed this change: rigidity would have demanded a continuance of former lines of work and have meant wasted effort.

The Government has not hesitated, when the unwisdom of former methods became apparent, to close many non-reservation boarding schools which had had a tendency to wean the Indian children from the home environment, and to substitute therefor the reservation day schools, adapting them to the needs of the children, and bringing to the Indian parent a share in the uplift. In one case it is the substitution of day for boarding schools; in the other, the method is reversed; but in both instances there has been this same recognition of plasticity as a principle—changed methods for changed conditions.

Increased efficiency is also demanding better equipment—one of the large factors in this denominator we are considering; a General Fund sent into the Treasury so generously and so continuously that those things which make for efficiency and comfort and the best results shall be given to our noble band of men and women, working often under conditions so depressing and so harassing that the best work cannot be done, is a need. As we see the lesson being learnt in philanthropic work, that it is poor economy to so hamper the workers by meagre equipment and small salaries and to subject them to such dis-

comforts that they must place their best energies on material instead of spiritual things, does it not come to us that the church, too, must learn these lessons of wise and efficient administration?

The other factor in our denominator is enlargement. Could this be written in letters of burning fire that all the women of the Church might read; could the appeals—so piteous—to meet needs neglected by all, reach to the hearts of the women of our great Presbyterian Church, surely the purses would be opened until there would be proven the promise: "Bring ye all the tithes into the storehouse, and that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, *that there shall not be room enough to receive it.*" O, that such a blessing, following such a bringing-in of the tithes, might be ours!

Increased gifts to secure increased efficiency in established work; increased gifts to allow of out-reaching to those communities whose appeals lie filed at headquarters, checked with that laconic "Refused," bearing in itself a whole world of tragedy and back-beaten effort toward better things—these must be our aims!

The imperative message of our title is, "Do thou"—so personal to the individual and to the organization that neither can escape its insistency; yet as the organization is only the aggregation of the individual, the more personal application is fully legitimate. Are we, women of the Presbyterian Church, accepting the great offer of service for our land made to us, in a whole-hearted and effective way; are we *aggressively* presenting this cause for which we stand to the uninterested ones about us; are we "in season and out of season" pressing its claims upon their attention; or, are we daily showing by our own indifference and spasmodic efforts, by our apologetic attitude, our own lack of faith and belief?

"And even things without lifegiving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Do we individually and through our Home Mission societies falter in sounding the trumpet that shall call to battle? In

actual warfare, when a charge is to be made, when the battle is at its crisis and each man is needed in his best effort, the bugle rings out clearly and fearlessly, heard above the din of conflicting forces, penetratingly demanding attention to its message, rallying the troops to the standard and leading them in a compact and loyal body to the conflict. It is here that as loyal soldiers enlisted in a warfare that is never-ending, and that becomes increasingly necessary in this land of ours, women of Home Missionary Societies, we must send the call of our message ringing buoyantly, courageously and continuously to the ear of those women who have not yet heard the call to personal service. Let us give this ourselves—let us not be satisfied with so doing, but let us compel others to come in.

"While acknowledging frankly and with appreciation," said Mrs. Hillis in a late article, "both the quality and quantity of work that is done in the Church and for the Church by woman, it is a cause of surprise and regret that her work in the Church to-day falls far below the efficiency that it might have, because of the great lack of leadership. . . . Surely now, when women have more culture, more leisure and more resources at their command than any women of the world have had at any time, there should be no lack of leaders. No one for a moment doubts that the women exist—the woman who can speak, the woman whose gift is music: Why do not women see that in the Church is a field offering quick and constant returns for the investment of culture and social position?"

To which part of the work of the missionary society does the "Do thou" call each one of us? Being a good listener, a constant attendant, a kindly and constructive critic, is a service not to be ignored, is a vital part of each month's meeting; cordially and with evident emphasis of its importance, seeking out the woman who says, "No one ever asked me to go to the missionary meeting"; finding in another the hidden talent she herself does not possess—these are services lending themselves to the upbuilding of those auxiliary organizations which together make this national organization.

"And unto the angel of the Church of the Laodiceans write: I know thy works,

that thou art neither cold nor hot; I would thou wert cold or hot.

"So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

When a missionary work goes on year by year, when societies meet with the same members animated often by duty and not by a vividly compelling spirit of missions, lukewarmness may creep in. Then vivifying measures must be used, large "doses of information" must be administered, and prayer and labor must go hand in hand. "Do thou It"—this the work for our land, and we the women to whose hands it has been committed!

Now! An imperative need of haste.

Austin Phelps says: "For reasons of exigency equally imperative with those that forced Jerusalem upon the attention of apostolic pioneers, America stands first on the roll of evangelical enterprise to-day." To her are coming the nations of the earth; *from* her there must go out healing streams to the nations of the earth. Has she the abiding spirit of the Master that makes this two-fold service possible of accomplishment? It is, as has been well said, "the emergency era of the Church," and Home Missions presents one of the most compelling elements in this period of activities. And the haste? In ten years, the present generation of boys and girls will have passed beyond the reach of our mission schools, and one, perhaps the *only*, opportunity of knowing of the Savior's atoning love will have passed them by. In ten years, millions of foreigners will have come to our shores; if they are untouched by the appeal of redeeming love, they will form a great, an overwhelming menace to the nation's standard of Christianity. In ten years, nations of the Orient will have made rapid progress toward readjustment of their internal affairs and of their relation to the world—the spiritual attitude of the United States will be appreciable in influence in all these readjustments.

Now—in Alaska, that crime and sickness and poverty may not decimate the numbers of the unreached natives.

Now—among the Indians, that they may be given the Bread of Life in place of the unjust spoliation of the past that so embittered them.

Now—among the Mexicans, that the message of Christ's love may shape

the lives of those whose knowledge of the people of this land has been too often evil.

Now—in Utah, where the young people are daily being entangled in the toils of that octopus whose hold is so compelling.

Now—in the mountains of the South that the splendid material lying dormant may be won to aid in our warfare.

Now—in Cuba and Porto Rico, that an added impetus toward “those things that are true, that are honest, that are just, that are pure” may be given in this formative period.

Now—among the multitudes of strangers about us, translating our Christianity by that which meets them in their hard and too often embittered lives.

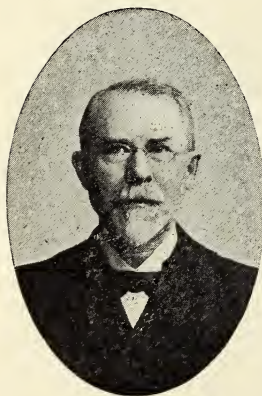
“The king’s business required haste,” was David’s challenge as he demanded of Abimelech a weapon; down through the ages has rolled that appeal unheeded, and

leisurely has Christ’s Church carried the message. Early in this twentieth century it is re-emphasized, and now with a call so vigorous as to demand attention, and immediate attention—the king’s business requireth haste.

A few brief weeks ago there passed from earth one of the pioneers in urging the national organization of Presbyterian women for Home Missions—Dr. Sheldon Jackson. With him and following have been a noble band of leaders; our beloved president, Mrs. Darwin R. James, now laid aside from active service, for twenty-eight years gave herself, unstinted, to the work, sparing no effort and no labor to advance this cause to which she had dedicated herself. Let us prove worthy of the leadership of the past, of those men and women who laid the foundations whereon we build; let our superstructure be worthy of them and ourselves, and a fitting gift to those that shall come after us.

LAST CHAPTER OF SHELDON JACKSON'S LIFE

By Rev. Clarence G. Reynolds, D. D.



SHELDON JACKSON

IN the providence of God, the closing chapter of the life of Dr. Sheldon Jackson was written in Asheville. It was appropriate that the great missionary should finish his earthly career and start on his journey to the Celestial City from the delectable mountains of this

“Land of the Sky,” where are located the Asheville Schools, the pride of the Woman’s Board of Home Missions, of which Dr. Jackson was the founder thirty years ago.

His coming among us was his joy and our benediction. Soon he was known by every girl and boy of our schools as “Dear Dr. Jackson.” He was genial and deeply interested in the young folk.

He loved comradeship. He sat at our tables and dropped into our homes with-

out formality, posting himself on the news of the day and the progress of the Kingdom of his Divine Master. Sometimes we persuaded him to tell of his experiences. He never regarded himself as a hero, and spoke as if the hardness he had endured was not worth mentioning.

His last address was memorable. It was in the Oakland Heights Church less than three weeks before his death, to the pupils of the schools, the French Broad Presbytery, the Woman’s Presbyterian Society, and a multitude of outsiders. He spoke with old-time vigor and enthusiasm.

The young people who heard him that day will never forget him, and influences were started that will count for eternity. He worshipped with us the next Sabbath, but was unable to attend service the Sabbath following, and on Monday went to the hospital to undergo an operation. The brave man made a great fight, but was not to be spared.

All day Saturday, May 1st, and all night we watched the great man slipping away. Then, just as the Sabbath dawn was breaking, Sheldon Jackson, like a great ocean liner, “crossed the bar” and was gone be-

yond our horizon. A Memorial Service was held in the Oakland Heights Presbyterian Church, Asheville, N. C. Funeral services were held in the Church of the Covenant, Washington, D.C., Tuesday, May 4. It was a distinguished gathering.

The burial was in the old home cemetery at Minerva, N. Y.

"So He giveth His beloved sleep."



OAKLAND HEIGHTS CHURCH, WHERE MEMORIAL SERVICES WERE HELD

OUR MAGAZINES

Mrs. Delos E. Finks, Editor of the Home Mission Monthly

IT is somewhat difficult, when a daughter comes home after long years of absence, not to give herself up to affectionate greetings and felicitations over a happy return. I am, Madam President, and dear friends, in very much the position of that returning daughter. Colorado was my home for over a dozen years. Upon Colorado soil was born my love for every phase of missionary work. Here I served my apprenticeship. Those were the days when Sheldon Jackson, so recently translated, was missionary in charge of this whole region—a man whose splendid physical endurance enabled him to bear burdens of the greatest magnitude with ease and patience, whose courage faltered at no difficulty, whose abounding confidence in the ultimate success of God's plans made him the wonderful man that he was—a church pioneer, a pathfinder, a man "obedient to the vision" of a Christianized America.

Already he had established a monthly missionary paper, *The Rocky Mountain Presbyterian*, for the distance between the frontier and the well established churches of the Middle West and the older East, which formed the base of supplies, was too great to be bridged by voice. The printed page was needed to tell the story, month by month, of needs and rapid development. Having been one of the strong impelling

forces in the organization of the Woman's Home Board, Dr. Jackson gave to that new society the freedom of his paper to help build up a constituency and to make known the nature of its work. With the swift movement of those days the great frontier so grew apace that the Board of Home Missions, a few years later, decided to issue a monthly magazine, and Dr. Jackson gave his paper, out of which grew the *Presbyterian Home Missionary*, making its first appearance in '82. Our woman's work was at once assigned a few pages in each issue. Five years later this publication was discontinued, being absorbed by the magazine now known as the *Assembly Herald*, thereby leaving our Woman's Board without any printed medium of communication with its auxiliary societies, which were multiplying rapidly. This led to the decision to publish a periodical of its own—THE HOME MISSION MONTHLY. To-day we come to tell you that this magazine, now in its twenty-third year, has an increased list of subscribers over the previous year, when it reached the highest point heretofore attained. We come, also, with a new plan, whereby the magazine shall leave on the mission field a visible monument jointly shared in by all its subscribers—the erection from its savings of a mission building at Sitka. So slight is the margin of profit over the cost

of publication, in the case of a single subscription, that we must make most vigorous effort to increase our present list to make the plan succeed. Every friend of the magazine will need to do her utmost to help enlist other women as subscribers, if we are soon to realize our desire. Begin at once, for every renewal and every new subscription will count.

But there is a reason for this effort to reach at once a greatly increased list of readers, more important than even the end mentioned. Simply stated, the magazine, which is the sole organ of the Board, is essential to the fullest information, and the fullest information is essential to the best service in the proper discharge of our obligations.

To conduct a definite work, to properly support and equip that work, there must be a definite putting of matters before the constituency.

To be sure, the great cry is stimulate. Did you ever reflect that a person can live but a short time on stimulants? In the physical frame a stimulant may swing one past a crisis, but stimulants cannot take the place of nutrition. The system must be sustained by nourishment, not by stimulants; by food, not by drugs. This is far more than a figure of speech when it comes to matters missionary. There must be that feeding, that constant nourishment that a knowledge of present-day conditions imparts—fresh facts so prepared and presented that they may be readily digested and assimilated; not a mere heaping together of matter that might as well be put forth by a missionary syndicate, but incidents, needs, opportunities, results attending the work—news for our Presbyterian constituency, concerning Presbyterian enterprises, on fields occupied by Presbyterian missionaries, for whose support Presbyterian women are responsible. This is not narrowness; it is so far removed from narrowness that it makes for the widest and keenest sympathy with all who are doing a similar work.

It is really becoming old-fashioned, in some quarters, not to know of the great, progressive home missionary movements of the day. There are missionary societies both in the East and West whose meetings, lacking nothing in spiritual tone, are on as high a practical and intellectual plane as the best ordered women's club meetings. How does this come about? It is the re-

sult of intelligent, cultivated interest. "Oh, well, I am not interested, you know," is a common excuse. If one says she is not interested in astronomy the matter has no material significance—it simply makes evident the fact that such an one is ignorant of the noble science of the stars, that she has no conception of the unmeasured magnificence of the universe, that her ear is dull to the music of the spheres. But when one says that she has no interest in hygiene or sanitation or matters civic, ignorance is no longer unblamable, since it affects her own physical welfare and that of her household. And when one says that she has no interest in Home Mission work and Home Mission literature, she not only proclaims ignorance but a plain lack of obedience to the Master's command to "disciple all nations" and to "begin at Jerusalem."

One may not—however she may flatter herself—throw off responsibility after such light fashion. Whether our country shall be Christianized or not is an obligation which cannot be taken up at will and as lightly laid down. No obligation in the way of Christian activity presses closer. It is far deeper than sentiment; it is higher than our thoughts measure; it is the crux of the whole situation; it lays hold on the fate of the world.

Are there those who complain of lack of opportunity to do; that their lives are hampered?

There is not a woman living in a lonely mountain cabin, or afar from neighboring habitation on ranch, or prairie, or remote farm, but that by her knowledge gained by the regular reading of her missionary magazine, and through her prayers, may become an integral part of one of the finest movements of the age that makes for the righteousness of the nation. No life is cramped, no life is commonplace, that links itself with the great forces that are helping to mould America's future aright, and, because of America's fulcrum power, the future of all nations.

And what about our magazine for our children? Perhaps no reading can be placed before children that is more formative in its influence than the story of missionary enterprise. Children like to hear about other children. They do not, perhaps, stop to reason, but they hasten to respond. Children like to help—to feel that they *can* help. Their interest is very

easy to arouse. A whole department of restless youngsters, from eight to ten, were fascinated and eager listeners five minutes each Sunday for a whole year as the story of Home Missions was told. The comment of one of these commonly reputed hard-to-hold boys was, "I like missions! I think boys ought to know something about what is going on in our country." That lets one into a child's mind in an unexpected way, perhaps, but it is a very direct road to future usefulness.

It is our duty, it is the duty of their elders, to see that the children's magazine for missions—*Over Sea and Land*—is placed in their hands. Redouble your efforts to scatter it throughout the homes of the Church, for the sake of the child, and for the sake of the cause.

My moral? Every Presbyterian woman should subscribe for the HOME MISSION MONTHLY. To the children of every Presbyterian household should come, regularly, a copy of *Over Sea and Land*.

ANNUAL REPORT OF THE SECRETARY

Ella A. Boole

IN presenting the thirtieth annual report of the Woman's Board of Home Missions much must be left unsaid, because much of the effort put forth in gathering funds is volunteer service on the part of the individual workers, too modest to tell of their work, but without which the Board itself would not exist. The same is true of the efforts of individual missionaries whose lives are made up not of the great things done in Christ's name, but of every day living in His name, and who by their ministry to the poor, the deluded, the sin-sick, and the ignorant, are building for eternity.

The report, however, naturally divides itself into three parts, namely: the organization, the administration, and the field.

For more than twenty-five years the dominating force in all three of these departments has been our beloved President, Mrs. Darwin R. James. Filled with the spirit of true patriotism, she has led Presbyterian women in their Home Mission work, with a deep conviction that the specific work assigned these women was vital to the evangelization of America. Her sympathies have been broad, her convictions deep, her outlook far-reaching. She withdrew from active work in the middle of the year, because she could no longer bear the heavy burden of leadership. We miss her, but rejoice that she has given so many years of service to the Master, and recognize that the women of the church are so thoroughly organized in the thirty-three synodical societies that the responsibility for the organization can now be shared.

Mrs. Fred Smith Bennett, who has served the Board as young people's secretary, and later as vice-president from New Jersey, was appointed acting president.

The work will continue with increasing efficiency, because the women of the Church see the need for their work, feel their responsibility and count their service a joyous one.

THE ORGANIZATION

Many new women's societies have been organized during the year, but perhaps none have shown a greater earnestness than those among the Choctaw churches in Oklahoma, where there are four new societies. Everywhere there is a desire to know about the

work, and then in a systematic way to gather the funds.

To this end societies have assumed special objects in the way of teachers' salaries, scholarships, shares in the school or hospital work, and in building and repair funds, while all have been urged to contribute to the general fund from which all emergencies and deficiencies must be provided.

The Westminster Guild, through its one hundred eighty-six chapters and fourteen circles, contributes to the support of the hospital for natives at Haines, Alaska. These young women have three courses of study each year, one on Home Missions, one on Foreign Missions, and one on the Bible. Their gifts, which are gathered through the chapters assuming a number of shares at two dollars each, are divided equally between Home and Foreign Missions.

The special object for mission bands is the support of the Industrial Training School at Sitka, Alaska. The number of bands enrolled is seven hundred eleven.

The Cradle Roll Tens is a new effort to secure the gift of ten cents each in behalf of the little people under six years of age, arranged in groups of ten. Nearly one hundred such groups have been reported to us, and their money is to be used for the support of kindergarten work among the children of foreign-speaking people.

The Sunday before Thanksgiving, the day set apart on which the mission school work shall be presented in the Sabbath schools, was observed by an increasing number of schools.

Our Field Secretaries. Miss Julia Fraser and Miss Edith Hughes have been in the field constantly, and no efforts on their part have been spared to organize, educate and stimulate societies.

Mrs. Flora D. Palmer presented her resignation as field secretary early in the year, but she is ever ready to respond to calls for special work, and has assisted in the presbyterial meetings.

Miss Hays, Miss Newcomb and Miss Jackson have presented the work in many places from the standpoint of missionaries, and Mrs. M. B. Lee, Mrs. D. F. Diefenderfer and Miss V. May White have rendered efficient service at presbyterial meetings and in auxiliary societies.

Study Classes. The topic, "The Frontier," recommended for Home Mission study classes this year, has been an especially strong one, and there has been a decided increase in the number of study classes. The book generally used by women's societies was "The Call of the Waters," by Miss Katharine R. Crowell, while the children have studied "The Pioneers," by the same author. The theme deals with pioneer efforts to make America a Christian nation, and the need for continued effort becomes apparent as the Frontier, having reached the Pacific Coast, comes eastward through the exceptional peoples, through new communities made possible by the opening up of Indian reservations, through the vast desert made habitable by various irrigation projects, and through the South and Southwest where trainload after trainload of people are seeking new homes. But this is not all! The growth of cities, the problem of assimilating the great mass of foreigners, all these and more are spheres for Home Mission endeavor, and the study class will help the people to see it. As the theme and text-book are both interdenominational, the result will be united effort.

The Council of Women for Home Missions. In December the Council of Women for Home Missions was organized, in which nine women's Boards are united.

The object of the organization is to secure co-operation along the following lines:

1. Home Mission summer conferences.
2. Home Mission study classes in schools and colleges, and in conferences other than those arranged by Women's Missionary Societies.
3. Interdenominational textbooks for Home Mission study classes.
4. Interdenominational day of prayer.
5. Interdenominational literature.
6. Co-operation at home.
7. Comity on the field.

Already this organization is bearing fruit, and Home Missions will have a more definite part in all summer conferences, and in college work through the assistance of the Young Women's Christian Associations. A beginning is made in Home Mission literature by issuing "Home Mission Handicraft," a series of ten "Ideas for Work and Play for Mission Bands and Juniors."

THE ADMINISTRATION

The administration is vested in such vice-presidents as reside in New York City and vicinity, together with the Advisory Committee, an elected body of representative women and the executive officers. Regular meetings are held on the first and third Tuesdays, and the Ways and Means Committee meets on the second and fourth Tuesdays of each month, except in July and August.

Some idea of the amount of business transacted can be gained from the fact that nearly five hundred separate motions, in addition to the work planned at the spring conference, came up for consideration. After having been acted upon by the Woman's Board, all items dealing with the expenditure of money, or matters of policy in the school work, are sub-

ject to the approval of the Board of Home Missions.

Special Items. "Equal quarterly payments in whole dollars for pledge work" has been emphasized throughout the year, with the end in view of equalizing more nearly the receipts of the four quarters, and so relieving the Board of the necessity of borrowing money to pay the missionaries promptly each month. The efforts have produced gratifying results, but will be still further emphasized the coming year.

General Fund. Because of increased expenses on the field, particularly in the boarding schools, a special appeal was sent to auxiliary societies late in the year asking for a special contribution to the general fund. Because of this appeal, and of the fact that societies consider the gift of one year the pledge of the next, we are able to report an advance in receipts even in a year of financial stress.

Boxes. Societies have supplied Christmas gifts, or money for a Christmas treat, for the children in all our mission schools, and boxes of clothing for the pupils, as well as needed supplies in the way of bedding, linen, rag carpets, and so forth, for teachers' homes and boarding schools. No appeal is made for second-hand clothing, except in a few instances, and no credit is given for money expended either for freight or material.

They have also supplemented the salaries of home missionaries by gifts of boxes and household supplies. In a few cases money has been sent in lieu of boxes, and has proven a great help. Here, again, no credit on the books of either the Board or the Woman's Board is given for money expended on freight or material. Gifts in money, for missionaries, are credited only as special donations.

Literature. The Literature Department has had a year of unusual prosperity. The growth in study classes has increased the sale of textbooks and helps, while there has been a constant demand for leaflets concerning both the field and the organization. The Prayer Calendar has found unusual favor. Thirty new leaflets and twenty-five reprints have been issued, and the number of pages printed was 3,347,700. As the literature of the Woman's Board is nearly all sold at cost, and much of it consists of leaflets which sell at from one to five cents each, our receipts of \$6,021.85 show something of the volume of business.

HOME MISSION MONTHLY

THE HOME MISSION MONTHLY has continued as the medium by which contributors have been kept in touch with the work on the field through the topic of the month, and whereby messages from the office have gone to the constituency at home.

Notwithstanding the financial depression, which has affected many papers, we again report an increase in the subscription list. The editor so carefully looks after the details of publishing that nearly every year a goodly sum has been contributed to the general work. This year has been an exception in this respect, however, but, although no money has been passed into the treasury, the nucleus of a fund is in

hand with which it is proposed next year to erect one of the new buildings at Sitka.

Over Sea and Land does not show a gain in subscriptions, but is meeting a need in helping to educate the children of the Church.

THE FIELD

But the work of our organization is carried on simply that funds may be gathered to support the mission school work committed to the women of the Church. To this end meetings are planned, sacrifices of time and money are made, literature is used, gifts are gathered. Our mission stations are reported in detail by the Rev. Robert M. Craig, superintendent of the School Department, but we call attention to some matters of importance on each field.

In the *Alaskan* field we have continued to pay the salaries of the ministers in Southeastern Alaska, and of the missionary physician at Point Barrow. The visits of Mr. Craig and Miss Fraser, the field secretary of the Woman's Board for the Pacific Coast, have made clear to all the necessity of providing better equipment for the Industrial Training School at Sitka. It is not just to subject missionary workers to undue risks on account of poor buildings, neither can the best work be done for the children with inadequate equipment. Accordingly, it is proposed, when the money is secured, to erect new buildings, plain but substantial, and so continue this work which has already done so much for the younger generation, but with such equipment as will render more fruitful the efforts put forth.

Among the *Indians* we have twenty-one stations. The work has continued with few changes. The new buildings for the Industrial Training School for Pima and Papago Indians at Tucson, Arizona, have been completed, and were formally dedicated February sixteenth. The work among the Digger Indians formerly located at Fall River Mills, in California, has been transferred to McArthur about ten miles away. Sufficient money has been contributed or pledged to begin work among the Duck Valley Indians in Idaho. Some changes in the personnel of the workers have made new problems, but all this Indian work is helping to make Christian Indians, who in turn make good citizens.

In the *New Mexican* field there are three boarding schools and twenty plaza schools. No new stations have been opened, but the Mary E. James School for Mexican boys has double the attendance it had last year, and—with the Allison School, under one management, at Santa Fe—will prove a force for righteousness. At the last communion twelve boys and girls, all pupils, confessed Christ.

There has been much sickness in the Menaul School at Albuquerque this year, but the superintendent, matrons and teachers have stood nobly by the work. As the result of special services and personal work, fifteen students have united with the church.

In the *Mormon* field new problems are arising. The mission day schools have, without doubt, been instrumental in raising a standard which has led to the establishment of a good public school system in many towns. Good buildings have been erected, and where

such schools are carried on with efficient teachers and where the church work is provided for by a resident pastor, it is possible to close the mission day schools, with the hope of opening new work in fields where there are no good public schools, and where the evangelistic work is not cared for. Accordingly the schools at Hyrum, Smithfield and Parowan have been closed and the teachers transferred to other points. Panguitch, Ferron and Fairview have each been strengthened by an additional teacher.

We have four academies in Utah, and these



INDIAN BOYS OF THE TUCSON TRAINING SCHOOL

are the only secondary schools in the State having dormitories: they are increasingly important. A new dormitory was completed at New Jersey Academy at Logan during the year and the funds are in hand for the erection of a new dormitory for Wasatch Academy at Mt. Pleasant. Enlargement, with provision for a larger number of boys, is the great need in this field.

In the *Mountain* field there are ten boarding schools, three academies, twenty-four day-schools, eleven Bible readers' stations, and we pay the salaries of four ministers. There are large opportunities for service. Our school at Marshall, North Carolina, with the exception of the kindergarten work, has been discontinued, but the people are supporting a public

school. Pease House, the little girls' home in connection with the Asheville schools, has been opened and not only provides for the little girls, many of them orphans, who could not be accommodated in the Home Industrial, but furnishes a model school for the Training Department of the Normal and Collegiate Institute. Mossop Memorial School, Huntsville, Tennessee, through the generosity of Mrs. Butler, now accommodates thirty girls, and every pupil in the school has made a public confession of faith. Brown Memorial School, Mt. Vernon, Kentucky, under new management, takes front rank as an educational institution, and Langdon Home gives Christian home training to eighteen girls.

No new schools have been opened, but the value of all the school work is greatly appreciated.

A unique feature of the mountain work is that in connection with nearly every station there is a woman's missionary society and a mission band, each helping to support the regular work of the Woman's Board.

Work began at Gladstone, Missouri, in the Ozark Mountains, April 1, 1909, by the appointment of two Bible readers.

In *Cuba* there are four schools. The school in Havana has been strengthened by the addition of a second American teacher and two native teachers.

Funds are in hand for the erection of a school building and teachers' home at Güines, Cuba. The summer offering of 1908 was sufficient to purchase the land, while Pennsylvania Synodical Society furnished the money for the building as a twenty-fifth anniversary offering. It will be known as the "Kate P. Bryan Memorial."

In *Porto Rico* we have six schools, and the hospital at San Juan. The new school at San German, taught by a Porto Rican teacher, is meeting a need.

The Presbyterian Hospital is doing a great work in ministering to the Porto Ricans, both rich and poor—for there are pay patients as well as charity—and to Americans as well, who need hospital care.

In the work among *foreign-speaking people* there has been some advance, but not so much as the needs warrant. Money not only is necessary for this work, but it is impossible to find the kind of missionary workers required.

A national missionary training school, with departments where both American and foreign workers may be trained for Christian work among foreign-speaking people, is our greatest need.

Bible readers have been commissioned among the Italians in New York City and Brooklyn; in Jersey City and Montclair, New Jersey; Denver, Colorado; Bristol, Pennsylvania; and a worker among the Slavs in Kansas City, Kansas, in addition to those listed last year. With the beginning of the year, April 1, 1909, the Woman's Board will appropriate for work among foreign-speaking people an amount equal to five per cent. of its receipts from women's societies.

Freedmen's Work. In addition to the regular work there are supported in whole or in part among the Freedmen, by means of funds con-

tributed by women's societies, but administered through the Board for Freedmen, seventy-five teachers in boarding schools, sixteen teachers in academies, and forty-five teachers in parochial schools.

SUMMARY

In all the schools of the Woman's Board the Bible is used as a text-book. Memory work and daily recitations, with texts, are a part of the regular program. In the boarding schools the girls are taught practical industrial work as cooking, sewing, and general housekeeping. The boys assist with the housework in boys' schools, and in addition are taught farming, carpentry and other industries. Both boys and girls are taught the elements of hygiene in connection with physiology.

The importance of Christian living is emphasized, and in many of the schools special evangelistic services have been held, with the result that many have begun the Christian life. The influence of these schools is far-reaching, entering the homes and transforming communities.

Presbyterian women have reason to thank God for the opportunities for service given through the work done by our Home Mission teachers, and count it all seed sowing in the Master's name.

RECEIPTS AND EXPENDITURES

Our total receipts from all sources, exclusive of \$75,076.63 collected for and remitted to the Freedmen's Board, and inclusive of amounts contributed for Permanent and Annuity funds, etc., were \$465,136.14.

Our receipts available for current work were \$427,036.99; while on the other hand our expenses, inclusive of \$18,913.65 paid missionaries of the Board of Home Missions, were \$460,206.38, leaving a deficit on current work account of \$33,169.39. While there was a slight advance in receipts over last year, they did not keep pace with expenditures on the field. The increasing response to the need for work among foreign-speaking people, and the claims of special building funds have, in some cases, lessened the contributions for the regular work. The pressure brought to bear upon young people's societies to support synodical work had resulted in some unfulfilled pledges. Expenditures have been increased by a slight advance in the salaries of the teachers in some of the day schools, changes in other teachers making increased traveling expenses, and by increased cost of maintenance of boarding schools, and by some unusual repairs.

The deficit of \$33,169.39 is assumed by the Woman's Board and special effort will be made to secure funds to cancel the debt before July, 1909.

Such is the record of the year in dollars and cents, but no words can record the measure of sacrifice in time and money that has made this aggregate of money possible, neither can words record the faithful service of the missionaries on the field, or measure the harvest of their seed sowing.

In God's name the work was done, in His name the seed was sown, and His be the glory.



MISSIONARIES IN ATTENDANCE AT ANNUAL MEETING

First row at back: Miss Little, Miss Zuver, Mr. Beattie, Miss Clements, Miss Elliott, Mr. McGilvray, Miss Crawford, Miss Logan, Mr. Stevenson, Mr. Tyler, Mrs. Harris, Moses Standing Buffalo.

Second row: Miss Allen, Mr. McLain, Miss McBeth, Mr. Schwab, Miss Bruce.

Sitting: Miss Granger, Miss Rolofson, Mr. Harris.

RESOLUTIONS ADOPTED

FROM north, south, east and west, we have again gathered in annual meeting, and under the blue, blue skies of Colorado with smiles of loving greeting we wish to express our gratitude to the many agencies that have contributed to our comfort; to the officers and members of the Central Christian Church for courtesies shown, the committees who have planned, the sweet singers whose messages will long remain in our hearts, to each and all who by word and deed have so heartily made us welcome.

Especially do we acknowledge our debt to Colorado because it was in Colorado that Sheldon Jackson thought, planned and prayed for that which eventually became the nucleus of our Woman's Board of Home Missions; and it was Colorado that gave to us Mrs. D. E. Finks, the editor of *THE HOME MISSION MONTHLY*—"the best editor of the best magazine."

We desire to express our appreciation and gratitude for the many years of service, love and consecration to the work given by our beloved president, Mrs. Darwin R. James; for her prophetic vision and indomitable courage, for her childlike faith and trust in the Heavenly Father; and to Him to-day we bring her, our hearts overflowing with love, and say, "Dear Lord this is Thy child; care Thou for her."

Realizing that in the death of our beloved Sheldon Jackson the Woman's Board of Home Missions has lost a valued friend, and wishing to express our love for him and our appreciation of his great work, we recommend that the entire plant at Sitka, Alaska, be rebuilt and equipped as a memorial to him, that it shall

bear his name and that the offerings of the Sabbath schools in November be a memorial offering for these buildings.

Whereas, The plans for advanced and systematic work among foreign-speaking peoples still demand attention;

Resolved, That we pledge our hearty co-operation in developing and stimulating an active interest in the same.

Whereas, The word has come to us that a debt of about \$17,000 still remains upon our Board;

Resolved, That we heartily commend the energetic methods used in raising funds to cancel the debt; and earnestly recommend that in a similar manner the remainder of the money be raised so that the General Fund be not touched.

Whereas, The helpfulness and opportuneness of the Westminster Guild have been evidenced by the enrollment of 200 chapters;

Resolved, That we encourage and stimulate all efforts put forth to organize such chapters where no similar organization exists, and co-operate with the young women.

Whereas, We believe that our work will be enlarged in every way by more careful and systematic study;

Resolved, That among our women and young people more study classes be organized.

Whereas, the Woman's Board has recommended that Cradle Roll Tens be used as a means to increase our gifts;

Resolved, That we make a greater plea than formerly to enthruse and interest parents and friends of the little folks to contribute in

this way to kindergarten work among foreign speaking peoples, that the children may be identified in their early years with Home Mission work.

Whereas, Appeals have come from each field for definite stated prayer; and

Whereas, We remember by past results that God's will is best accomplished through us by prayer;

Resolved, That we not only recommend but urge upon the women of the church the use of the Prayer Calendar; conscientious observance of the established hour of prayer for missions, namely, twelve o'clock daily and between five and six every Sabbath day; and the more uni-

versal recognition of the Day of Prayer designated by the Board.

Whereas, We have this day elected Mrs. F. S. Bennett President of the Woman's Board of Home Missions; and

Whereas, We realize the arduous duties before her in this position;

Resolved, That we pledge to her our loyal support and hearty co-operation.

MRS. F. F. MCCREA, Synod of Indiana.

MRS. J. K. MITCHELL, Synod of Michigan.

MRS. REES JONES, Synod of Washington and Oregon.

MRS. A. G. BEEBE, Synod of Illinois.

MRS. A. B. MARTIN, Synod of Montana.

ANNUAL REPORT OF THE TREASURER

Sarah F. Lincoln

THE thirtieth annual report of the Woman's Board of Home Missions shows growth in the grace of giving, the total receipts being greater than ever before. We have received and transmitted to the Board of Freedmen the sum of \$75,076.63, an advance over the previous year of \$1,541.41.

For the current work of the Woman's Board the sum of \$442,684.76 has been received—an advance of \$2,308.

To this may be added \$16,429.53 received for Permanent Annuity and Emergency Funds, making a grand total of \$540,212.77.

RECEIPTS

FROM ORGANIZATIONS

Churches.....	\$3,513.83
Woman's Missionary Societies.....	248,097.57
Young Ladies' Societies and Bands...	25,911.27
Young People's Societies and C. E.'s...	26,861.43
Sabbath school	29,037.77
	<u>\$333,421.87</u>

FROM MISCELLANEOUS SOURCES

Receipts from the field.....	\$66,661.76
Rent and sales.....	4,511.75
Legacies.....	5,868.30
Interest	4,811.48
Literature.....	6,021.75
Miscellaneous	27,409.70
Permanent Fund.....	11,500.00
Annuity Fund.....	3,300.00
Emergency Fund.....	1,629.53
	<u>\$131,714.27</u>

Freedmen.....	\$465,136.14
	<u>75,076.63</u>
Total receipts.....	<u>\$540,212.77</u>

The receipts from the field make it possible to use every dollar of contributed funds for the maintenance of the mission work.

QUARTERLY RECEIPTS

1st Quarter.....	\$53,240.07
2nd Quarter.....	71,105.81
3rd Quarter.....	122,949.95
4th Quarter.....	282,116.94

QUARTERLY PAYMENTS

1st Quarter.....	\$84,835.10
2nd Quarter.....	105,332.61
3rd Quarter.....	122,922.48
4th Quarter.....	147,116.19

During the first month of the year we received \$5,898.56. During the twelfth month we received \$197,891.60.

It will be noted that the sum of \$5,081.27 was expended for interest on loans to meet obligations month by month.

DISBURSEMENTS

Mission school work	\$343,725.93
Evangelistic work	21,855.35
Work among Foreigners	15,027.12
Buildings.....	29,911.65
Interest on money borrowed	5,081.27
Exchange on out-of-town checks.....	135.34
Insurance.....	5,202.42
Field work and traveling expenses ..	8,895.02
Interest on annuity gifts	285.24
Legal expenses.....	33.78
Office salaries	16,532.26
Printing, stationery and postage.....	3,003.38
Literature Department, including printing leaflets	13,762.52
Young People's Department.....	2,776.79
Transfer from S. S. and Y. P. S.....	15,647.87

\$481,875.94

Received for current work..... 448,706.61

Deficit

\$33,169.33

The receipts show an advance over last year of \$2,308., yet the total amount received was not equal to the demands upon the treasury. The expenses on the field have been greater than before; societies have designated a larger amount for specials and for work among foreigners, in some cases taking from the amount that would otherwise have come for the regular work of the Woman's Board.

The *debt* must be paid, and we hope by the aid of friends to pay every dollar by July, 1909.

NEW BUILDINGS

We have received during the year the sum of \$29,911.65 designated for special buildings. This amount has been placed in the Trust Company awaiting the completion of the various funds. The rules of the Board prohibit the erection of any building until the full amount of the appropriation is in hand.

Buildings have been completed as follows:

Sitka, Alaska—Superintendent's home.

Tucson, Arizona—Dormitory for girls—Dormitory for boys.—Superintendent's home.—Farmer's home.

Asheville, N. C.—Pease House for Little Girls.

Huntsville, Tenn.—Enlargement of dormitory.

During the year the Superintendent's home at Good Will, S. D., and the school building at Hot Springs, N. C., were destroyed by fire.

ANNUITY FUND

Two gifts have been received for this fund this year, which, added to former gifts, makes a total of \$17,800. On annuity gifts interest is paid during the life of the giver and the money is then available for the work of the Woman's Board.

PERMANENT FUND

Eight gifts, amounting to \$11,500, have been designated for our Permanent Fund, making a total of \$120,869. This sum is safely invested and the interest used for mission school work

EMERGENCY FUND

A total of \$1,629.53 has been designated for this fund. Six teachers have been assisted and five have received half pay from the Emergency Fund while having a year of rest.

LIFE MEMBERS

Life membership certificates are issued upon receipt of twenty-five dollars for our General Fund. Eighty-four have been issued during the year, California again taking the lead.

The names of new members will appear in the September number of the HOME MISSION MONTHLY.

THE NEW YEAR

The work cannot be maintained on the present basis. Retrenchment must be made, schools closed, attendance restricted at our boarding schools, unless the women of the Church practically disapprove by sending larger gifts to properly provide for work already established before taking up new work, however attractive or important the new may appear.

DEBT STATEMENT.

Amount of deficit April 1, 1909 \$33,169
Amount received toward debt up to
June 1, 1909..... 19,000
Amount still required..... \$14,169

Personal friends of the work have responded to the appeal sent out and many local societies have sent a contribution. Will not all friends of the work continue in prayer with us, that every local society may have a share in lifting this burden and that individuals appealed to may assist as they "are able, according to the blessing of the Lord."

TREASURER'S STATEMENT

MISS S. F. LINCOLN, TREASURER, IN ACCOUNT WITH THE WOMAN'S BOARD OF HOME MISSIONS
Dr. OF THE PRESBYTERIAN CHURCH. Cr.

March 31st, 1909	Churches	W. H. M. S.	Y. L. & Bds.	Y. P. & C. E's	Sabbath Schools	Perm't Funds	Freed-men	Total	March 31, 1909
To Synod of									By Board of Home Missions:
Alabama		\$396 44	\$87 50	\$12 25	\$16 45		\$3 25	\$515 89	
Arkansas	\$1 25	550 98		25 39	11 14			588 76	
Atlantic		32 20			6 25		82 01	120 45	For Mission
Baltimore	1,101 58	8,593 85	1,510 20	1,036 24	1,125 96	\$241 40	425 10	13,944 33	Schools and
California	3 00	9,995 54	756 65	1,618 05	2,011 60	10 00	3,580 22	17,975 06	Evangeltic
Canadian	1 00	6 00						7 00	Work.....
Catawba		28 50	51 00		7 14		149 00	235 64	For Adjust-
Colorado	8 50	3,906 91	231 50	647 95	464 67	51 00	952 89	6,263 42	ment of Y. P.
Illinois		21,420 08	1,205 38	1,867 13	1,317 74	108 00	5,819 35	31,737 68	S. and S. S.
Indiana		6,784 07	779 5	639 35	819 96	27 00	3,450 36	12,500 25	Gifts.....
Iowa	5 00	7,422 84	194 68	715 36	659 64	1 00	3,163 58	12,162 10	For Perma-
Kansas	147 08	3,958 33	195 15	1,011 11	223 51	45 00	1,174 25	6,754 43	ment Fund...
Kentucky	9 00	2,164 39	250 25	159 00	199 59		194 50	2,976 73	2,000.00
Michigan		7,929 07	292 08	793 19	987 99	55 30	2,775 20	12,832 83	For Francis
Minnesota	411 40	5,888 12	1,409 44	915 48	680 47	79 00	1,740 82	11,124 73	A. Robinson
Mississippi		294 10		2 61	18 18		2 50	317 39	Fund.....
Missouri	23 00	7,821 09	853 20	1,092 67	741 21	114 60	1,662 03	12,307 80	For Charles
Montana		488 60	6 00	103 50	72 90		134 95	805 95	P. Clark
Nebraska	1 00	3,479 69	82 20	492 29	142 09	10 00	2,075 69	6,282 06	Fund.....
New Jersey	212 76	20,181 01	1,921 10	1,228 04	3,486 15	109 50	2,536 42	29,675 88	For Mary A.
New Mexico	1 00	161 25		52 35	74 92	1 00		290 58	Rockwell
New York	798 75	48,622 51	5,451 45	4,729 95	6,325 98	260 50	13,687 59	79,876 73	Fund.....
North Dakota	4 50	912 85	15 00	125 00	64 70		216 14	1,338 19	2,000.00
Ohio	55 00	18,998 94	1,998 60	2,076 72	2,302 97	585 00	7,533 85	33,551 08	For Fannie
Oklahoma	67 65	1,178 64	52 12	150 35	137 91	17 85	109 85	1,714 37	Beil Robbins
Oregon		2,443 73	105 50	205 45	7 90		544 84	3,307 42	Fund.....
Pennsylvania	404 86	47,092 03	7,395 96	5,182 66	6,225 20	352 98	19,899 53	86,523 22	4,000.00
South Dakota		1,231 77	34 40	443 85	153 50		327 06	2,191 48	For Mary
Tennessee	200 00	2,601 51	329 65	247 00	193 56	9 60	312 16	3,893 48	Elizabeth
Texas	23 25	2,713 66	79 95	249 00	116 10		26 45	3,208 41	Trout Fund
Utah		554 42	31 00	103 00	62 75		258 39	1,009 56	500.00
Washington	12 75	1,825 33	65 05	364 99	71 58		737 30	2,977 00	For Disabled
West Virginia		2,249 34	512 75	282 71	242 91	18 05	318 55	3,624 31	Teachers'
Wisconsin	21 50	6,155 48	141 50	289 69	70 15	4 00	689 31	7,371 63	Fund.....
Legacies								5,868 30	1,629.53
Literature								6,021 75	For Litera-
Interest								4,811 48	ture.....
Rent and Sales								4,511 75	6,021 75
Receipts from Field								66,661 76	For Freedmen
Miscellaneous						11,028 75	492 60	38,931 05	— Amount
Totals	\$3,513 83	\$247,993 27	\$26,008 77	\$26,863 23	\$29,042 77	\$13,129 53	\$75,076 63	\$536,912 77	remit- ted direct- to Board of Missions for Freed- men

New York, May 5, 1909.

Examined and found correct,
JOHN H. ALLEN, Auditor, 29 Wall Street, New York.

BRIEFS FROM DENVER ADDRESSES

Allen F. McLean, Haines, Alaska. Could you look upon the faces of these people who come to the Haines Hospital for treatment your hearts would be warmed toward them as they make appeal to us for aid. The Haines Hospital was opened one and a half years ago. Up to this time we have had five hundred fifteen patients. In all the number of patients seven have died. Miss Olson, as nurse, proved to be very efficient, but we are now without a nurse. Dr. Paul C. Hutton, of the Government Post, who gives his medical skill to the hospital, said to me, "What are you going to do, Mr. McLean, without a nurse?" I replied, "I don't know just what we will do; if necessary I shall do the work myself." I was fortunate to secure during my absence a Norwegian woman who is not a trained nurse, but has had some instruction in nursing. We are praying and we are looking anxiously for the coming of some one whom God will raise up who will do this work at Haines. We need one who shall give herself unreservedly to the work.

May God bless the young women of the Westminster Guild who are sustaining the hospital.

Mr. Johnson. The work of the Indian women of the Choctaws will interest you. There are eighteen churches and sixteen regularly organized women's missionary societies actively engaged in the work. These women live scattered over the country. The president of one society lives six miles from the church, yet they never fail to have a meeting. There are only six women in the church and they are all members of the society. They have an Endeavor society in all the congregations. The men have charge of that work entirely, and the women of the missionary work. At the last meeting of the presbytery, at a set hour, the men all moved over into seats on one side of the room, and when the proper time came the women marched in, singing in Choctaw as they came, "Come Holy Spirit." The Holy Spirit did come down and there was such a meeting as I have never seen. Even if the women of that presbytery are poor people they contribute as much in proportion as any other presbytery in the church.

Miss Bertha Little, Jewett, New Mexico. Only eternity can reveal the sorrows on the Navajo field, but we esteem it the privilege of our lives to preach Christ to that neglected tribe.

Miss Bruce, Jewett, New Mexico. I assure you it is quite a privilege to speak for the Navajos. I have learned to love them very much. My friends said to me when I started for this place, "Do you know where you are going?" I said, "Indeed I do." They said, "There is nothing there. It is not worth while." Ah, friends! Were you to go among



IN NAVAJO COSTUME
Miss Bruce at the Annual Meeting

them and see how they live and their great need of the Savior, then you would not ask that question, "Is it worth while?"

This spring twelve of our children came down with la grippe. It was a very hard time, but God gave us much strength. I was never before as strong as at that time. A little boy about five years old was suffering with his ear. He was crying one day and I asked him what he wanted. By pointing he showed me that he wanted me to treat his ear, and as he began to feel the relief from the hot water he looked up into my face and said (he could only speak a little English), "Miss Bruce, God is love." He seemed to understand why I ministered to him and was grateful to God who had sent me. One of my little girls was so sick that we thought she must die. She would always say that she loved me; but one day I said, "Dear, whom do you love?" and she said, "I love God." I asked her why. "Because he saved me." One day one of the girls said, "I want to fix something for Miss Bruce." They took a piece of paper and cut it out in the shape of a heart and wrote on it, "I love to give my heart to Jesus."



FREEDMEN'S DEPARTMENT

ANNUAL REPORT BY THE SECRETARY

Susan L. Storer

OUR Silver Anniversary year has passed quickly. Its record is closed and we present it to you as best we can. The influences, the prayers, the patient plodding and perseverance of the many who have shared in the year's work and made it what it is cannot be told here, but it is all recorded in the Book of Life. Your prayers and your alms have gone up to God as a memorial. In these you are growing rich toward God.

We can come together with praise and thanksgiving, for through your efforts we can report an advance in contributions over last year of \$1,546.41, the total amount received being \$75,076.63. While not a large amount, in this year of "hard times," it is sufficient to make us truly grateful. The financial pressure and strain have been severe and long, yet our schools have been maintained and the regular work supported though no new work could be undertaken. We regret this very much, for there are many opportunities unused for lack of funds. The cost of living and of fuel has advanced much and it is a real struggle for many of our schools to meet expenses. This is where scholarship aid is so helpful; it aids the needy student and also the school expenses.

The sources of support for our department are women's and young people's societies, Sabbath schools, bands and individual gifts. Could we but enlist such sources throughout our Presbyterian Church in behalf of the negro, what a mighty work could be done in this vineyard of the Master's. We have received contributions from 3,298 women's societies, a gain of 186 over last year; from young people's societies, 1,061 contributed, a loss of ten in the year; 821 Sabbath schools remembered our work, a gain of sixty-five. Where are the other 9,000? The individual gifts have not been so large through the year, and several hundred dollars came in just too late to be counted in the year's receipts. The whole number of churches contributing to our Board in any way is 5,783, a gain of 468 over last year, and the whole amount of the Board's receipts is \$185,513.58.

This is a record of the interest shown by the Presbyterian Church in its Board which gives the Gospel to the Freedmen, the ten millions of the "backward race" in our Christian land. What has been given is a blessing to the race and accepted of God. The contributions to our Woman's Department have been expended in salaries, scholarships and other expenses connected with our school work. A few buildings were damaged by severe windstorms and had to be repaired.

Our schools are in flourishing condition—many of them over-crowded and needing more teachers. Our advanced schools send out earnest Christian graduates trained and prepared to fill their places as teachers or laborers in the various lines of work for which they are fitted; many of the young men who graduate have the preaching of the Gospel in view, and

will enter our Biddle Theological Department or some other seminary where they can prepare especially for this work. Others are fitted to take up various lines of industrial service.

We can report 123 schools, an increase of nine over last year. These new schools are taught by ministers in their churches without additional expense to the Board. Of these 123 schools all except eight are entirely conducted by colored teachers.

This should be an encouragement and incentive to more earnest work on the part of the church. These teachers are the fruit of forty years' labors of the Board in educating and training the race since emancipation. That it is possible to equip and control all these schools with the product of the churches' missionary efforts is abundant evidence that the Gospel truths faithfully sown and cultivated will bring forth fruit an hundred fold, a wonderful illustration of the Savior's parable. We are now in the second generation of Christian training and teaching, and the work will increase in still greater ratio if the Board can have the means to meet all opportunities and use them as they come.

Our schools grow rapidly and in one, two or three years are filled to overflowing, demanding more teachers and larger accommodations, but this is only a healthy symptom and our sources of supply must count on this and be able to meet the demands. We must reach out more and more with the leaven of the Gospel, until the whole mass is leavened. This means increased funds each year; to accomplish this the uninterested must be reached and enlisted in the cause. There is wide room for advance in every church and almost unlimited opportunity in the field.

The management at Scotia Seminary has had a change, as Dr. and Mrs. Satterfield, having been there so many years, felt the burden growing heavier than they were able to bear, with their increasing years. Their resignation was reluctantly accepted, and their work handed over to Rev. A. W. Verner, D. D., and wife, who seem to fit into their places with great satisfaction to all. The high standard of the school will be maintained and it will still be the "Mecca" for many girls. The institution is always full, 278 students and a waiting list of from fifty to one hundred.

The dormitories for Albion Academy and Kendall School, for which money was given, were delayed somewhat in building on account of the financial panic, but were completed a few months ago and are a great comfort and joy. The Albion girls had been especially crowded in their temporary quarters, and are delighted with the new home.

These schools will do better work than ever because of better equipment, and the bright, clean rooms and the home life will be a wonderful education in themselves to those who are fortunate enough to be students there.

The work which was given out for the year

has not been all completed. Arkadelphia building was a special object two years ago, but a small amount only was realized, so it was necessary to again put it before societies and we are glad to say that the full amount, \$5,000, is now available, and the building will be erected soon.

The \$5,000 asked for the Savannah school building is far from being completed, so this will again be a special fund, as the Board does not erect buildings until the money has been secured. The Silver Anniversary offering, which was to be a memorial to Mrs. Boggs, amounts to \$5,000 and will be used to erect a school building—"Boggs Academy," at Keyesville, Georgia. This memorial was expected to be an extra gift over and above all regular contributions, but we find that it has cut into our building fund, as many societies designate money for the memorial fund, but leave out the building fund entirely. It is hoped that every society will realize that this is a very necessary fund and send it a share of their gifts. There are many buildings and improvements needed; we place the appeals in the hands of our societies. The work is yours. Bowling Green Academy dormitory has received only \$230.37. This is the special object of the former Cumberland societies and until the building is paid for they are urged to make it a part of their work.

Let us see what the negroes of our Presbyterian Church are themselves doing for Gospel privileges and Christian education. They have contributed the surprising amount of \$143,466.64, an advance over last year of \$15,000. This means self-denial and sacrifice such as our church at large knows little about. They give out of their poverty, we of our plenty. Their contributions are for their churches and schools, also for the Boards of the church. They have their synodical, presbyterial and local societies. They are asking for literature that they may know of the various fields of our church and have a share in its work. The average contribution per member among them now is over \$6.00.

All the synodical societies have contributed to our Board excepting two. Several have made advance over last year, Pennsylvania in the lead with an advance of over \$1,000. The letters from officers all over the country have been most cordial and show much interest in our work.

The HOME MISSION MONTHLY, *Over Sea and Land*, and the literature of our Board give information on this field. "Read and you will know, read and you will pray, read and you will give," and be thankful that God has given such fruitful fields into your care and keeping for Him.

A few study classes, here and there over the country, are taking up this field. Our maps and our stereopticon slides are traveling back and forth, helpful in creating or increasing interest. They are for your use if you will order them. A letter or a postal card addressed to us at 513 Bessemer Building, Pittsburg, Penna., will bring you information. That is where the "wheel go round" which carry on all this work between societies and the field, your work for the spread of the Gospel in this dark part of our land.

The box work for Freedmen still goes on, and is needed and most acceptable. The New York and Indiana societies were especially generous in their boxes and furnishings for Albion and Kendall dormitories, many societies taking memorial rooms to furnish. This was greatly appreciated by us, for it helped largely in comfortably fitting up these two buildings. Box work is a strong handmaid in our work.

We have added an assistant secretary to our office force, in the person of Miss Roberta Barr of Tyrone, Pa. She has been a teacher in Mary Holmes Seminary for about three years, has visited many of our schools, and also those of other denominations and will give new impetus to our cause. She understands the work on the field and has seen the power of the Gospel transforming the lives of students into earnest, faithful Christians. She has been for two months past visiting presbyterial and local societies in Illinois, Indiana and Ohio, presenting the cause, transmitting her knowledge and enthusiasm to them, and helping them to know the field and its needs. This is part of the work of our office force.

As we consider the fields, the opportunities, the work, and our responsibilities, shall we not each ask ourselves, "Am I a helper or a hinderer in this field?" And as we return to our societies, our churches, our homes, may we carry with us a more earnest desire to spread the Gospel, to share our blessings in Christ Jesus and thus reflect His life and restore His image in the lives of those who look unto us to be their helpers.

ELECTION OF OFFICERS

WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH

THE Nominating Committee—Mrs. Diefenderfer, Pennsylvania; Mrs. Barton, Minnesota; Miss Scott, Kentucky; Mrs. Allen, West Virginia; Mrs. King, Iowa—presented their report at the business session on the afternoon of May 25, which resulted in the election of the following officers:

Mrs. Darwin R. James, Honorary President
Mrs. Fred S. Bennett, President
Mrs. Ella Alexander Boole, Corresponding Secretary
Mrs. M. J. Gildersleeve, Associate Secretary
Miss M. Josephine Petrie, Young People's Secretary
Mrs. Delos E. Finks, Editor

Mrs. Augustine Sackett, Recording Secretary
Miss S. F. Lincoln, Treasurer
Mrs. Susan L. Storer, Secretary Freedman's Department.

VICE-PRESIDENTS

Mrs. F. H. Jones, Mrs. I. D. Steele, Alabama.
Mrs. W. B. Folsom, Miss Mary A. Walker, Arkansas.
Mrs. J. H. Allison, Mrs. C. M. Young, Atlantic.
Mrs. M. V. Richards, Mrs. T. S. Hamlin, Baltimore.
Mrs. R. B. Goddard, Mrs. F. M. Dimmick, Mrs. Thomas F. Day, California.
Mrs. G. Campbell, Mrs. W. E. Carr, Catawba.
Mrs. Paul Raymond, Mrs. R. F. Coyle, Colorado.
Mrs. Chas. W. Robinson, Miss Julia H. Johnston, Mrs. A. C. Beebe, Illinois.

Mrs. F. F. McCrea, Mrs. H. Campbell, Indiana.
 Mrs. G. D. Gurley, Mrs. O. E. King, Iowa.
 Mrs. E. H. Hoag, Mrs. E. Higginson, Kansas.
 Miss Sue B. Scott, Mrs. James T. Lapsley, Kentucky.
 Mrs. J. K. Mitchell, Mrs. J. M. Barkley, Michigan.
 Mrs. C. P. Noyes, Mrs. D. R. Noyes, Mrs. W. I. Whipple, Minnesota.
 Mrs. J. S. Hudson, Mrs. Robert A. Cody, Mississippi.
 Mrs. S. L. McAfee, Miss Kate Watkins, Mrs. W. J. Brasfield, Missouri.
 Mrs. A. B. Martin, Mrs. H. R. Whitehill, Montana.
 Mrs. M. L. Stone, Mrs. W. C. Hoyt, Nebraska.
 Mrs. W. E. Honeyman, Mrs. Delos E. Finks, New Jersey.
 Mrs. G. C. Yeisley, Mrs. John Sinclair, Mrs. Howard Elmer, Mrs. W. J. Milne, Mrs. James M. Gifford, New York.
 Mrs. C. R. Adams, Mrs. Archibald Goodall, North Dakota.
 Mrs. N. T. Houston, Miss Alice C. Patterson, Mrs. E. R. Perkins, Ohio.
 Mrs. W. A. Knott, Mrs. C. R. Hume, Oklahoma.
 Mrs. W. S. Ladd, Mrs. J. V. Milligan, Oregon.

Mrs. C. L. Bailey, Mrs. W. B. Holmes, Mrs. S. P. Harbison, Mrs. D. F. Diefenderfer, Mrs. J. F. Clokey, Mrs. Charles Hodge, Pennsylvania.
 Miss Anna E. McCauley, Mrs. L. H. Neff, South Dakota.
 Mrs. John M. Gaut, Mrs. M. Montague, Tennessee.
 Mrs. W. B. Preston, Mrs. R. F. Butts, Texas.
 Mrs. R. G. McNiece, Mrs. W. M. Ferry, Utah.
 Mrs. A. L. Hutchinson, Mrs. J. P. Hartman, Washington.
 Mrs. W. E. Allen, Mrs. A. M. Buchanan, West Virginia.
 Mrs. A. H. Vedder, Mrs. H. W. Landreth, Wisconsin.

VICE-PRESIDENTS AT LARGE

Mrs. W. J. Darby, Mrs. J. F. Kendall, Indiana.
 Mrs. E. F. Pomeroy, Minnesota.
 Mrs. J. F. Pingry, Mrs. M. E. Boyd, New Jersey.
 Mrs. C. E. Walker, New York.

The reappointment of Miss Julia Fraser and Miss Edith Hughes as field secretaries was approved.

PROGRAM FOR AUGUST MISSIONARY MEETINGS

(Published in advance to allow for proper preparation)

Topic—Our Missionaries.**Devotional****Bible Reading—**

(a) The Missionary as a Christian soldier, Eph. 6: 10-18.

(b) How we may help, Eph. 6: 19, 20.

Silent Prayer, closing with a chain of prayers.

Hymn.**Business**

Usual business and reports of all secretaries.

Sub-Topics**Three Five-Minute Papers—**

(a) **Equipment for Service.** See August HOME MISSION MONTHLY for qualifications of a home missionary.

(b) **Call to Service.** 1. Call of the Children. 2. Call of the Home. 3. Call of Our Country. 4. Call of God.—Isa. 6: 8.

(c) **Adaptability to Conditions.** Love, the solvent. "If I give my body to be burned, but have not love, it profiteth me nothing." "Love . . . is kind, . . . is

not provoked, taketh not account of evil, . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—I Cor. 13: 3, 4, 5, 7, 8.

Solo—I Gave My Life For Thee.

Pioneer Missionaries—Have a member give a short sketch of one or two of our pioneer missionaries.

Our Missionaries—Read letters from missionaries toward whose support your society contributes, or, better still, give a bright summary of their work and of yours through them.

Prayer for missionaries of your society by name.

Send to Literature Department of Woman's Board of Home Missions, 156 Fifth Avenue, New York City, (Room 714,) for leaflets given under August Topic on last page of HOME MISSION MONTHLY.

KATE L. LAZEAR

Synodical Secretary of Literature of Colorado.

YOUNG PEOPLE'S DEPARTMENT

ANNUAL REPORT BY THE SECRETARY

M. Josephine Petrie

THE annual statements of the Young People's Department show a constant growth which cannot be tabulated in statistics, but a department which brings to the treasury over one hundred and seven thousand dollars from Sunday schools and various organizations of young people must be a busy place every day in the year. Mission Bands and young women's missionary societies are auxiliary to the Woman's Board and their offerings, which are a part of the above total, amounted this year to \$25,911.27, and are designated for mission school work. The total contributions from all other young people's organizations and from Sunday schools are equally divided between the Board and the Woman's Board.

It is not the province of this department to organize or reorganize societies of young peo-

ple, but to guide those already organized in their study and giving for the work of home missions. There are constant changes among these organizations which affect our work more or less, according to the methods of leaders.

The work of the department is varied and the details innumerable, as the record suggests; but the relative importance of these details depends upon the viewpoint, and as last year the Standing Committee of Home Missions referred only to study class work we note this first.

HOME MISSION STUDY CLASSES

The announcement leaflet issued in the fall recommended three books for study, "Aliens or Americans?" "The Challenge of the City," and "The Frontier," with "Pioneers" as the junior book. Thanks are due the Rev. Willis L. Gel-

ston for aid in the distribution of these announcements. The department tries to keep in touch with each class throughout the course of six or eight lessons. Helps for leaders, registration blanks and report blanks have been furnished, and we have felt indebted to Dr. Phraner who materially aided our study by revising his "Centennial Review" of the Board. A copy of this booklet was presented to each class studying "The Frontier." This newest topic has proved very popular and we have more than doubled the number of study classes, most of them organized within the past five months.

In reply to the frequent question, "Do you find the study classes add to the contributions for Home Missions?" we can only reply, "The future will demonstrate." The reports from classes are on file and may be inspected. Recruits for missionary societies have been found in encouraging numbers, and in several cities and towns a mission among the foreign-speaking people has been opened as a result of the study of "Aliens." We quote from one report in regard to offerings: "At our fifth session the class expressed a desire to contribute toward the work of which we had studied, and at the next meeting the sealed envelopes were opened and the sum of thirteen dollars counted." The results of such study can not be computed in dollars and cents, but knowledge of the work should beget a spirit of service, and definite knowledge of the magnitude of Home Mission problems must develop a desire to give, even to the giving of self. The literature department has furnished young people's societies about five thousand copies of the four text-books, and over one thousand copies of "The Call of the Waters"; also forty-four of the five-dollar reference libraries.

SUNDAY SCHOOLS

Although efforts toward securing a more frequent and systematic presentation of Home Missions in the Sunday schools have been continued, no general success can be reported. The various methods adopted have been given from time to time in "Notes" from this department in *The Assembly Herald* and *HOME MISSION MONTHLY*.

In September a general letter signed by the secretaries of the Sunday-school departments of the Home and Foreign Boards was sent to all superintendents. This letter announced the available helps for the presentation of the work of missions, and the special programs which would be issued during the year. In these days of much advertising, attractive and novel programs and coin receptacles are demanded; therefore a vast amount of thought must be given to their preparation, to the announcements sent through the mails and denominational publications, and to the large correspondence which follows. Many Sunday schools take no other offering for Home Missions and this constituency demands a special program, while a limited number of schools make much of the occasion and add the special offering to their regular gifts for the work. Nevertheless, the department questions the wisdom of urging the many special programs upon Sunday-school superintendents, and would recom-

mend that there be some agreement between the Boards in the matter of advertising.

Samples or announcements of the two programs were sent to the ten thousand Sunday-school superintendents, to the chairmen of the Home Mission committees in the presbyteries, and to many others. As a result, under six hundred orders were received for each. Ninety thousand copies of the program on the work of the Indian Training School, Tucson, Arizona—for Thanksgiving—were furnished, and seventy-five thousand for the general work of the Board—"the Sabbath nearest Washington's birthday."

Sunday-school secretaries have been appointed in twelve presbyterial societies whose duty it shall be to keep informed of all printed matter for Sunday schools and especially to urge the observance of the two Sabbaths recommended by General Assembly for the special offerings for Home Missions. In reporting her year's efforts one of the secretaries writes: "We have prayed every inch of this advance." The co-operation of these secretaries and of the field secretaries from the West and South has been of special value along this line. A decided advance is evident in the number of missionary committees appointed, and in the number of letters from the chairmen of these committees soliciting special information and definite objects for their gifts.

This is the department of our church life where sowing seeds of systematic and proportionate *giving* and *sending* should bear the richest fruit in future years.

The first report of the present secretary of this department (1898-99) gave from Sunday schools \$36,146.46. The total this year is \$47,845.30.

OTHER PROGRAMS

The programs for Christian Endeavor societies have been more popular than ever, and the mailing list of regular subscribers is always increasing. Editions of from seven to ten thousand have been furnished on the following topics: "Alaska for Christ," "The Home Mission Schoolhouse and What it Does," "The Cry of the City," "A Million a Year: Our Immigrants," "Present Day Pioneers"; also a list of good Home Mission books for the March meeting. It is interesting to note that leaders of meetings are depending less on the full helps from us, asking rather for suggestions which they may develop.

MORE PRINTED MATTER

Our Field Letters hold a place of their own, and the mailing lists include addresses of secretaries of other denominational Boards who have asked for the full file of each edition of letters and programs. All contributors are sent copies of the letter reporting the work in the field for which their offering is designated, many copies are sent for distribution by the presbyterial secretaries, and many used by leaders of young people's societies and Sunday schools for their current mission news. These printed letters, to the number of thirty thousand, were furnished this year from the Alaskan, Indian, New Mexican, Mormon, Mountain and Porto Rican fields; and, in addition, over five thousand duplicated letters from missionaries

supported by local or small groups of societies. Thousands of letters of a personal character have been duplicated and sent out to secretaries, study class leaders, and others.

CONFERENCES AND RALLIES

Gatherings of the young people during July and August are growing in number, and many "institutes" are held in the large cities during the winter months. These conferences are for the purpose of developing missionary leaders in young people's societies and Sunday schools. Thousands of the announcements issued by Mr. Gelston for the Presbyterian conferences and by the Young People's Missionary Movement for the general conferences in the East, West, and South, have been sent by this department to our constituency, and also many personal invitations. Study class teachers have been supplied, speakers furnished and there has been attendance in person whenever possible. Literature has also been furnished, in quantity and for exhibition. All Presbyterian delegates have heard from this department several times during the year. In short, all known opportunities for correspondence or personal contact with our Presbyterian young people have been used.

FRATERNAL RELATIONS

The spirit of co-operation between this department, the Educational and Sunday school departments of the Foreign Board, and the Young People's Department in the Board of Publication and Sabbath School Work has always been most cordial. Announcements of various kinds have been sent jointly in the effort to avoid confusion in the minds of our young people, while definitely instructing them as to where they should apply for aid in their missionary work. Our relations with the Young People's Missionary Movement have also been of mutual benefit, and the correspondence with young people's secretaries of other denominational Boards has increased considerably.

CONTRIBUTIONS

For the last six months a large falling off in receipts from Sunday schools and young people's societies has seemed inevitable, due to three causes. The first two mean no diminution in Home Mission interest and gifts, and the "objects" are those recommended by the Board (1) Synodical self-support has, in a number of synods, called for the contributions we have heretofore reported. (2) The growing work among foreign-speaking people for which funds are administered locally. We recognize the local needs, but as the Board has assumed heavy responsibilities for this work, and commissions workers in response to requests from presbyteries as fast as the money is provided and the worker can be found, we long for the co-operation of our young people which has always been so dependable. Much of the old work must be continued, and a sudden withdrawal or change of pledges after the appropriations of the year have been made, seriously cripples the work, and this could not be anticipated at the beginning of the year. (3) The third cause is a grave one, and for this we need the co-operation of pastors as far as it comes

within our sphere. In several of the presbyteries we have been notified that pledges made by the junior and senior Christian Endeavor societies for the support of Christian Endeavor district, state and foreign field secretaries have been to the limit of their ability to give. The officers of the United Society of Christian Endeavor have always urged loyalty to the denominational work and would not encourage the system. The reports for this year warrant another reference to these facts. The offerings from several societies have been sent to the Boards of other denominations at the direction of "new pastors." We would again sound a loud call for loyalty first to the denominational obligations. It cannot be expected that our financial report will increase if the interest of the young people is diverted from the regular work of the Boards.

Returning to the report of 1898-99 we find \$45,106.47 the contributions from all young people's organizations. The record for this year stands \$58,568.65.

SPECIAL OBJECTS

The average contribution from each society is small—probably about five dollars from the Christian Endeavor and other young people's societies, and a smaller percentage from the children's organizations, and maintaining these pledges for the regular work requires careful nurturing. All theories to the contrary, the most satisfactory method has proved to be the "special object"—a field, station, salary of a missionary, scholarship, or shares in the medical work or general work of a mission school. Through this method a number of young people's societies can be grouped, dividing the amount required into shares sufficient to cover it and proportionate to the membership.

Pledges for the specific work are secured by the presbyterial young people's secretary who reports to this office; then definite information along the line of letters, leaflets, and so forth is furnished regularly from the department to the contributor, except in a few presbyteries where the young people's secretary chooses to distribute the material. About the same number of salaries have been provided this year as last—thirty-five salaries of missionary pastors and teachers—and the number of scholarships and shares remains about the same. Scholarship letters are furnished by the Associate Secretary of the Woman's Board to all scholarship holders.

Junior societies have shown a marked advance in enthusiasm and gifts for their "special"—the children's ward of our hospital in Porto Rico—and more intermediates are heard from with gifts for their own missionary. While not increasing numerically, these children's organizations are assuming larger obligations for our work, and their enthusiasm should be contagious.

WESTMINSTER GUILD

The first reference to this organization for young women was made in the report of last year. Although the chapters have doubled in number—nearly two hundred chapters and fourteen circles are now reported—the correspondence has not been heavy owing to the method

HOME MISSION MONTHLY

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No. 10

EDITORIAL NOTES



OUR Missionaries! We speak the words with thankfulness. They are ours because they represent us at the front; we cannot go; they have gone for us. They are ours because we pray for them; because we share our substance with them; because we joy with them and because their sorrows and disappointments are ours. Thus does the theme of the month, "Our Missionaries," become one of unusual tenderness.

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LAST month the columns of the magazine were wholly devoted to the Annual Meeting of our Woman's Board—reports, addresses and general procedure. This month the same theme largely prevails, also. It is quite fitting that as our August subject is Our Missionaries, messages should be given which they brought to the Denver gathering; these, together with others from the field, will bring our missionaries and their work close to our readers.

卐

SITKA BUILDERS! What does the phrase stand for? Just this. It is proposed to place on the mission field permanent evidence of what may be accomplished by "littles" when massed. Already you have heard of the call for a new plant at Sitka. The mission school is in sore need of new buildings, a number of them. Many will wish to help. All may help easily. How? By subscribing for the HOME MISSION MONTHLY. Everyone who does so from now to the end of 1909 will have a direct share in the advance work. The price for a year's subscription is fifty cents. After covering the cost of publication there remains a small surplus—it is but a few cents, too small an amount to benefit the subscriber, but sufficient when multiplied by the whole list to make a helpful surplus. The magazine has applied such amounts from time to time to pressing work on the mission field—sometimes making it possible to open closed schools, sometimes pro-

viding the salaries of teachers on a new field; more frequently this careful yearly saving has been applied to prevent a debt at the closing of the fiscal year of the Woman's Board. It is now proposed to make more evident how substantial is this aid. The plan affords the opportunity for everyone to become a "Sitka builder," and also have a copy of the magazine regularly.

When shall we begin? Begin now! "But suppose I have just renewed for 1909?" some one may ask. Very well—renew now for 1910; the time will at once be extended on your subscription to cover an additional year. As for new subscriptions—aggressive work along that line should be begun at once and kept up each month, until every available woman has been gained as a subscriber. Meantime, the amount of surplus will be swelled by just so much more, and the word can go forward, so much the sooner, to begin the erection of the building.

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ONE of the speakers at the Saturday morning rally of missionaries, at the Denver Annual Meeting of the Board, was the Rev. Mr. Eastman—a full-blood Dakota Indian and withal a man of fine presence and most polished and courteous manner—for thirty-three years a minister among the Sioux. Mr. Eastman is a kinsman of Dr. Charles Eastman, well-known through his "Indian Boyhood," and other books. He spoke with dignity and directness, giving prominence to the work of the Indian women, who have thirty-eight missionary societies and support six native missionary stations, raising last year, by their own labor, twenty-six hundred dollars.

卐

MOSES STANDING BUFFALO made an address in his native tongue, through Mr. Eastman as interpreter, which was as marked for its admirable simplicity as for its brevity. One sentence stood out clearly telling the whole story: "I was one of a wild tribe of Indians, roaming around from one place to another, and did

not know anything about the teachings of Jesus. When your missionaries came I became converted; I am a Christian; I believe; I am not ashamed of my faith in Jesus Christ."

¶

THE Seattle Exposition or, more correctly speaking, the Alaska-Yukon Exposition, which was opened in June by the pressing of an electric button, by President Taft at the White House, which started the machinery, cannot but attract national attention to Alaska. It will amaze those visitors to the Exposition, who have not kept informed with regard to the Alaska of to-day, to see such visual proof of its resources. Its wealth in its mines of the precious metal and their enormous productiveness has been more or less known by most, but its agricultural possibilities are little understood. Neither does the ordinary citizen, however well informed generally, realize the splendid array of other valuable minerals and wealth producing factors Alaska possesses. Still less is there intelligent comprehension and sympathetic appreciation of the situation of the native Alaskan, who—willy-nilly—has been thrown into the vortex of a formative frontier civilization, feverish with its mad thirst for hastily acquired gain at whosoever's expense it may be. Will all those of our readers who go to Alaska, after visiting the Exposition, take time to visit the Sitka Mission School, that they may see for themselves the sort of men and women that institution turns out, rather than confidently accept prejudicial assertions, of self-interested detractors of the natives and their friends, who would justify themselves for acts of violation of person and property by decrying the Alaskan? And seeing the need for new mission buildings, will not every such friend who can do so, leave behind substantial endorsement in the form of a contribution for the new plant?

¶

THE evident strengthening in numbers of the synodical societies by the recent Cumberland accessions is only one feature of the blessing which has come with these new members of our constituency. A message from Indiana speaks of the "many helpful women who have joined with us; they ever show the sweetest Christ-like spirit and a desire to enter into all our work and plans."

"IDLE POWER" is a very suggestive topic that appeared on the spring program of the Crawfordsville Presbyterial meeting. Where is that idle power lodged in your church? Is it among the unenlisted women? Is it found in the young people who are not being properly looked after and trained? Indiana's synodical secretary thinks it may be, and thinks some general plan of systematic mission study should be pressed in the Sunday schools, especially in the small country churches, of which there are so many.

¶

THERE is complaint that women, entirely competent to fill the office tendered them in local or presbyterial or synodical society, persistently decline to accept. Can it be because it means—as one, who has faithfully held presbyterial office for many years, puts it—"much work and little glory"? Shall any be excused to her own conscience on such a plea, even though not voiced? Does professed allegiance to Him who sought not His own ease permit of such excuse?

¶

It is not difficult to account for the special interest which always attends the *last* session of the Annual Meeting. It would be important from that fact alone; but it becomes an inspirational meeting from the individuality of the messages, and the marked personality of the many delegates who take part—each representing a whole synodical society, and each having somehow mastered the magnificent art of condensation, packing potent facts into the few minutes allotted each message. We have brought to this column some of the things that were said—a bit here and there—but we cannot give them with the living voice which warmed the meeting into a fervid glow of good fellowship and helpfulness.

¶

MISSOURI rejoices in the long step in advance since the Board's last Annual Meeting. She is beginning to get the vision of the needs within her own bounds—of the foreigners crowding into her cities, and of the mountaineers of the Ozarks as needy as those in North Carolina and Tennessee. Two foreign-speaking missionaries are already at work in two of her cities, and two Bible readers are on the field, and the salary of a third is ready,

awaiting her coming. There is still an urgent call for four more, and Missouri hopes to be able to report next year that they, too, are on the field.

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PENNSYLVANIA, strong and dependable society that she is, lays much emphasis on prayer. One band of praying women in Carlisle Presbytery meet once a week for prayer; this society will soon be one hundred years old, having organized in 1812.

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IOWA brought greetings "from the land of corn—but not of wine." The plan of a "membership campaign," originating with the synodical secretary, has been inaugurated. Every society in the State was asked to give a certain set time to personal work to increase membership. The period designated was the seven days beginning with February 17, and closing with February 25, the latter date being the Interdenominational Day of Prayer. So good a scheme might well be tried every year, and—we cannot refrain from adding—in every synod.

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OUR fine new Synodical Society of Texas, reorganized and wonderfully increased in size in the past two years, brought a report of growth in societies, members and in study classes—as did a goodly number of other synods. Texas, however, felicitates herself somewhat upon her very newness, claiming that "there is some advantage in being new in the work, thus profiting by others' experience, especially along the line of organization, and methods." Presbyterian Institutes are planned for this fall as an advance effort.

卐

ALPHABETICALLY, Michigan and Montana are neighbors in a synodical roll call, and Montana's delegate reminded us that it was somewhat a case of extremes meeting when it came to the matter of missionary societies. "In coming from so large a State," said she, "my report ought to be in proportion, but it is this vastness that interferes. From Miles City to the neighboring missionary society is nearly three hundred miles; while the distances between the other societies are not so great, they prevent meetings where numbers give inspiration. Owing to these

distances, no spring presbyterial meetings are held, the meeting of presbyterial societies being at the same time and place as the synodical meeting in the fall."

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THE synods of Washington and Oregon, which comprise the North Pacific Board, have always a peculiar claim upon the general interest because of the newness of the country and the splendid courage of the workers. Its representative reminded us that it occupies pre-eminently missionary territory, but assured us that in the joy of doing for their own they "had not forgotten there are more needy fields in this great country of ours." As Alaska lies so near they have responded generously to her call and last year helped in the better equipment of Haines hospital, while for the coming year they are doubling their Home Mission offerings that they may have large share in the rebuilding at Sitka. Heroic giving, this! They testify as to methods, that none has given better satisfaction nor more grand results than the pledge and envelope system. Systematic giving has been emphasized—now emphasis is to be placed upon *proportionate* giving.

卐

LISTEN to Ohio's greeting: "Ohio is emphasizing the threefold aim: a missionary society in every church, every woman a member of the society and every member a reader of the HOME MISSION MONTHLY. We have not yet reached such a high state of excellence, but every presbyterial president is working for it. We are pushing the work with the young people and the study classes, and also urging our societies to make more of the devotional hour in their meetings, realizing that we must look steadily to the hills from whence cometh our help. Many local presidents send postal cards to remind the women of the day of meeting. One presbyterial gives membership cards. Three presbyterials are doing work among the foreigners within their own bounds. We are also emphasizing loyalty to our Board; knowing the Board has a wider outlook and a clearer vision. We deem it wise to follow its direction. Ohio's watchword might be said to be—loyalty to the Woman's Board of Home Missions, but first of all, and above all, loyalty to the King of Kings."

AN IDEAL

By Nellie Tichenor McGraw

ONCE upon a time there was a wicked witch whose acts of atrocity were so great that the people were in a constant state of fear. Finally things became so bad that several of the king's men called upon her and begged her advice in punishing one who had committed terrible crimes. The witch was in her element! She was well versed in the art of torture, if such can be called an art. She glibly advised them to make a spiked iron cage, lock the offender in it and send it rolling pell-mell down the mountain side into the river that rushed through the valley below.

Then said the men: "You have pronounced your own judgment"; and with the wonderful rapidity of the fairy tale, she was seized, clapped into just such a cage as she described and sent rolling to her doom.

In describing my ideal missionary, I realize that the risks I run are great. Our friend Mr. Crabb tells us, that an ideal is "that which is formed in the mind without having any direct or actual prototype in nature." Mr. Crabb is encouraging. I will no longer let that fairy tale frighten me.

My ideal missionary has, first of all, an unwavering faith in Jesus Christ and His love for all humanity; an unshaken belief that all things are possible with God; the converting of the poorest, lowest, most miserable heathen as well as his more fortunate brother; the sublime uplift that comes only with the knowledge that he has been called to the work, and is in the very spot that God has chosen for him; that he is doing the work in his little corner that God has commissioned him to do, and that, as one of our great missionaries has said, "the universe will not be quite complete unless his work is well done."

My ideal missionary, if a missionary to the Indians, should have great mental strength, a keen insight into not only the affairs, but the very hearts and minds of the people, and should be able, without a moment's hesitation, to give advice upon any subject under the sun, from the naming of a baby to the settling of a tribal feud. When an Indian approaches him

with the question, "What you goin' do 'bout Jack, he run away with Joe's woman?" or "What you do 'bout that Injin, he stay in road, he kick, he scream, he bite his tongue, he have fit?" he must never hesitate, but act immediately—never take time to plan, never promise to "think it over," never look before he leaps! He is always ahead of his people, always anticipates their demands and complaints, always sees the trouble before it is brewed.

My ideal has a thorough knowledge of medicine with a little surgery thrown in; is a good trained nurse, yet is not tied down to the formality of white gowns and sterilized rooms; should be able to do as good work in a board shanty with no windows, the smoke from the open fire escaping through the roof, the wind whistling through the cracks, and the patient stretched upon the dirt floor, as most nurses can in a first-class hospital.

My ideal missionary is a carpenter and a good one; he can get fair results with a dull plane, a bottle of water for a level, the lid of a box for a square, and a wobbly hatchet for a hammer. Also my ideal is an architect who plans commodious buildings out of half the amount of lumber that most people would use, and though he knows that air is not as free as some deluded people think, being that doors and windows cost money, he manages so beautifully that there is a sufficiency of both.

My ideal is enough of a lawyer to win out in any argument and to persuade his charges that his way is best. He is also something of a linguist, enough to catch the various dialects that are to be found among the mixed tribes. Of course it goes without saying that he is a musician and that he has that strong personality that attracts, that draws people to him. Then, again, my ideal is a first-class financier who can make both ends meet without stretching the middle beyond the limit of elasticity!

In short, my ideal missionary is a man in strength and authority and achievement; a woman in gentleness and ingenuity and persuasive powers; a Jack of all trades and virtues and talents, and a master of every one of them; a sort of Swiss Family Robinson man who turns every obstacle to

service, who sees possibilities in every stick and stone and creature, and converts those possibilities into realities; who knows nothing of pessimism or discouragement; whose sense of duty is so completely wrapped up in love and willing service that it is

entirely lost in the sweeter joys of life and who, out of the useless decrepid wrecks along the shore, builds veritable castles for the indwelling of God's love.

Mr. Crabb further tells us that it is possible to realize an ideal. May he be right!



MISS PRUDENCE CLARK VISITING THE HOMES IN A NEW MEXICAN PLAZA

THE IDEAL MISSIONARY A COMPOSITE

IN THREE PARTS

By Frances L. Goodrich, Florence Stephenson, E. Margaret White and Margaret Weyer

THE subject sounds mythical, but though I have not met her in the flesh, I have caught glimpses of the ideal missionary and this sketch is not altogether a fancy portrait.

First I put, as would everyone else, devotion to Jesus Christ and to His ideals. This ensures a healthy, glowing, spiritual life and love for Christ's brothers and sisters; not a *general* benevolence so much as a genuine interest in the *individuals* with whom our missionary comes in contact. It includes not only the people to whom she is "sent," but the other missionaries, and the maid who helps her in the kitchen, and even the few tiresome people among the many who write to her because she is a missionary. Her heart is warmed and her strength renewed by the nice letters, and she does not allow herself to be unduly irritated by those that are not. She sees things in true proportion and has a way of laughing off what is of

no real consequence. This is a virtue and not acquired early.

Her influence over her friends is strong because she believes in them; not from unthinking optimism, but from a power of second sight, seeing afar off what they can attain to. She has her favorites, but shows it no more than is fitting. She never despairs of anyone, nor overlooks an uninteresting person. The reason is that she looks for something interesting in everyone she sees.

She understands that Christ means to save the whole of us, and that the people to whom she is sent by Him need a good deal besides preaching and Bible reading. Anything she can do to make the community a better place to live in is her business.

She has a temper, and taking the advice of the "Virginian," she counts it too valuable to lose.

She is not much concerned as to whether

people like her or not. She is too busy, and so when gratitude and appreciation are lacking it does not worry her. She looks for results, but she knows what to look for. She has found out that Stevenson is right when he says, "You will never see the chips fly in mission work."

She knows how to use her mind. She need not have a great intellect, but what

she has must be at her command. She knows how to use her powers of body without abusing them.

She should know well domestic arts, and if, in addition, she knows a few other arts and sciences (everything will come in play), she may fairly be given the title of an ideal missionary.

FRANCES L. GOODRICH

THE IDEAL MISSIONARY

PART II

ONCE I heard a State Governor speak to a large audience, and felt that he went "far ben" into the hearts of all his fellow citizens. Being well acquainted with many persons in all sections of that commonwealth, I was fully convinced that if a composite photograph of every man of the State had been taken it would have resulted in a true likeness of its Governor. He portrayed not only the physical make-up, but the mental, moral, spiritual nature of the people. Representing his constituency truly, he was therefore able to work with them to mutual advantage, in developing the best interests of all classes and conditions of society within the State's boundary, and at the same time himself continue to grow in wisdom and grace. When the time came for him to leave the Governor's mansion, he went out to inspire to higher standards of living all within the circle of his influence in this land and in other lands; and to lead his peers into larger life of service for those who had need of their words, their works, their money.

Like the Governor described, the ideal missionary could say with Ulysses, "I am a part of all that I have met." Her sympathy is *broad* enough to reach all classes, *keen* enough to penetrate the special needs of each, and *practical* enough to afford such help as has nothing of the spirit or patronizing in it. Without thus being able to enter into the heart life, to attain to their point of view, to know something of what the people are at their best, the missionary is only working *for* the people, which is a very different thing from working *with* them.

All persons have something of value to impart to any who come into contact with them, and both parties may thus be mutually benefited. Placed among a needy class, the temptation is great to do

too much for them, to attempt to lead them *too fast* by teaching, and this is from lack of sympathy in the true sense of the word, although we are prone to persuade ourselves it is out of our abundant sympathy. This method of haste brings discouragement to one and loss of true progress to the other. We are to bring forth fruit with patience. The Christ-like spirit of hope and faith in humanity, which could discern the firm and steadfast character of Peter in the unstable, unreliable Simon, is an essential quality of the missionary character. Not possessing this, her heart will be broken by the faithlessness and ingratitude of those who need her most, and lacking discernment and patience her service will be lost to those who would, in turn, lift many upon the rock whereon they stand.

The ideal missionary recognizes her obligation to the people with whom she is in touch, at *both* ends of the line, that they may be brought into fellowship one with the other, in the service of upbuilding the church at large. A mission field will always remain such unless it become a missionary force, and a church or an individual doing mission work by sending money only, will find the work becoming mechanical and spiritless unless there is some means of being kept in personal touch with those for whose betterment the money is given. The wise missionary affords this personal touch at both ends of the line and will bring home to each heart the truth of our Lord's words, "It is more blessed to give than to receive."

The missionary must be far-sighted as well as keen-sighted. The work would be much easier but far less effective if all her work lay within the bounds of her parish and the walls of her school-room. The ideal missionary will not lack knowledge of the practical affairs of life,

Innumerable families have been lifted to higher planes of life because of the service rendered by those sent out by the Woman's Board of our Church and the Boards of other Churches to the neediest places in our cities, our mining districts, our remote country sections, and the exceptional people of our country. This work has not been done by ideal women, but by the consecrated talent of the uncommon "good common sense" of common-place women who are loyal to Christ and the Church, and who see clearly that it is worth while to join forces to the only organization which will stand permanently for the betterment of social conditions, and that is the Church itself.

The ideal missionary is admirably portrayed in the character Thomas Carlyle gives to the Ancient Monk—Abbott Samson. If that sketch could be published in a small volume by itself and sent to each newly commissioned worker it would tend to raise the standards of character and service of the missionaries. It is a composite photograph of an ideal governor, business man, and spiritual leader, whose great heart—"how like a child's in its simplicity, like a man's in its earnest solemnity and depth!" FLORENCE STEPHENSON



MISS GIBSON, NURSE IN THE SITKA HOSPITAL, ALASKA, CALLING IN THE NATIVE VILLAGE

THE IDEAL MISSIONARY

PART III

TO be successful, we must, above all, gain the point of view of the people. We must learn to look at things through their eyes before we can be of service to them. Even though their ideals and standards are revolting and degraded, no revolution can be accomplished directly. It must be brought about bit by bit, by example and suggestion here and there.

The keynote of all our endeavor is this: to know the people and to live their life with them but to live it on a higher plane than they have known hitherto.

E. MARGARET WHITE

BY no means last in importance, the ideal missionary must be a person of tact, of discernment, of sound judgment; in short, a person of sense—good common sense—one who fully understands when to speak and when to keep silence—one who, like Paul, can be all things to all men if by any means he may gain some.

In a word, the ideal missionary must be fully convinced that he is sent of God, equipped by Him, sustained by Him, counselled by Him, accountable to Him, and finally rewarded by Him.

MARGARET WEYER

Is it not the grandest testimony to the magnificence of human nature that God has made us co-workers—not in the primary work of creation, but in the far grander work of redeeming the world?—Richard S. Storrs.

The missionary enterprise is not the church's afterthought; it is Christ's forethought.—Rev. Henry van Dyke, D. D.



MISSIONARIES AT REST

OLD DWIGHT BURYING GROUND

MORE historic ground it were hard to find among the Indian stations now under the Woman's Home Board than Old Dwight, which in the early days of Indian Territory, before the Civil War, was the scene of self-denying labors of men and women who gave their lives to the Cherokee Indians. The burying ground at Old Dwight is, in consequence, an interesting place to missionaries and friends of the work. One stands thoughtfully and reverently in this sacred spot. Only the grave stones shown in the photo-

graph which bear the double inscription in Cherokee and in English to the memory of the early missionaries, Mr. and Mrs. Butt- ick, and one other, that of Miss Ellen Stet- son, missionary from 1821 to 1848, are thus marked by a legible inscription. The other missionary graves, more than a dozen, have only small stones with an initial—seldom a date—rudely scratched upon them. But none the less hallowed and sacred are these lowly resting places of those faithful to the Master's command, "Preach the Gospel to every creature."

A STORY OF INDIAN REGENERATION

By Kate McBeth

YES, it is true four Nez Perces were sent out in search of the Light or Truth about God. It was twenty-five years after Lewis and Clark had camped a whole month with them in the Kamiah valley. If Lewis and Clark tried to tell the Nez Perces about God they failed, and no wonder, for their message must pass through five interpreters to reach them. Soon after Lewis and Clark left, they heard from several sources that there was a God and that the white man had a book

that told how to worship Him. At once they set up the sunpole and began the sun worship. But as time passed on they became more dissatisfied with their worship; it did not give them the comfort they expected. They kept saying, "If we could only find the trail of Lewis and Clark, they would tell us the truth about God." After twenty-five years of groping in this poor, blind way, they decided to send a delegation in search of the Book. They started out from the Kamiah valley, two old men

and two young men; they found the trail and reached St. Louis. Old Speaking Eagle, the chief who had entertained Lewis and Clark twenty-five years before, was one of the number and died in St. Louis. The Cathedral records tell of his death, giving his long Indian name; and then a little later the other old man died near St. Louis. The two disappointed young men started home and one of them died on the way, his comrade burying him beside the trail. The last one of the four found many of his Nez Perce friends in the "Buffalo Country," Montana, and told them a promise had been made that a man would be sent with the Book. Year by year the Nez Perces kept looking for the "sent one." In 1835 Dr. Samuel Parker and Dr. Thomas Whitman found some of the Nez Perces away on the Rocky Mountains at the Green River rendezvous, looking for the promised messenger.

It was decided that Dr. Whitman should return from that point, and tell the eastern friends that it was true, that these Indians were anxiously looking for a missionary to bring them the Gospel.

In 1836 the Nez Perces were at the same place, only in greater numbers, and this time they were not disappointed, for there they met Dr. and Mrs. Spalding, Dr. and Mrs. Whitman and Mr. Gray. The Nez Perces demonstrated their joy by shooting off pistols, riding round on their ponies and shouting, which somewhat frightened the new arrivals, their white friends. Old Mrs. Lawyer, a Nez Perce woman, loved to tell me about this meeting and the journey home. Dr. Whitman chose as his station a place called Wei-yel-at-poo in Washington among the Cayuse Indians. Let me say just here that Dr. Whitman never had any connection, whatever, with the Nez Perces or the mission work among them. His tribe was the Cayuse. Mr. and Mrs. Spalding and Mr. Gray were guided by the happy Nez Perces up into the Lapwai Valley in Idaho. In 1838 a church was organized down at Dr. Whitman's station in Oregon.

It was three full years after Mr. Spalding came, before a Nez Perce turned to the Lord, and four years more before another one was added to the church. But faithfully he worked away for eleven years, till the year 1847, when on account of the restlessness of all the tribes of the Northwest it was thought best to give up all

mission stations among Indians. Mr. and Mrs. Spalding left and for twenty-four years the Nez Perces were without any spiritual guide. They did not throw away the truth taught by Mr. Spalding, but as time passed on they took back much of their old heathenism and then added to this the white man's vices. And so the Lord found them in about the year 1870, in a July camp in the beautiful Kamiah valley. Not a religious camp, but a gathering for gambling, racing, trading of wives and drinking.

Now into that degraded camp came three or four Yakima Indians from Father Wilber's Methodist school among the Yakima Indians in Washington. They began to preach and the spirit came in such power that the place became a Bochem. They call it yet "The place of weeping." No white missionary there—just God and their guilty souls. There it was that they threw away the feathers and the tails of animals, which they wore as emblems of their attending spirits. They threw away their bottles and pipes. They say whiskey and tobacco are brothers. They also threw away their wives. How were they to do this, which one discard and which one keep? They could have said as they did in Ezra's time, "This is not the work of one day or two, for we are many who have transgressed in this thing." The quickening time had come. The power was not in the poor Yakimas. The seed which Mr. Spalding had planted nearly twenty-four years before was springing up. God's promise was verified: "My word shall not return unto me void." There it was, in that camp, that some of our good old men and women were born into the Kingdom. Is it any wonder that the Nez Perces have had camp meetings? It became necessary to have two camps. Along in the nineties we had a Boston agent who loved the spectacular and wanted to have a great time on the 4th of July, so invited the Christians to pitch their tents with the heathen on school ground. The Session did not see the danger and allowed the people to go and for some years there was the mixture of heathenism and Christianity on the same camp ground. Then after a time, the elders saw that the Lapwai church was being brought low, indeed. Then the elders said, for we had no pastor at the time, "Let us have our own camp, al-

though there are only two or three of us." They went with troubled hearts to presbytery, and it gave the command "Come ye out from among them." The wild ones were very indignant because of the division. They said, "No man has any business to separate us; the Lord will do that when He comes."

It was a most severe testing time, for families would be divided. Some of the wild men said to their Christian wives, "Go to the Christian camp if you want to; I'll camp with the heathen and get another wife there." But although they had "little hearts," at the appointed time the elders and a few Christians moved into camp, put up the worship tent, hauled tent poles and wood from the mountains, and got everything in readiness, hoping the Christians from the other five churches would come to strengthen their hearts. They feared many of their own people would not be strong enough for the test. Then one day a procession of men, women and children on ponies and driving pack horses came into camp; it was ministers, elders and people from Kamiah and Meadow Creek. They had heard the sound of the trumpet and resorted to the weak place in the wall. The heathen camp was separated from the Christian by just the mission ground. On one side we could hear the songs of the worshippers, and on the other the beat of the tom-toms and the yells of the war dancers. On the 4th of July there was to be a great heathen parade and they were all the morning bedecking themselves. About noon word was carried over to the Christian camp, that as an insult to the Christians, the wild ones were going to lead that great heathen parade in around the worship tent. There was no stir among the Christians, for Indians are quieter than white people. We watched the heathen fall into line on horseback and ride out into the public road, hundreds of them painted, in war bonnets

and feather-bedecked. Just when they came out into line, out from the Christian camp rode seven Christian men and turned their horses so they formed a line across the road and stood there never moving till that great procession came up; then they halted them and said, "You'll go no farther to insult God's people." Of course, the heathen were angry, but the seven men stood their ground, and there were speeches first from one side and then the other; and after what seemed a long time to us, but I suppose was only a few minutes, that whole heathen procession turned and moved the other way, and we said, "Surely the day of miracles is not yet past." From the day of the separation, our Lapwai church began to grow in numbers and Christian character, and from being a poor, weak, struggling church it has grown to one of the strongest of the six. We still have camp meetings, but the Christian camp is the great one, while the heathen has grown smaller and smaller each year. The old feeling about the separation has died away. Each year numbers of the heathen come into the Christian camp, and there some of them have found Christ.

The night before I left my eastern home for Nez Perce land there was a farewell meeting at my home church at Wellsville, Ohio. A number of the ministers from the Steubenville Presbytery were present and after five or six of them had spoken, Dr. Grimes arose, and turning to the speakers said, almost fiercely: "Sacrifice, brethren! What are you talking about? She is making no sacrifice; the Lord will more than make up to her all she gives up." And so He has. I have seen some dark days during these thirty years, and some sleepless nights, but have never seen the time when I would exchange places with any one I knew. The "Lo, I am with you" has been so real at times, I felt I had but to reach out my hand to touch Him.

From the annual meeting program of the French Broad (N. C.) Presbyterial Society:

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A NEW FIELD FOR STALWART VETERANS

THE splendid opportunity for the skilled worker which the southern mountains of Tennessee afford appears in the address of Dr. Henry S. Butler, at the Annual Meeting, of which the following is a part. Speaking especially of the conditions incident to the more backward and poorer regions, Dr. Butler said: "If you were to visit one of the homes of the poorer people, you would find a log or slab cabin of two rooms, without a window. One of the rooms is kitchen, dining-room, and living-room, with probably a spare bed in one corner. The cooking is done in the fireplace of a rough stone chimney at one end of the dwelling. The other room is the dormitory of the family, which may consist of ten or twelve persons.

The father of the household has no ambition beyond raising a field of corn to furnish the family bread, and a patch of potatoes. Too often, he is willing that the women should do the planting and cultivating while he and the boys sit and smoke, or go hunting—for every male in the mountains must handle a gun.

"Our sympathies are especially with the girls, for the boys, if they have any snap, can get away; the girls find it harder to escape their environment. It is the habit of the young people to mate very early; girls often marry at thirteen to fifteen. This takes them at once from childhood to be wives and mothers, usually without any qualifications for either relation, and they simply duplicate their former homes in their own. It is not strange that the young husbands soon tire of slovenly housekeeping and bad cooking; and not uncommonly leave without notice, imposing the young mother and a child or two as a burden upon unwilling relatives. The

strange part of it is that the wives usually make no remonstrance, but quietly acquiesce, while the husbands pick up some one else.

"The Woman's Board of Home Missions is doing a much needed and noble work in gathering some of the poorest of these girls into model homes where they receive sufficient schooling to enable them to make



A MISSION TEACHER'S HOME
ALEXANDER COTTAGE, ROCKY FORK, TENNESSEE

their way in life and an industrial training which qualifies them to create homes that are comfortable and attractive. Above all, a sound religious education gives them true ideals and awakens their ambition to be useful in the world. The transforming influences of such a Christian home school produce results which are often marvelous, changing the crudest and most careless, so that within a brief time they can scarcely be recognized as the same persons.

"After my experience of forty-two years of ministry in the older States of Pennsylvania and New Jersey, my wife and I have undertaken to solve the problem of 'the old minister' by finding some work that needed doing and doing it. We are content with the solution and satisfied to have inaugurated an enterprise which is already fruitful of results and which we are assured will live long after we are gone. For the opportunity we thank God and the Woman's Board of Home Missions."

THE RETURNING EMIGRANT

HIS INFLUENCE ON EUROPE

HIS "Trail of the Emigrant" has made Edward A. Steiner known to thousands, while his knowledge of all sides of the Alien question—gathered at first hand both in this country and through repeated trips to the peasant countries of Europe, justly entitle his statements to unusual consideration.

In the June *Review of Reviews*, Mr. Steiner has some interesting things to say of the returning emigrants, 800,000 of whom in 1907—the time of our great business depression—left America for the old homes across the ocean. What effect did they have on the peasant communities and countries to whom most of them belonged? It was this question, Mr. Steiner confesses, which "lured him across the sea, and the first phenomenon observed was the fact that there is not a town or village of any size between Naples in Italy and Warsaw in Russia—the field of his observations—to which a larger or smaller group of emigrants had not returned. It did not take much investigation to discover this; for invariably there was a visible contrast between those who had migrated to America and returned, and those who had remained at home. This was most strikingly apparent where the cultural development had been at the lowest, and where church and state had done the least for the masses. Another remarkable phenomenon, yet one at second thought easily explained, is this: The returned emigrant purposely emphasizes the difference between himself and those who remain at home. He does everything and wears everything which will make him like an American, even if, while in the United States, he had scarcely moved out of his group or come in touch with our civilization. The men wear with pride our clothing, including ties and stiff collars, and when one is in doubt as to a man's relation to our life a glance at his feet is sufficient; 'for by their'—shoes—'ye shall know them.' "

That there is an ethical significance in their American garments is not to be scouted: "The Polish peasant in his native environment is one of the laziest among European laborers. Wrapped in his sheepskin coat, summer and winter, walking barefoot the greater part of the year, and

in the winter putting his feet into clumsy, heavy boots, which impede his progress, he wore garments that fitted his temper. They were heavy, inexpensive, never changing, and rarely needed renewal. The American clothes he wears after being in this country are a symbol of his changed character. They mean a new standard of living, even as they mean a new standard of effort. In America the Polish laborer has lost his native laziness. The journey in itself has shaken him out of his lethargy, the high gearing of our industrial wheels, the pressure brought to bear upon him by the American foreman, the general atmosphere of our life charged with an invigorating ozone, and the absence of a leisure class, at least from the industrial community, have, in a few years, changed what many observers regarded as a fixed characteristic.

"The Slavs and Latins are inclined to lead an easy life, and emigration is destined to have a permanent effect upon them; for the returned emigrant acts contagiously upon his community."

This effect is made further apparent by the increased number of land owners in peasant districts, for the returned emigrant not only began to buy land which the large land owners were forced to sell, but the peasant at home, becoming more industrial and frugal, began also to emulate him. Between 1899 and 1905 in three districts in Russian-Poland the peasants bought in those four years 14,694 acres of farm land.

New standards of living have also taken place in the last five years which the writer declares to be almost incredible. "Usurers have been driven out of business and the peasant house has ceased to be a mud roof. In fact, that type of building has been condemned by law, at the initiative of returned emigrants."

Another change which marks the peasant who has spent some time in America is the fact that he is no longer afraid of fresh air in his home, day and night. A fact "perhaps more significant to the world's well-being than the doctrine of the 'Open Door,' is the American physiological doctrine of the open window." A pastor in Hungary, when asked what effect the returned emigrant had upon

his parish, said: "A good effect. The returned emigrant is a new man. He carries himself differently, he commands the respect of his fellows, he treats his wife better, and he keeps the windows of his home open." "The last two facts," Mr. Steiner declares, "are most important, and my observations bear out his testimony. Whenever I discovered an open window in the evening, I could with perfect assurance open the door and say, 'How do you do?' And I was sure to be greeted by a still more emphatic and cordial, 'How do you do?' For some inexplicable reason, Europeans of all classes are averse to air in sleeping rooms, especially at night. Night air is supposed to hold all sorts of evils."

With these changes in appearance and conditions, one is interested in learning what the writer observed as to any marked change along ethical lines, and the attitude of the individual toward such subjects. Such changes are less easy to mark than a difference in garb. Let us see what is said of this aspect of the subject:

"Frequently I have discovered in the returned emigrant a quickening of the moral sense, especially among the men who had come in contact with the better class of American mechanics, and the discovery was as welcome as it was unexpected. It was on a Sunday's journey among the villages of the Waag. Picturesque groups were moving along the highway to and from the church and into the village and out of it. The appearance of my companions and myself always created a great sensation, and never a greater one than on Sunday, when the peasants were at leisure. They took it as a special privilege to be genuine Americans and those who had been over here were quickly on the scene to air their English and to show their familiarity with our kind. It was a reciprocal pleasure; for it seemed like a breath from home to hear men talk intelligently of Hazleton, Pittsburg, Scranton and Wilkes-Barre; moreover, it gave us a splendid opportunity to test the influence of our civilization upon them.

"In one village a man and wife and two children came out of their home, and we

could almost imagine ourselves in America; for the whole family looked as if it had just come from a grand bargain sale at one of our department stores. What seemed most delightful to us was the way in which the man spoke of his wife, and no American husband could have been more careful of her than was he; all this in striking contrast to the peasants with whom the woman is still an inferior being. In conversation with them I took the returned emigrant as my text, and told them something of our own social order as shown in the relation of husband and wife in America; upon which one of the peasants made some ugly remarks to illustrate what he thought of women. Then it was that the unexpected happened. My emigrant friend blushed—yes blushed—and said: "Don't mind him. He has a dirty mouth. He may, after all, have a clean heart." The man who blushed had been five years in—Pittsburg!

"So far as my observation goes, I feel certain that emigration has been of inestimable value, economical and ethical, to the three great monarchies chiefly concerned, namely: Italy, Austria, Hungary and Russia. It has withdrawn inefficient labor and has returned some of it capable of more and better work. It has lifted the status of the peasantry to a degree which could not have been achieved even by a revolution. It has educated its neglected masses, has lifted them to a higher standard of living, and has implanted new and vital ideals."

All of which goes to prove that the American Church has a pressing duty in so reaching the emigrant and inculcating true Christianity in these alien people that when they return to their native lands they shall carry back the Gospel of Christ, to bless therewith their friends and neighbors, as has been the happy case in numerous instances already, where the work of our Woman's Home Board is in operation. The need, however, is as great as the opportunity—and that is unsurpassed. It lies at our thresholds. We can do it directly and at comparatively small expense, and large ultimate saving, for the returned emigrant will himself become the bearer of light to his native land.





TEACHER'S HOME AND MISSION SCHOOL, LARES, P. R.

DIVERSITY OF DUTY

EXTRACTS such as the following from letters of missionaries show the diversity of requirement, the need of all-round faithfulness, that form a large part of the daily routine of their lives.

Miss Ida Boone of the Los Angeles Spanish School writes: This afternoon I am to meet, in my down town "Dorcas Room," a young widow, formerly my pupil, who wants some legal advice about her property. She is a Christian, but her troubles are weakening her faith; she needs our prayers.

A young man also is coming to tell a sad story of a boy's marriage in Mexico, years ago, which is darkening his life now, and hindering his spiritual influence and growth.

A good, Christian lawyer has promised legal help in both cases, but the words of counsel must be wise ones, or a soul will be hindered.

A sorely bereaved mother is very sick and must be visited, and always there are the poor ones who never knew the Lord.

But then I can pray, believingly, that it may be with me as with the disciples long ago—as they talked together "Jesus Himself drew near, and went with them"—and then "I shall not lose the way to wisdom."

Miss Laura Pierson, Las Vegas, N. M.: I think it must be about the fiftieth time I have seated myself at my desk hoping to write, and been unable to do so. One must be in a work like this to appreciate the multitude of obstacles in the way of letter writing. Patience certainly has a chance to have its perfect work in our lives, especially when we sit down and attempt to read, study, sew or write. I teach all day, visit among the people, attend and take part in the religious services, get up entertainments, often have our pupils here in the evening, besides keeping house.

Mrs. J. C. Ross, Menaul School, Albuquerque, N. M.: There are many things to which a missionary must adapt herself in a Mexican boarding school.

With as large a family as a boarding school has, all the interruptions of a smaller family are found, greatly multiplied. The teacher must become accustomed to having to stop her work many times a day to tie up this finger, paint that throat, soothe this little heart. The boys are in school and surely the mother of the home can have a few moments which she may call her own; but not so, for as soon as she opens a letter to answer there is a

knock—and the parents of a lad, who has been in school only two or three days, have come to see him. This is not made known until the call has been a long one.

There are times when we become very much discouraged because all do not "turn out to be just as we had hoped." We cannot expect this, or should not, for it

would be *too good*. All this is why we must "work while it is day, for the night cometh."

This is called the land of *Mañana* (tomorrow). We must make it a land of today, and use every opportunity, whether we have planned for it at that special time or not.

NEW MEXICO'S CALL TO SERVICE

By Laura W. Pierson

OPENING a HOME MISSION MONTHLY lately, one sentence especially impressed me: "The call to service is very clear." That was written in Cuba, yet I felt "how true it is everywhere, when one comes to know the great and crying need, spiritual and physical, of those who are without Christ in this Christian land of ours!"

Though for but two years among the Mexicans, I realize their sore need of teachers and workers able to remain with them. They place the implicit faith of children in one who understands them, and the loss is great to them when such a helper leaves. "Save the child and you will save the world," is a truth that must be deeply felt by one who attempts mission work. It is among the children that the most important work is done.

The day schools are truly a blessing to these people, though there can be no doubt that the boarding school can do far more toward meeting their needs. When living at home, the children speak in Spanish constantly, seriously hindering their progress in their studies.

Though we meet constant opposition, nevertheless we have blessed experiences of the drawing power of Christ in these young lives.

One day, as I was about to go into the school-room, I was led to make a special petition that God would give some sign that He was working with us. As I entered the hall-way, I saw two boys in an act of disobedience. Sending them forward to the platform, I called all the children

together, and after a most earnest, solemn talk, I asked how many wanted to take so positive a stand for Christ that all would know they were Christians. To my great joy, nineteen pupils rose. Then, lest a mistake be made, I bade them be seated, ask-



A SCENE FROM THE TEACHER'S HOME, LARES, PORTO RICO, WHEN THE PEOPLE ARE INTERESTED IN THE PASSING OF THE STEAM ROLLER

ing one of the boys to explain in Spanish what had been said. Again the same number stood up. I suggested that we have a little season of prayer, and eight children responded, praying in Spanish.

They dearly love the daily Bible lessons, and this year memorized forty texts on different Bible subjects.

It is touching to see the pride and delight with which children and parents welcome a visit of the "maestra" to their homes. Much good is also accomplished by neighborhood meetings. One of our

strongest Protestants told us how he was invited to a little house service, and went because it was not in a church. He heard the Gospel and without question accepted the truth, and "himself believed, and his whole house."

Most of the converts are very loyal to the new faith. A dear old Mexican in the church at Las Vegas knows his Spanish Bible from beginning to end. They say he does more than most ministers, going about with his Bible and talking to all who will listen to him.

It is absolutely necessary for the missionary to visit in the homes; her own little home is also a constant object lesson.

As a rule, the houses are neat in appearance, yet we learned that even in Christian houses there are seldom more than two rooms, the whole family sleeping in one, and cooking and eating in the other.

The influence of a worker who knows and loves these people cannot be measured. Truly, the "call to service is clear" and each day much too short for all that may be done.

FIELD NOTES FROM THE SOUTH AND SOUTHWEST

REPORT GIVEN AT DENVER

By Edith Hughes

ITINERANCIES have been carried on throughout the year almost without interruption. During this time ten States have, in turn, been the scene of my labors, three of them being outside of what is designated as my territory. Two synods, Kentucky and Arkansas, have been toured as a whole. Seven presbyteries in other States have also been canvassed quite thoroughly—three in Missouri, two in Nebraska, and two in Texas. County meetings were attended in Indiana last fall, and spring presbyterial meetings have been visited in Oklahoma and Texas. As this report is being written I am en route for Mississippi, a synod small in numbers but large in ambition and courage; large in patience too, for its missionary women have been waiting two years to have their societies visited by a field worker from our Board.

During last summer three Bible and missionary conferences were attended, each lasting from five to ten days. Two of these, held in Tennessee and Missouri, respectively, were distinctively Presbyterian gatherings and so afforded splendid opportunity for the presentation of our work. The third, a Y. W. C. A. conference at Lake Geneva, Wis., was an occasion for meeting many college girls who are looking forward to Christian service and some of whom might reasonably be expected to choose the Home Mission field. The secretaries of the organization were extremely cordial to all Board representatives present and seem glad to bring the young women they are training into touch with the agencies which must eventually employ them.

I have attended conferences, synodicals and presbyterials to the number of twenty-four, but most of the time has been spent in visiting individual churches, a line of work which is perhaps even more effective than that done in special gatherings. The visits are brief, but they afford an opportunity for meeting the women who really make our great work possible; then, if advertising has been properly done, the disinterested can often be reached as well. Often these local organizations are small

and must struggle on against difficulties and discouragements, but each one, however small, is a strand in our cable of rescue contributing its strength to this Home Mission life-line we are throwing to souls adrift on the billows of ignorance and vice.

In addition to encouraging and strengthening the missionary society, it is often possible to reach the young people's society, helping them understand their relation to our work and how our Young People's Department is prepared to aid them. Not infrequently the leader of a Junior Endeavor or Band is interviewed and found to be struggling along dutifully, but not without difficulty. An introduction to the new and attractive literature prepared to meet her needs opens her eyes to undreamed-of possibilities, and duty becomes more and more a delight because the problem of how to interest the children has ceased to be a problem.

Throughout this year, as last, Rev. James E. Clarke, D. D., Editor of the *Cumberland Presbyterian*, has courteously given space each month for the presentation of our work in "The Woman's Home Mission Department."

One especial pleasure of the year has been found in visiting for a second time some of the presbyteries formerly connected with the Cumberland Presbyterian Church. On the first visit I had met women who were strangers to us and to our ways, bewildered by what seemed a labyrinth of new relations, new terms and new duties. The second visit has shown that many of these women are now more familiar with our organizations, departments and methods than are some of us who have known no other leadership.

In reviewing the work of the year the Field Secretary can see only what has been attempted. She cannot stay or return to determine the results of her visits. Much of her work cannot be reduced to figures or even to positive statements. She must sow a new field every day, trusting those who hear to bring the seed to fruition, and trusting the Lord of the Harvest to direct both sowing and gathering.

PACIFIC COAST FIELD NOTES

REPORT GIVEN AT DENVER

By Julia Fraser

THE unusual feature of the year was the leadership of Home Mission work at the ten days' Conference of the Y. W. C. A. at Capitola. A mission study class on the "Call of the Waters" was held daily, besides some platform work, many conferences and private interviews. The opportunity of coming in intimate contact with many young college women who will soon be acknowledged leaders was a keen delight.

The Mount Hermon Federate School of Missions was another opportunity representing the oneness of mission work at home and abroad. Five great denominations were in the federation last year, with good promise of two others joining this year. This school has passed the experimental stage and is now one of the acknowledged West Coast factors in developing a deeper missionary influence.

This year there have been no missionary institutes held at all in the Western district. The death of Rev. Dwight E. Potter has been a serious blow to all educational missionary work and his enthusiasm and sweet spirit of helpfulness and of co-operation have been sadly missed.

The usual routine of travel and speaking and writing has been maintained. An increasing number of conferences indicates the growing demand of leaders for approved methods of work. Correspondence has never been so heavy or the requests for material from the religious press so numerous. The statistical work embraces 224 speeches and 161 conferences in 21 presbyteries of five synods and great territories. No record was kept of letters and articles written or miles traveled. Two new presbyterial organizations have been effected and four more are awaiting development.

The important work for the year has been the keen interest aroused in a new and sanitary equipment for Sitka. When Dr. and Mrs. Campbell returned home for their first furlough after five years' isolation on St. Lawrence Island, they left two or three Eskimo children at Sitka, our only school in all Alaska. The first address Dr. Campbell gave in California emphasized the unsanitary and unsafe condition of our Sitka plant. Interest in that subject has been steadily growing and last year the North Pacific Board overtured the Woman's Board of Home Missions for new buildings at Sitka. In February of this year word reached the Coast that our Woman's Home Board authorized a new plant at Sitka, of five buildings, estimated cost \$30,000. The two women's organizations on the Coast gladly assumed a generous share of this work and each pledged \$5000 *advance* for Sitka, money if possible to be paid by the first quarter of this fiscal year. The California Synodical Society asks *one dollar advance* from its constituency and to aid in gathering in the dollars special envelopes have been provided. The North Pacific Board, embracing the synods of Oregon, Washington and Idaho, takes the heroic stand of *doubling* the amount of money given last year. The Board has designated a day, May 26th, when special prayers and meetings will make possible the larger share of the \$5000. This action of the North Pacific Board, viz., to double their Home Mission gifts, is simply heroic and indicates the keen, loving interest of Coast women in our Sitka school. Here are gathered children from all parts of Alaska and here have been trained the Alaskan leaders who are making their lives count for righteousness.

MISSIONARY EXPERIENCES

UNCONSCIOUS SERVICE

By Myrtle Mae Haskins, Siegfried, Pennsylvania

ONE night, as I was practicing, the Justice of the Peace came in and told me this little incident: his office is just across the hall from the mission room.

He had a case of assault and battery—a man and his wife. He had just finished the hearing when from the mission room came, softly, the sweet strains of "Nearer My God To Thee." The Justice bowed his head, and then all listened in silence until the music ceased. Then the Justice, looking from one to the other, said, "Don't you think that under the influence of this you could make it up and try it over again?" And the couple, with softened hearts, readily agreed to try it over, forgiving each other because they had been drawn "Nearer My God to Thee, Nearer to Thee."

I was glad to hear this, and thought per-

haps you would like to know of it. It only goes to show how God can use us in His plan, even when we are entirely unconscious of doing any service for Him.

The work here is difficult, because of the many nationalities. We now have in night school, sewing school, or Sunday school, Italians, Slavs, Ruthenians, Hungarians, Austrians and Poles.

THE KNACK OF HOME-MAKING

By Mollie Clements, San Juan, New Mexico

A MUD-ROOFED, one-story adobe house in a New Mexican plaza, at first blush, is rather unpromising as to attractiveness, but our teachers have learned the knack of coaxing even such a place into shape. Miss Clements wrote of her pleasure as she read in the Mexican number of this magazine of the more secure roofs that are gradually taking the place of leaky ones.

"There are so many other worries on the mission field that I consider it a great blessing when the teachers do not have to be deluged by the rain and melting snow, which is, nevertheless, such a blessing to the poor ranchers. I can understand the pleasure of that other teacher with her new rag carpet, for I am rejoicing in one sent me from Oil City two years ago, but which I have kept unused because I could not bear to spoil it by risking a down-pour. This year the mud stains on the old carpet were quite too bad, so I used the best part for the schoolroom platform, and put the new carpet down in my sitting room. The ceiling cloth, which was partly torn by the rain and mud in my absence in the summer, I took down and had washed, and with the help of one of our women replaced it. That was a *sore* experience. I truly thought that I should never recover from the strain on bone and muscle; it had shrunk so that it took all the stretching and pulling it could bear, and reaching up to hold and tack it in place was no light work. But I wish that you could see how very cosy the sitting-room looked, with the new rag carpet, newly whitened walls, and clean ceiling cloth, fresh scrim curtains inside and buff holland shades at the two windows, filled with plants.

GRATEFUL IMMIGRANTS

Bertha Slavik, Ellis Island

WHEN about to destroy some old mail, not long ago, I came across some letters which I received from immigrants after they had been admitted, and others from friends of detained immigrants in whose cases I was interested. One man writes: "Our relatives write us that they cannot find words with which to express the interest you are taking in their cases. Therefore accept sincere thanks and may God repay your work."

Before me is another letter from a young man detained because of enlarged glands of the neck.

He could only land on bond. His sister, with whom he traveled, was admitted, and promised to secure the bonds as soon as she reached her husband in Dakota. During the time I supplied the young man with literature, etc. After six weary weeks of waiting I received a letter from the sister, stating that she could not secure the necessary bonds, and that if her brother could not land without bonds he would have to go back home. The poor man was completely overcome with this news, and vowed he would not go home. When I urged that he would be better off with his parents than in a strange country, he said, "You do not know what a stigma this is to my life. The people home will not believe that I was excluded from the country because of physical conditions; they think only criminals are barred." A month or so later I received this line: "Again I thank you for the kindness with which you helped me. I will pray God that He will bless you with all good. My parents thank you most sincerely for your kindness to me."

Three little children were sent to Ellis Island, mother and three others taken to the hospital. While detained I supplied the children with clothing and toys and kept the mother informed of the children. The children, in a letter to their father in Midway, Pa., made mention of this, for I received a letter from him in which he writes, "Dear unknown person: Let your kindness and attention to my orphan children continue. I am their father and their detention comes as a heavy trial. What we have endured in the past is only known to me and mine. I thank you for your kindness to my children. May sometime He who created us out of nothing repay your work."

Although only one in perhaps every thousand writes, these letters prove that all the efforts, anxiety and prayers of the last year were not in vain. These immigrants, many of them for the first time, get a lesson upon Christ's command, "Love thy neighbor as thyself," which goes with them as they enter this great Christian country.

IN BRIEF FROM DENVER ADDRESSES

Mr. Schaub, Dwight Mission, Oklahoma

Scores of the Cherokee Indians have been converted and brought into the church; the fruits that I have been privileged to see are great. Our mission schools are forming character as other schools, the Government or the State schools, cannot.

Besides the elements of ordinary education the spirit of industry is instilled into these children.

Do all that you can for the Cherokee Indians. We commend them to you, and appeal especially for work among the full-bloods. Remember what it means. It means the loss of everything if we let it go, and it means life for the Indians if we sustain this work for a few years longer.

The past justifies our effort and the future will bring yet more abundant returns.

Mr. Costelo, Porto Rico

Mr. Costelo, a Porto Rican representative at Denver, spoke in Spanish, Mr. Harris acting as interpreter:

"At first Christian work in Porto Rico encountered many enemies, but now this is changed, and we are finding people well disposed to the Evangelical faith, and disposed to the acceptance of Christ as their Savior, since they have seen in Him the Savior of the world. All the homes of Porto Rico give the American people thanks to-day for the Gospel they have sent to us, and they gladly unite their prayers in asking greater things of the Lord. I also now ask that our friends continue their help to Porto Rico in carrying the Gospel over all the Island. I salute all of you very gratefully."

ADOBE KALSOMINE AN ARTISTIC MEDIUM

By Bertha A. Little

IT is not generally known, among mission teachers, that an excellent kalsomine can be made of pure adobe clay, mixed with water. If used upon a perfectly smooth surface, a little pulverized glue should be added and the mixture boiled.

One of our missionaries, upon returning to the work from her distant home, conceived the idea of a brown room, similar to the one she had enjoyed during the summer. Sash curtains were made from natural colored art burlap, hemstitched and edged with tassels of the same material; the woodwork had already

been painted a soft brown and the floor freshly oiled. A fawn colored kalsomine had been selected for the walls, and there was just one day in which to finish the work. But when the stage came, bringing the kalsomine, it proved to be a hideous blue. So the packages were returned to the dealer, and a kalsomine made of pure adobe clay, mixed with water and applied with a brush. The effect of this treatment is all that could be wished and is especially gratifying to our missionary since she is not obliged to return a bill for kalsomine to the Board.

ADDITIONAL SYNODICAL REPORTS AT DENVER

The particular aim of the *Baltimore Synodical* this year has been increased membership. Everywhere has the president laid particular emphasis upon interesting the uninterested. In summing up what we have accomplished we find that we have five hundred more members in the women's societies than last year. A gain of twelve and a half per cent., which shows that we have gone after that "other woman" whom we need and who needs us. Last year we were able to report an increase in the army that is to win our land for Christ, and this year to be able to add five hundred more only points the way to what we may accomplish in the years to come.

Baltimore Synodical reports abound in contributions, in mission study classes, Cradle Roll Tens, and in subscriptions to the missionary periodicals. Special effort was made at a concerted time throughout this synod, as suggested by the Woman's Board, to increase magazine subscriptions.

To be able to report a gain of 15 per cent. in the circulation of the *HOME MISSION MONTHLY* makes us rejoice greatly. It shows what may be accomplished if we only set about it. But there is still work to be done with a membership in the women's societies of 4,000 and a circulation of only a little more than 800 copies; we could do better work if those other 3,200 women had the inspiration of the sparkling pages of our magazine.

And here is *New Jersey's* message: Although New Jersey occupies so small an amount of space on the map she has a membership of ten thousand and more women and their chosen watchword is the old ancestral motto—"Ever forward, never backward." During the past year we feel that we have lived according to our watchword, for all but one of the eight presbyteries have made advance in contributions to the educational work of the Board and to the Freedmen's department. Advance has been made along other lines as well as in contributions. There is improvement in equal quarterly payments, there are more study classes, there is more regular attendance in local societies, and greater emphasis

is placed on the value of information through the *HOME MISSION MONTHLY* and the Board's literature.

New Jersey Synodical having completed her special work at Logan, Utah, and named the new dormitory after its long honored president, Mrs. Honeyman, has now undertaken a new work, that of the support of a school at Guines, Cuba. Much interest is already shown in this new undertaking.

Enlarged work for the foreign-speaking people in New Jersey is another forward step. The difficulty here encountered is lack of trained workers of foreign birth to take charge of projected enterprises. The call for trained workers is urgent.

One of New Jersey's presbyterial Freedmen secretaries made a trip south, visiting the Freedmen schools, and since her return has made most acceptable addresses. There has been a perceptible increase in gifts in consequence.

The good, healthy condition in which New Jersey finds herself is quite readily traceable in large measure to the activity of the presbyterial presidents, who, through much visiting among local societies and much correspondence, seem to have dwelt in unconscious unison upon three essentials—systematic contribution, systematic education, and systematic service.

Illinois. Faithful seed-sowing is bringing a fruitful harvest. The year shows a gain of 463 in members, and in the number of meetings a gain of 608. There is also an increase in the number of young women's societies, of bands, of study classes, in Sunday schools contributing, and in offerings. The plan of a synodical thank-offering has been adopted, careful instruction being given auxiliaries that this offering is to be separate and distinct from our regular pledges and praise offerings. In this offering we unite with our Foreign Synodical Society, closing the fall meeting with a consecration service, at which the gifts are brought forward and laid upon the table and equally divided between Home and Foreign Missions. Blanks are also sent out with the objects for which the

pledges have been made printed in order. The presbyterial treasurers are asked to fill out and return to the secretary in order that it may be known how each auxiliary is keeping up in regular quarterly payments in *whole dollars*. Illinois' beloved president, Mrs. W. C. Robinson, whose health demands the lessening of her accustomed arduous labors as leader of the synodical forces, is remembered in sympathetic prayer.

Mississippi. In the number of members and amount of offerings, the synod has not gone beyond last year's report; it takes time, "line upon line and precept upon precept" to learn of the new methods and plans of the reunited church, but there is a spirit of hopefulness and determination which promises better things for the future.

At our synodical meeting in November a free-will offering was given amounting to sixty-five dollars, which was applied to the school at Barnard, N. C.

Arkansas. Notwithstanding disappointments and bereavement, in the serious illness of the president, and the death of the first vice-president, which sadly impeded the successful accomplishment of planned work, the synodical society has voted this year to raise one thousand dollars through the women, the young people and the children. "We will have to work to accomplish it," are the courageous words which close this message.

South Dakota rejoices in an advance of almost twenty per cent. to the General Fund, besides more than meeting all its pledges to the Woman's Board work. The young people and children have assisted their pastors in missionary services and their zeal and interest have been quite manifest. Praise services and all-day prayer meetings have built us up spiritually.

Michigan reports a broadening of its lines of operation. Though a home missionary State—one of the largest for home missionary operations in the Union—yet it is not unmindful of its duty to those in the regions beyond.

It may be a surprise to many, that the natural resources and wealth of Michigan are the cause of so large a foreign population, but nevertheless these are the facts. These foreign-speaking people are helping to develop the rich copper, iron and lumber industries of our State, and we owe them something if our part of the country is to be what it should be morally and spiritually. In many cases they leave the church of their fathers, and drift away from all that is steady and uplifting into worse than infidelity.

Michigan has ever been loyal to the Woman's Board, and is not likely to abate in the least this spirit of loyalty, but those who are on the ground and see the needs, dare not neglect what is in a special sense our own obligation. The upper part of the State has a large proportion of foreigners who work in the copper mines. The ten thousand Italians in Detroit have forced themselves upon the attention of the Presbyterians of that city. An Italian pastor is in charge of the church, and the committee of presbytery requested the women to raise

\$2,000 for the completion of the church house. Since this is to house all the work among the women and children, including kindergarten, industrial and training classes, it was felt that this was part of the work under the Board as truly as any other.

A special committee has charge of this division of the work, with the secretary for foreign-speaking peoples as chairman. Work has also been started among the Hungarians, and the Syrians in the Grand Rapids district will some day claim our attention.

But this is only a part; Detroit Presbyterial celebrated its silver anniversary with a gift of nearly \$800 for the school for Navajo Indians, which we hope may soon be established at Ganado, Arizona.

This was in addition to all our regular pledged work, salaries of teachers, scholarships, etc.

The societies in this Presbyterial are kept in close touch with the work of the Board, by quarterly meetings, when speakers are secured, if possible, to present the claims of the work at large.

The young people's work is managed by an efficient secretary who has done excellent work this year. In Detroit Presbyterial the young people's secretary is expected to speak to every society within its bounds, and the young people have responded well to the calls made upon them.

The work of the Westminster Guild has grown considerably during the year. The secretary reports eighteen chapters, and all doing good work. As to the methods of the societies for gathering their gifts: some use the envelopes, and pledge their gifts at the beginning of the year; others have a finance committee to secure pledges—weekly, quarterly or yearly. One presbyterial seems ideal in its method; it follows the budget system, and always meets its obligations and has something to spare.

There has been a slight drawback this year on account of so many new workers. One of the presidents who is serving her first year, writes, that owing to removals and illness, she has to be corresponding secretary for both Home and Foreign societies as well as young people's secretary. Other cases, similarly trying, have made the work move slower than usual this year, in some of our presbyterials, and under these conditions mistakes and delays are sure to occur; but when those who are giving their service are doing their best, we feel like extending at least the same sympathy that we give to the people we are raising money to help.

Last year Michigan made a gain of \$960 over the previous year. This did not so appear, owing to the fact that an individual gift of \$4,000 made last year's total seem smaller when in reality it was larger. This year nobody gave us a large individual gift, but our societies have held their own, and have made an advance when the work for Italians is included.

The "Quiet Hour" is observed among the workers, and is being generally urged in the societies.

It is necessary in this strenuous age that we take time not only to pray for the work and

the workers, but that we may gain the true viewpoint of God's dealings with us, and avoid the sin of looking too much to the material side of the work. The kingdom is to be won, but it is "not by might, nor by power, but by my spirit, saith the Lord."

Oklahoma shows a healthy growth along most of the lines of work given to us by the Home Board. We are glad to report a gain of a little more than ten per cent. in gifts; but regret that a few societies have disbanded, so that we report a loss of four women's missionary societies and a probable decrease in membership.

The young people's work seems to be in a more prosperous condition than for years past—possibly because we have urged it so very strenuously and pushed it at all of our meetings, and in our letters and appeals.

No special work has been done in the synod during the past year. We have had no Home Mission speaker, except at our synodical meeting, and all of the work has been done through correspondence, and by the combined efforts of the presbyterial and local officers, carrying out the plans as outlined by the synod. The synodical officers have worked very hard and have done all that their strength and means would permit their doing—ideal officers.

NOTES FROM THE YOUNG PEOPLE'S DEPARTMENT

M. Josephine Petrie

OUR Missionaries." How we love the sound of the possessive! And we—the young people's societies—have thirty-five men and women, commissioned by the Board of Home Missions or the Woman's Board, whom we call "ours." But of course salaries of missionaries are not our only line of work. We have our "general objects," scholarships, medical work, and, in short, endeavor to share in every obligation which the action of the General Assembly places upon these Boards.

A document dated November 7, 1823, was recently sent to this department from one of our Indian schools. In this the "qualifications of a missionary school master among the Indians" are tabulated and amplified under thirteen heads. (1) He should be fond of his task. (2) He should feel a settled conviction that he is in the sphere of his duty. (3) He should be religiously conscientious. (4) He should possess patience. (5) He ought to possess mildness of disposition and manner. (6) He ought to be a man of unyielding decision, flexible firmness, to be stable, persevering and thorough. (7) He ought to possess an extensive knowledge of mankind or of the human heart. (8) He ought to be industrious. (9) He ought to possess activity or alertness of body and mind. (10) He ought to be punctual. (11) He ought to be willing, and not feel above laboring in any department or calling. (12) He ought to be acquainted with all the branches of agriculture and accustomed to manual labor. (13) He ought to be a good singer, able to teach his pupils to sing, but without that fastidious musical taste which would very much disturb his feelings if the tunes should not always be performed with perfect accuracy. Instead of trying to make his pupils perfect performers in music he should endeavor to make the singing convey as much religious instruction and as much religious impression as possible.

We might add a 14th "qualification" to this list, for our young people (as well as their elders) demand reports from their representatives on the field, and this is one very impor-

tant part in the work of this department. In some presbyteries a small group of societies support one missionary and have an individual letter, but the large majority of our constituency are kept in touch with their workers on the field through the general field letters. These are used in many ways, but we are told of one society at least where three meetings a year are devoted to the notes from our Home Mission fields as reported in these general letters. The May edition was especially helpful for this purpose. We quote from two or three letters.

Among the interesting bits from the Mountain field we read of the night school for grown men conducted by a Bible reader. "Some of the men are fifty years old. The poor fellows work hard all day on the opposite side of the mountain, walk home and eat their scanty supper, and then study with the Bible reader two hours every night except Saturday. They are now in the middle of the first reader and learn to write every word they read. They are always most attentive and appreciative of all religious services."

Part of the Utah letter was particularly useful with the June C. E. topic—"Missionary Pocket Books." A pastor wrote of frequent and pitiful appeals for financial help, and on being referred to her Mormon bishop one woman said: "The bishops are trusted to do right by the poor, but they suffer in spite of all the money we pay in tithes." An inquiry was begun with the following result: "There are 12 wards in this Stake and over 8,000 Mormons. Grant that these pay an average of \$15 per capita (a very conservative estimate because it is ten percent. on an income of only \$150.), the net result would be \$120,000, annual tithing in one Stake. Extend the calculation to the 300,000 Mormons in Utah (and there are more than this number) and it is evident that from tithing alone this church has an income of \$4,500,000. This vast sum is under the immediate control of the Mormon president who is not asked to make any public accounting but uses it as he may elect. But, in addition to

tithing, the Mormon people pay all sorts of offering and missionary donations besides supporting their local church work . . . Is there no lesson in this for the Christian young people? . . . There are now in the Presbyterian Church 1,800,000 communicants. Suppose they were to pay each a tithe of \$150 per year, what would be the result?"

The special letter for Juniors tells of the result of the visits of tourists to our Presbyterian Hospital at San Juan, and what the new diet kitchen means to that work. It was interesting to note the seed sowing was not neglected during the erection of this little building, and that the painter attended the ward and dispensary services several times, listened to the reading of the Bible and then came and asked for a Book for himself and spent his lunch hour reading it. Watch for the October edition of these letters.

The Next Program. For the last Sabbath in August the C. E. topic is "Our Cosmopolitan Population." This topic is of such vast importance to our society, our church, and our

country, that we trust those who have no meetings during the summer months, or a small audience at that time, will make a study of this topic early in September. Send to this department for helps for the program, and remember we will furnish either programs or printed material of some sort for all the Home Mission C. E. meetings. Just ask.

Summer Conferences. By the time this magazine is in your hands, most of the conferences will be but a memory. What have they meant to you? To your society? To your church? These are questions to ask of yourself, but if answers are sent to the secretary of this department, it will help in making the plans for another year.

Study Classes. You have been a member of a study class at one of these conferences? What did you study? How are you planning to pass along the help you have had from expert leaders? This department is for you, and helps for your Home Mission study are here. Make use of your department.

PROGRAM FOR SEPTEMBER MISSIONARY MEETINGS

(Published in advance to allow for proper preparation)

September ought to be a genuine *rallying time*, and the meeting made one of the most important of the year, even though the regular meetings of the society have been held during the summer. The president should lead if possible, and use all her energies to gather and stimulate her forces for the fall and winter campaign.

She should have secured and become familiar with the books to be used in the Home Mission study classes and should see to it that a class is organized at once even though the class be very small.

Time should be given as indicated in the program, for the Secretary of Literature to urge the claims of the HOME MISSION MONTHLY: here is an opportunity to secure new subscriptions. If a special secretary for *Over Sea and Land* has not been appointed, let it be done now.

Topic—A Forward Look—

The leader should be full of an enthusiasm which permeates the entire meeting.

Theme for Devotional Exercises—

"Come ye up to the help of the Lord against the mighty." God's call to us to-day is come—not go—up to a higher plain in life; helpers with the Lord as our leader *against the mighty*. No easy task are we given, but one to which we should bring all our strength and zeal. The Lord Himself cries, "Advance!" The following passages may be read by members: Deut. 31: 6, Josh. 1: 9, Ezra 10: 4, Romans 8: 31, Titus 2: 14.

Prayer—Two or three short prayers that we may realize the duty and privilege of our work, that we may be brought into true fellowship with the Lord God and be filled with His spirit. Prayer also for those mentioned in the Calendar.

Singing—"Onward Christian Soldiers."

Three Short Talks—How may we Advance?

- (a) **In Organizations.** Let the secretary, having thoroughly informed herself about the Westminster Guild, Home Department and Cradle Roll Tens, urge their organization or support if already organized.
- (b) **In Information.** This is a splendid opportunity for the secretary of literature to present the claims of the HOME MISSION MONTHLY, *Over Sea and Land*, *Prayer Calendar* and new books and leaflets. She should give to each woman present the free leaflet outlining the year's work of the Woman's Board of Home Missions.
- (c) **In Gifts.** The treasurer should plead for systematic giving, larger gifts, equal quarterly payments in whole dollars and the giving of personal annual subscriptions early in the year. She should see that all understand about the pledged work and special objects. She should plead for the 15 per cent. advance.

Concluding Remarks and Prayer—It would be well for the president to complete and round out these talks, closing with an earnest prayer for wisdom, courage and consecration.

Singing—"Take my life and let it be Consecrated, Lord, to thee."

A social hour following would permit the officers to do some personal work, each along her own line.

E. B. GRIFFITH

Synodical Secretary of Literature of Illinois.

FROM THE SECRETARY'S DESK

YOU are all interested in knowing about the response to the appeal for the debt. Up to date eighteen hundred thirty-three societies have responded, and while many special gifts came which were included in gifts through societies, yet ninety-three special contributions have been received that can not be credited to any society.

The total amount received is a little over twenty-one thousand dollars. If every society that has not yet contributed will send at least five dollars, the entire amount necessary to wipe out the indebtedness of \$33,169.39 will be in hand. Will those who read this note kindly consider themselves committees to look after this matter? If your society has already responded, we do not desire to urge further contributions, but if it has not, please do so soon.

Next month we hope to be able to tell you how some of the societies raised their money, but the response has been generous, the interest of the women great, and the efforts to help have been freely given. We are sure that this united effort will mean a blessing to the work of the Woman's Board of Home Missions, and on behalf of the Board we thank all who have helped.

ELLA A. BOOLE

HELPING TO PAY THE DEBT

ONE knows, without the telling, that a debt of thirty-three thousand dollars cannot be wiped out without much effort and sacrifice, in which many have shared. The following comes from our veteran missionary to Alaska, Mrs. A. R. McFarland, whose declining years are being passed in Oklahoma. Responding to the circular letter, she says: "I read your letter with an aching heart. I could not sleep that night, but my constant prayer was that God would incline the women in our society to do something to help, and to do it quickly. We held our regular meeting to-day, but it was a windy, bad day, and only a few got out—just twenty. I read your letter; all were interested. I made a little talk on the importance of our doing something and doing it at once. I was surprised to see the interest all felt and their willingness to do what they could. We quickly raised the enclosed amount. On my way home I called on some members who were not at the meeting; all said they would do something; it is to be sent to me in the morning.

"I had prayed we might give ten dollars. I do not think now it will be that much, but it will be considerably over five dollars. I asked them if we should send just five dollars and put the rest in our treasury. They said 'No, no! send every penny; we only wish it were more.' I will get it off early to-morrow.

"Later:—I came down this morning to get the money order. On my way I called on some of the members who were not out yesterday and secured enough to make the amount nine dollars. I had the order drawn for nine dollars but on the way home I secured enough to make

it ten dollars. I am so glad and thankful! I hope it will help. I pray that larger sums may pour in, until the debt is entirely cancelled."

The Obstacle of Distance. The Annual Meeting of the Board brings together seekers of inspiration, many of whom have come at personal sacrifice. No doubt appreciation of the value of the meetings is often in proportion to this very sacrifice of time or money or both.

Texas is an example of a large synod where long distances and heavy traveling expenses prevent large representation at presbyterial meetings. In the local society of Plainview, Texas, there was felt the need of such stimulus as would come from personal contact with other workers, comparison of methods, and direct messages from missionaries, and a member came to the meeting at Denver, for it was found that this trip actually cost less than to attend their own presbyterial meeting. This sounds appalling to those from smaller States, but helps to a realization of the obstacles to unified work in the synodical societies of the great Southwest and Northwest.

MONTHLY TOPICS FOR 1910

JANUARY—The Immigrating and Emigrating Peoples.

Whence they come; whither they go.
Our mission to them; their mission to us.
Our work for them; local effort.

FEBRUARY—The American Indians.

The old and new environment.
Our duty to them through Government and Church.

MARCH—Demand and Supply—The Treasury.

Knowing the needs.
Financing the enterprise; methods.
Returns from investments.

APRIL—The Freedmen.

Work of our Church.
Unsupplied needs.
Marks of advance.

MAY—Porto Rico and Cuba.

The spiritual problems of the Tropics.
Medical missions
The Tropics and civil Government.
To-day's unique opportunity.

JUNE—Alaska.

The new-found resources.
The native to-day.
The new immigration.
Sitka, our centralized work.

JULY—Review of the Year.

Echoes from the Annual Meeting.
Reports at the Annual Meeting.
Summary of local, presbyterial and synodical effort.

AUGUST—Our Missionaries.

At General Assembly.
On the field.
Our share in their work.

SEPTEMBER—A Forward Look.

Outlook on the field.
Plans and methods.
Increasing general interest; gaining members.

OCTOBER—The Mormon Field.

Mormonism to-day.
Mormon missionaries.
Our work and its influence.

NOVEMBER—Mexicans in the United States.

The old civilization.
The new citizenship.
Native missionaries.

DECEMBER—The Mountaineers.

Neglected neighbors.
Record of two decades.
Pressing opportunities.

RECEIPTS OF WOMAN'S BOARD

An Oklahoma Presbyterian. The first annual meeting of the Tulsa Presbyterian Society was held in May. Its workers are not inexperienced, though the organization is new. One delegate reported that within the past few years she had belonged to four different presbyteries without changing her place of residence. This is partly due to the rapid growth of the new State—growth in which the churches are sharing.

Among the beautiful flowers that adorned the platform and lunch tables was a bouquet of historic missionary roses. The bush on which they grew was planted by Rev. Loughridge, the first missionary to the Creek Indians. The mother of the woman who presented them was once one of the pupils. He gave the bush to a child who was ill, and the child, now

grown to cultured womanhood, is still cherishing and lending its beauty, as well as her assistance, to the missionary work.

One feature of the day was an automobile ride to Henry Kendall College, whose new and beautiful buildings are now situated at the edge of this rapidly growing town of Tulsa, Oklahoma.

EDITH HUGHES.

Honor Roll. Plainview, Texas.—A small society, with enough energetic members to insure growth, has made the required increase in subscriptions to entitle it to a place on the "Honor Roll." Eleven members—eight HOME MISSION MONTHLIES; an increase of five subscriptions over last year when, with a membership of seven, three HOME MISSION MONTHLIES were taken.

RECEIPTS OF THE WOMAN'S BOARD

FROM PRESBYTERIAL SOCIETIES FOR JUNE, 1909

	Home Missions	Freed- men		Home Missions	Freed- men		Home Missions	Freed- men
Alabama			St. Paul	\$297.62	\$151.07	Mahoning	\$99.75	
Huntsville	\$10.50		Winona	37.50		Maumee	25.00	
Arkansas			Mississippi			St. Clairsville	40.70	\$32.00
Arkansas	17.75		Bell	56.34		Staubenville	6.25	
Baltimore			Oxford	2.00		Zanesville	79.00	
Baltimore	15.00		Missouri			Oklahoma		
New Castle	292.89	\$5.00	Carthage	76.50	7.00	Cimarron	4.00	
Washington City	861.35	13.75	Kirksville	28.00	2.00	Hobart	19.00	
California			McGee	25.50	12.75	Oklahoma	45.15	
Benicia	154.25	14.00	St. Joseph	127.10	32.80	Tulsa	19.00	
Los Angeles	2,174.99	401.70	Sedalla	10.00		Pennsylvania		
Oakland	621.56	63.75	Montana			Blairsville	301.38	131.00
Riverside	363.75	55.00	Great Falls	24.20	12.10	Butler	197.00	81.00
Sacramento	83.70	3.80	Nebraska			Chester	249.89	14.25
San Francisco	276.40	11.50	Box Butte	9.50	4.00	Clarion	392.15	71.34
Santa Barbara	84.81	14.75	Hastings	1.00		Eric	72.59	55.65
Colorado			Nebraska City	252.10	131.30	Huntingdon	250.00	
Boulder	239.00	15.00	Omaha	250.00	145.00	Kittanning	67.83	4.50
Denver	319.15	81.00	New Jersey			Lackawanna	389.05	107.00
Illinois			Jersey City	40.00		Lehigh	110.10	50.00
Bloomington	102.00	34.50	Monmouth	66.00		Philadelphia	274.20	10.00
Chicago	227.00	70.24	Morris & Orange	7.00		Philadelphia No.	97.00	5.00
Freeport	117.00	116.00	Newark	311.38		Pittsburg	548.06	238.99
Peoria	34.00	25.00	New Brunswick	206.00	32.00	Shenango	150.00	
Rushville	163.00	1.00	Newton	3.50		Westminster	2.00	25.00
Springfield	19.85		West Jersey	140.10	5.00	Southern Dakota		
Indiana			New Mexico			Central Dakota	18.50	3.55
Crawfordsville	245.68	125.00	Phoenix	73.50		Southern Dakota	30.50	2.00
Ft. Wayne	118.47	75.75	Rio Grande	2.37		Tennessee		
Indiana	149.05	67.24	Santa Fe	7.50		Chattanooga	57.25	6.85
Muncie	139.05	44.40	New York			Cookeville	6.00	
New Albany	28.00	13.00	Albany	562.68	54.00	French Bros	41.26	4.22
Iowa			Binghamton	37.00		Hopewell-Madison	17.20	3.00
Cedar Rapids	15.00	11.25	Boston	82.00	72.25	McMinnville	16.00	
Council Bluffs	100.50	13.00	Brooklyn	55.00		Texas		
Des Moines	10.00		Buffalo	233.00	38.00	Amarillo	76.45	
Dubuque	59.33	22.00	Cayuga	54.72	5.00	Austin	32.70	
Fort Dodge	102.00		Champlain	67.00		Dallas	53.35	
Iowa	10.00	11.60	Columbia	67.00	5.00	Denton	57.20	
Iowa City	226.46	38.00	Genesee	62.43	15.00	Fort Worth	54.00	
Sioux City	145.97	31.07	Geneva	99.00	20.00	Paris	57.75	
Waterloo	35.00	4.00	Long Island	87.52	84.21	San Antonio	13.75	
Kansas			Lyons	106.00		West Virginia		
Emporia	2.00	.50	Nassau	190.00	8.00	Grafton	61.35	
Highland	71.23	20.35	New York	484.91	70.00	Parkersburg	59.00	
Neosho	104.00	30.45	Niagara	64.00	33.00	Wheeling	152.15	5.75
Solomon	64.00	19.00	North River	107.25	20.00	Wisconsin		
Topeka	5.00		Otsego	22.00		Chippewa	20.67	
Wichita	88.25	3.00	Rochester	39.33	56.00	Milwaukee	116.42	8.35
Kentucky			St. Lawrence	101.00	88.50	Winnebago	114.98	17.00
Logan	65.60		Syracuse	103.00	4.00	Legacies	29.90	
Princeton	23.65		Troy	260.00	111.00	Interest	1,892.72	
Michigan			Utica	115.00		Receipts from Field	3,898.54	
Detroit	705.47	193.50	Westchester	1,025.00		Rent and Sales	55.00	
Flint	115.00	5.00	North Dakota			Miscellaneous	1,474.08	41.00
Grand Rapids	24.50	15.50	Fargo	18.00		Literature	383.92	
Lansing	113.50	44.90	Pembina	19.35	5.00	Permanent Fund	1,000.00	
Potoskey	37.00	26.50	Ohio					
Minnesota			Cincinnati	153.55	10.00			
Duluth	79.92	39.01	Columbus	81.00	33.00			
Mankato	95.38		Dayton	91.83	25.75			
Red River	11.00	3.59						

HOME MISSION MONTHLY

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No. 11

EDITORIAL NOTES



FOR some years it has been the definite plan to devote the September number of this magazine to such direct information and suggestive material as should prove an impulsive influence in readjusting oneself, as officer or member, to the progressive conditions which demand constant forethought and activity to keep in step with the advancing Home Missionary forces. The September number has thus come to be familiarly called the Outlook Number. But the best sort of an outlook is possible to those only who have first taken a searching and candid "inlook." Suppose that we try the experiment.

✠

THE "Stand-still-and-see" or the "Go-forward-and-do"—to which corps of the Home Missionary army of the Lord do you rightfully belong? Thousands are crowding for a place in the "Stand-still" division to the tens who are listening obediently to the word "Do." Yet the Commander has detailed only the few to remain quiet—and even they but for certain times and under set circumstances. Hampering physical conditions or other not to be questioned obstacles may constitute an impassable barrier to active service, but we may go "forward" in prayer and gifts, even if not in the fighting line. Once more, where do we, each one of us, really belong? And are we doing what is required of us in that place? If so, the outlook is a good one for a fine year of service.

✠

It is hardly necessary to suggest that leaders of societies should carefully preserve this number of the magazine for reference—it is too replete with up-to-date matters and methods to be lightly cast aside. Let us know if it has helped you, and how. By the way, were you from home when your August copy of the magazine arrived? Look it up, whether officer or lay member. There are too many good things from your fellow workers at the

front to miss reading its columns. There are also matters of much importance that should engage your attention—among them the full statement of the opportunity to join the Sitka Builders; see just what it means, as told last month on the first page of the magazine. Meantime, remember that every new subscription to the magazine which you secure aids directly in insuring the success of the plan.

✠

THE passing into the life beyond of Miss Anna McArthur, after long years of faithful service as matron at the Asheville Farm School, makes a break in the ranks which will sadden many hearts. Of a surety "her works do follow her," and many will rise up to call her blessed. Capable, consecrated, crowned! Such is her epitaph graven on the hearts of her fellow workers.

✠

MRS. C. E. COULTER, for fourteen years Secretary of the Freedmen Department of the Woman's Board of Home Missions, was called to her heavenly home on July 4. Of a hopeful, sunny spirit, she served with gladness, and her kindly smile always brought cheer to her associates in times of anxiety and stress. Since her retirement from office, which she filled faithfully and successfully, and whose duties she laid down because of advancing years, she has enjoyed the lovely calm which comes with declining days when surrounded by loving friends, and with a mind full of active sympathy for the progress of every good work.

✠

MENAU school for Mexican boys has made good record in the addition during the school year of fourteen more of its students to the Presbyterian Church. Just here a line from Mr. Ross is worth repeating: "Not one of the graduates but that has been a thorough Christian, and only three in the High School class that are not Christians. They make *men* One has just asked me how long it will take to prepare for the ministry, for he thinks his

home town 'one of the most *lost towns* in New Mexico and would like to preach there.'

✠

CHRISTIANITY is exemplified in a practical way when one can say of native converts as the Rev. Edward Marsden says of his Saxman people: "The best carpenters, the best blacksmiths, the best fishermen, the best lumbermen that we have here among the Alaska natives are Christians."

✠

THE Young Men's Christian Association, through its Army Secretary, has visited the army stations in Alaska, a special boat for the service making its way up the Yukon; literature has been distributed, Gospel services held, and arrangements made for loan libraries. There are six army posts in Alaska. This initial trip may, perhaps, be followed by another this coming year.

✠

CHRISTIANITY to-day, of the pure and unadulterated quality, is also most practically Christianlike in caring for the sick and distressed. One of our Home Missionary synods is showing how the spirit of the Master, who healed many, still beats warm in the hearts of His servants.

The Synod of New Mexico has put itself on enviable record in the establishment of the "Southwestern Presbyterian Sanatorium" at Albuquerque, a benevolent institution incorporated by the synod for the climatic and scientific treatment of tuberculosis. The institution has now been open some twelve months and those having the matter in hand are more than ever convinced of the wisdom of the movement. To New Mexico flock thousands of those afflicted with the dread scourge, very many of whom have little means, but hope to secure work; even could it be secured, rest—not work—is one of the imperative conditions of restoration, while often those who with blanched cheek seek employment in office or store are a constant menace to others. Many are young people. Frequently ministers thus affected seek charges in the Southwest, some of whom do good work for a time, but the hard work of our mission fields is not adapted to men in feeble health. A year in the sanatorium would bring restoration to many, who, if compelled to continue work, would soon be lost to family and church. These and

other reasons as practical and merciful led the synod to this undertaking. At present there is no endowment and individuals can only be received when either able to pay the necessary charges, which are made as low as possible, or when some one provides the amount needed. Dr. Hunter, pastor of the First Presbyterian Church, Riverside, California, speaks of the work thus: "It savors of the purest patriotism and most disinterested philanthropy." Rev. Hugh A. Cooper, pastor of the First Presbyterian Church, Albuquerque, N. M., is deeply interested in the movement and will supply needed information.

✠

DRAWING the net is a happy task when it does not come to hand empty. Some months ago our synodical missionary for New Mexico, Mr. Gass, visiting in one of our promising Mexican churches, preached on a Wednesday night to a very full house. He spoke through an interpreter, but was impressed by the interest of the congregation. Without previous plan to do so, he decided at the close of the service to "draw the net," and five or six persons rose in response to the opportunity to ask for prayer, among them a tall young man of striking appearance. "I learned afterward," to quote the missionary, "that he had just married that day and his wife, who was a member of our church, had brought him to hear a sermon, rather than go with him to a dance. I thought it was a beautiful and appropriate way to begin the new relationship and I told the young man so. Recently, visiting the place again, I found that he had lately united with the church on profession of his faith in Christ."

✠

MISSION work in New Mexico has now and then a bright side, however slow and difficult it may at times appear. Dr. Gass gives another instance, the happy outgrowth of our mission school work. One of our Allison girls, who was converted while in school, afterward married a Romanist, "and lives 150 miles away from Santa Fé. She let her light shine, and a young man, a member of her husband's family, became converted through her influence and then desired an education in one of our schools. Last fall this young man rode a mule 155 miles in order to enter the Mary James School for Mexican

boys. He has since united with our church at Santa Fé, the first member of his family ever allowed to unite with our church. The family has heretofore been unrelenting in its opposition to our Protestant faith. But the Gospel is the power of God unto salvation when faithfully lived."

✠

OUR Spanish mission school of Los Angeles shared in the blessing that came to the Mexican people from the visit of Dr. Arcadio Morales of Mexico City just before school closed for the summer. An eloquent preacher and a faithful, earnest evangelist, his preaching at the five mission stations which he visited resulted in more than eighty conversions and many Christians were revived and strengthened. This visit was brought about by the kind offices of Miss Merwin, whose sainted father worked so long and effectively for the Mexicans of Southern California.

✠

SPEAKING of our revived work among Omaha Indians, it is pleasant to reflect that she whom we knew years ago as the missionary, Susan La Flesche—the sister of "Bright Eyes"—is once more laboring for her people; but we now know her as Dr. Picotte. Miss Hughes has this to say of this devoted medical missionary: "Dr. Picotte is an accomplished and cultured Indian woman, whose time and strength are all at the command of her people. She speaks both Omaha and English, and many of the Indians bring their business difficulties as well as their physical ills and their heartaches to her. She is equaled only by her sister as an interpreter of Scripture; and in addition to her many duties as a missionary, she is the president of the missionary society in the white church at Walthill. A Winnebago Indian woman from a neighboring reservation is president of her presbyterial society, which is composed almost entirely of white churches."

✠

SMALL events, from which potent results sometime flow, can often be set down in a line, as this from Chimayo, New Mexico: "Two were added to the church at the beginning of the last quarter." Worth recording, surely; but especially worthy of record because of what one of these two has since been doing. Responding to his earnest plea, Miss Clark and Miss English helped him to open a Sunday

school in his own home plaza five miles distant from Chimayo, which he is now carrying on himself. The last time the teachers were there nearly thirty earnest listeners gathered to hear the Word; "this number included nearly all the people in the tiny plaza. Much more could be told of the life and work of this young man. He is placing a Bible in every house. He is interesting many in it. He is every day giving a reason for the faith that is in him." This is the young man who said when he came to the school, "My people are hungry and do not know it."

✠

CALIFORNIA's synodical report, given at the Annual Meeting of the Woman's Board in Denver, commends itself without comment: "Four old plans continue—(a) Grouping a majority of the synodical officers around a center where at least three presbyterial societies can be represented makes possible regular monthly meetings. (b) A statistical secretary who each quarter furnishes blanks (which she prepares) to presbyterial treasurers who report the totals of receipts for New York; in this way we know quarterly how nearly each presbyterial meets its pledges and advance work; at the close of the year our financial secretary's report agrees almost to the dollar with Miss Lincoln's annual statement. (c) *The Far West*, formerly the synodical quarterly, now a monthly, represents the local work of the Occidental Board as well as the California Synodical Society and is a stronger missionary power in its eighth year than ever before. It does not lessen subscriptions to *HOME MISSION MONTHLY*, for it is a purely local exchange. (d) The increasing number of district meetings in the fall proves the wisdom of this means of interesting our constituencies, and the number of study classes has advanced most encouragingly.

"Four new phases of activity developed during the year—(a) Three new workers serving the entire year in our California mission station without salary, whom we call our non-commissioned missionaries. (b) Action by presbyterial societies to borrow money necessary to make quarterly payments equal. (c) Definite action asking for increase of individual gifts, as the emphasis has not been sufficiently strong upon the silver and the gold. (d) A presbyterial prayer calendar which has

deepened the spirit of prayer. (c) A largely increased sale of Prayer Calendars, reports from a number of places where pastors use

them regularly for all public service, and the conviction that missionary women are praying as they have not before."

AN OPEN AIR SCHOOL

By Bertha A. Little

AN open air school for Indian children would be ideal; one in which the rough products of nature, on the hillsides and the desert, shall be utilized as working material and God's free air and sunshine substituted for the atmosphere of the class-room; a school in which the great book of nature shall be constantly open to these who know some of its pages better than we; one in which the rudiments of education shall be unconsciously absorbed before the restraining influences of civilization are brought to bear.

The climatic conditions of northern New Mexico and Arizona would make a school of this kind almost an impossibility; but the longing for such a work is not easily driven from the mind, while the Navajo children continue to suggest their wish for training in the open.

On a bright Saturday afternoon in February, the Indian children of our Navajo mission, Jewett, New Mexico, were taken for a walk among the hills and canyons lying near the mission. It was a return to their native heath. They ran up and down the hills as easily as the flocks that they follow during the long days of summer and jumped from rock to rock with no thought of danger to life and limb.

A recent blizzard had left the hills covered with snow and patches and drifts still lay in sheltered places.

Every eye was open for signs of returning spring: The green leaves of perennial flowers were everywhere to be seen, but the children looked in vain for sprouts of the sweet roots that they like so well. They watched for the queer black beetles that always look as though trying to walk around on their heads, but the season was too early for beetles, although the winged ants were all ready for flight and were sunning themselves in great lazy heaps on top of their hills. Three jack rabbits started from behind the desert bushes and bounded across the sands to their hiding places among the rocks.

Whenever we crossed a sheep trail the children would say, "tebeh bikay" (the sheep—his foot). Nothing escaped their notice.

As we walked along, they made small arrow heads and earrings from fragments of gypsum, shaping the trinkets with the sharp edges of little stones.

After throwing rocks into the snow-drifts until they were tired, they seated themselves on a hillcock and one girl said, "O let's stay here until next week. Let's have school right here."

"But what would you do for chalk?"

"Snow," she laughingly replied, and in a few moments was writing with her finger in a drift.

"What would you use for paper?"

"Rocks," replied another girl, as she picked up a flat piece of sand-stone in which she saw the possibilities of a tablet.

"And pencils?"

"Rocks," was the reply and several children gathered sharp cornered little stones with which they commenced to write on their improvised tablets.

"What could we use for seats?"

"Sit right here," said the children as they patted the ground beside them with their hands.

"And desks?"

"Rocks," came from a chorus of voices, for by this time all had become enthused over the idea of a schoolroom on the hillside.

"What would we eat for dinner?"

"Roots," replied the girls, "and sheep meat," said the boys, and right then and there the children arranged themselves in an orderly group and said, "Now let's have school."

They did not forget the opening exercises and first of all recited a Psalm, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth—" This was followed by prayer, during which each head was reverently bowed, and during the brief session that followed



NAVAJO SQUAW WITH BABY

both teacher and pupils experienced the delights of study in the presence of nature.

For a spelling lesson we had the words sun, sky, mountain, hill, rock, stone, snow, flower, and the pupils gave expression to their pleasure in such words as these: "I like school here." "Let's have school here all time."

Perhaps in a little while the novelty

would wear off and it may be that without the previous discipline of the class room, attention to study in the sunshine would be hard to hold. But for a short hour pupils and teacher enjoyed what has existed in the mind of one who understands the wild free nature of the Indian and, working for the certain but gentle uplift of the race, suggested the open air school.

THE OUTLOOK: WHAT NEXT?

By Ella A. Boole, Secretary

THERE seems little new in Home Mission work or methods. The same need for the support of mission schools, the same responsibility placed upon all the women of the Church for the support of the evangelistic school work, the same devising of ways and means for gathering funds, with the ideal before us of getting a little more money this year than last. But is this not the way in our every-day lives? The same food to prepare, but we serve it in different ways; the same material for dresses and hats, but we have them made in different styles; even the same problems in the management of our homes, but we meet them with courage and good cheer; the same old Gospel pre-

sented from the pulpit each Sunday, yet it is the business of the minister to present it in such a way that the old truth becomes new.

What next, then, in Home Missions? The deficit at the close of last year has served to emphasize the fact that the Woman's Board must have a larger General Fund with which to meet unexpected obligations.

Teachers' salaries and scholarships are a necessity, and when assumed are considered pledged work; "specials" given out from the office in no way embarrass the Woman's Board, yet it is absolutely essential that sufficient funds be undesignated to provide for unfulfilled pledges, for repairs, some of which could not be foreseen; for

damages by wind or storm; for publishing literature; for traveling expenses of missionaries; for running expenses of schools and for administration expenses.

Every good business man leaves a reasonable margin for emergencies and resulting expenses; accordingly, we ask all societies this year to share in this General Fund by contributing an amount equal to fifty cents per member if possible.

Systematic giving on the part of Christian people will solve the financial problems of religious and philanthropic institutions, and systematic methods will facilitate the work of the missionary society. Therefore, arrange the work according to a plan regularly adopted, working toward the close of the fiscal year, March 31, 1910.

What next, then, for this year?

1. Plan to meet all pledges for teachers' salaries and scholarships in full.

2. Plan for equal quarterly payments for pledged work in whole dollars.

3. Plan for an advance in gifts that will enable your society to contribute fifty cents per member for the General Fund. Send gifts for General Fund quarterly, if possible.

4. Plan for praise meeting at which an offering shall be taken for the work of the Woman's Board.

5. Plan to observe the twenty-fifth anniversary of your woman's missionary society by making your oldest member a life member of the Board. This can be done by giving an extra contribution of twenty-five dollars for the General Fund.

6. Plan for increasing the efficiency of the missionary organizations in the church by the distribution of missionary intelligence, through the HOME MISSION MONTHLY, *Over Sea and Land*, and the leaflets issued by the Woman's Board of Home Missions.

7. Plan for a Home Mission Study Class. If you have not used "The Call of the Waters" in the study of the Frontier, try it, and you will learn United States history from a new view-point and obtain a broader conception of the meaning of Home Missions.

8. Plan to interest the young women in missionary work by organizing a young woman's society or a chapter of the Westminster Guild.

9. Plan for one or more Cradle Roll Tens in your church. The first Cradle Roll kindergarten has just been opened among the Hungarians in Philadelphia. There ought to be others.

10. Plan for enlarging interest in mission bands. "Home Mission Handicraft" (price fifty cents) furnishes many ways of interesting little people in missions, while study class books for juniors give needed information.

11. Plan for a contribution of at least one dollar for the Emergency Fund. This has been a great comfort to teachers who have broken down in service. Without urging, a sufficient amount has come in each year to meet the necessity, but your help is needed.

12. Plan to make every missionary meeting so brimful of interest and information that it will naturally result in increased giving for missions.

13. Plan to have November 21st observed as Home Mission Day in the Sunday schools, and see that an offering is taken for the work of the Woman's Board.

14. Plan for observing the Interdenominational Day of Prayer, the fourth Thursday in February. Plan for more prayer for the work and workers, in the regular missionary meetings.

But societies have been planning along these lines year after year, and the only really *new* suggestion is that the advance shall be in gifts for the General Fund, and if it is objected that the ideal cannot be reached this year, yet strive for it, and assume no more new specials until you have reached it. Consider gifts for the General Fund just as much pledged work as when supporting your own missionary or your own scholarship pupil.

The work of the Woman's Board belongs to the women of the Church. It cannot grow without the material and spiritual support of the women of the Church. The next thing, then, is perfecting the organization—auxiliary, presbyterial and synodical—that larger gifts may flow into the treasury, thereby securing larger opportunity for service, and more prayer that the missionaries on the field may be given grace and strength according to their need.

"SOMETHING NEW"

By Katharine R. Crowell



THE morning was breezy and bright, the road turned temptingly, suggesting lovely things just beyond, and the two girls had walked far. They are resting a bit, enjoying the blue sky, the blue lake and the distant blue hills, the soft, fleecy clouds, the flying shadows, all the fullness of beauty of an August day.

There are royal purple asters by the roadside; there is golden-rod bending in the breeze, and high up on a hillside in the topmost branches of a maple tree flutters a premonitory banner of scarlet and gold.

"A-h-h-me!" sighs Eleanor. Then she suddenly breaks out: "There is no question about it, September *does* come around more and more quickly each year."

"Yes?" says Margaret, smilingly, "'tempus' certainly does 'fugit,' my dear!"

"But," said Eleanor, as they turned to walk home, "I am thinking of my literature tables. All the morning I have been feeling a sort of pensive vibration in the air, but not till I caught sight of that scarlet maple branch just now did I realize that it is probably caused by the annual sighing of mission leaders the country over for 'something new' this fall. It does not seem possible that the time to plan for our winter's work has come again."

"Well, it has," said Margaret, briskly; "but why such apprehensive sighing? We *always* have something new for our October tables, and I have no notion that the Woman's Board will leave us in the lurch this year."

"H'm," said Eleanor, doubtfully, "even a fountain does not always gush. Last year there was a perfect stream of new things, and I have a feeling that this year the stream may have run dry, as it were."

"Well, I have *not*," Margaret said, stoutly. "I fully expect more new things than ever, and better ones, too. We shall soon find out, though; for I did not wait for pensive vibrations and scarlet maple branches, but sent to '156' long ago for specimens of the Literature Department's wares, to be mailed to me as soon as ready. When they come let us 'get together' on this, as your brother would say. I am perfectly certain we shall find

the leaders will have greater cause to sing than to sigh."

"In that case," laughed Eleanor, "I shall still feel vibrations—of '*music* in the air.'"

The next morning the looked-for package is handed to Margaret. "Now," she says to Eleanor, as she opens it, "we shall see—what we shall see."

"Just listen to this, you doubter," she exclaims as she takes out the first sheet: "'*The Good New Times—A Praise Service.*'"

"That must be a misprint," Eleanor interrupted; "the good *old* times, people always say."

"Yes," said Margaret, "but, you see, my dear, this is something new. Here is the motto: '*This is the day the Lord hath made; let us rejoice and be glad in it.*' And, Oh! just listen to this: 'I have no patience with those who are always bemoaning the "good old times." My dear, the good new times are a great deal better, thank God, and they are going to be better still.'"

"I like that, I like it all," she said, her eyes glancing rapidly over the pages, "and I am sure that after we have used it we shall be thankful and glad of our chance 'to serve the *present* age.'"

"It is attractive, too," said Eleanor, "and I can just see how it will look on our tables marked \$1.00 per 100. So far—good. What next?"

"What? and When?" said Margaret.

"We have had *this* before," Eleanor said, taking the pretty calendar from Margaret with smiling triumph. "Why—no, we have not; this is something new and quite different from the 'What and When' of last year. Oh, I see, it is a calendar for the Home Missionary Society, with blanks for money pledged, and just see, Margaret! each month has space for the leader's name. Oh, I like that very much—and its *free*! Goodness! if its free we must order a big pile—for they will 'go like hot cakes.' Next!"

"A *Post-Graduate* Course on the Frontier," read Margaret, "developing the study of the Present Day 'Frontier' as outlined in 'The Call of the Waters.' Price 10 cents per copy."

A silence ensued, and Eleanor looked up.

Margaret was eagerly scanning the lesson titles. There were six: "A Rush for Homes," "When the Desert Blossoms," "The Country Church," "No More a Stranger and a Guest," "Six Thousand to a Block," and "City Churches—Uptown and Downtown." "Oh!" she said, "these lessons are exactly what we wished for in our study class when we finished 'The Call of the Waters' last spring. We did so want to follow out the fascinating Home Mission topics suggested by the 'Twentieth Century Frontier'; and 'A Post-Graduate Course' is certainly something new."

"I like the name," said Eleanor, "it suggests the thought that we earned our diplomas last year, and want some more good, hard study this year, working out the same topic. There will certainly be others who will feel the same way, so put this down on our list, Margaret."

"Here is something new! 'The Home Division Wallet.' It seems to contain everything needed to start and keep up a Home Department of the Missionary Society. That would be just the thing for Miss Raymond, who never leaves her room, and for Mrs. Talcott, with her flock of little tots."

"What did you take out of the wallet, Eleanor?"

"A leaflet called 'Dort,' with the cutest little music on the last page. Why, of course! it is old 'Dort.' Inside the cover is a 'Sun Dial of Home Missions.' Oh, Margaret, this gives me an idea—and it is something new for me to have an idea, I admit. But if Jean and Elizabeth would help us, I think we could between us travel around that whole Dial in our Home Mission Club. Anyway, we never before had a Wallet or a Sun Dial for our tables. What next?"

"Why just that, 'What next? The Outlook for the Year's Work,' by the Secretary of the Board, and a little note attached says: 'Look for these plans first in the September HOME MISSION MONTHLY. Will be published in a leaflet in time for fall literature tables.'"

"I am glad to know that," said Eleanor. "We shall want to order a large number, for they are sure to be in great demand by the officers of our societies."

"Next comes a text-book," said Margaret; "From Darkness to Light; the Story of Negro Progress." It is issued under the direction of the Council of Women for

Home Missions. Something new for study classes, Eleanor! It looks exceedingly interesting, too."

"This is simply fine for boys," exclaims Eleanor, who has been investigating the package.

"What is it?" asks Margaret with interest. She, too, has a class of boys in Sunday school.

"It is a series of Bible studies to be used with or without 'Pioneers,' the Frontier text-books for boys and girls. I am going to use them as texts for hero study. My boys are positively angelic in their behavior when they have a missionary hero to study. The series of eight lessons costs only ten cents—and each lesson is detachable from the rest. That arrangement is something new—isn't it?"

"Here are some Bible exercises for children. What a pretty way to get them up! I am sure that every one at the Annual Meeting will want a copy to take home to some child or other. What do you think, Eleanor?"

"Order a whole lot, Margaret. They are only five cents a copy—for seven lessons."

"What are those cute little square leaflets?" continued Eleanor eagerly. "They look as if they were for children—are they? I hope so, because I have heard so often that despairing 'Haven't you anything for children?'"

"Well, this time you may say 'yes,' for these little square leaflets are a Christmas and a school story of children in Porto Rico. They cost two cents each."

"What is that green *moire*-covered booklet, Margaret? It looks like a new stereopticon lecture."

"And it is," said Margaret. "It is called 'California and the Pacific Coast.' It will be popular, I am sure. Why should we not order some copies to sell as leaflets where people cannot indulge in the luxury of the 'slides'?"

"Yes, do," said Eleanor, "and I fancy when they see the lecture they will soon save up enough money to rent the 'slides.'"

"Here is a responsive reading, 'A Song of Degrees,' and on the reverse side is a hymn by Dr. Thompson—what a nice idea—and something new besides. And, Oh, Eleanor! here is just what we need—'Tools in Type,' the Denver 'Special.' I can see, instantly just as I glance at it, how we can make the exhibit of our wares attractive. You know we can get

lovely colored post cards from '156'—and here this minute is a new one—the Presbyterian Building; it is a beauty, isn't it? And only twenty-five cents a dozen."

"Margaret! A thought just comes to me. Why could we not make a poster (with a guiding forefinger attached, pointing the way to our table), using the covers of these specimen copies—"

"*These copies!* Why, Eleanor!" Margaret ejaculated in horror, "these samples are sent us for our file; we could not use them for a poster."

"Sure enough," Eleanor said; "of course we could not. But we will send for others and make a most fetching poster."*

"And people will stop to look at it," Margaret said, "and then when they come to the tables they will know just what to ask for, instead of saying, plaintively and skeptically, 'I would like something new—if you have it.'"

"*'Sitka Builders!'*" exclaimed Eleanor. "Is not that a splendid title for a leaflet? It must tell—yes, it does—about the new buildings for the Sitka School. It makes one—"

But Margaret, looking over her shoulder, interrupts: "Yes, but, Eleanor, it does more than that. It is a plan—don't you see?—for subscribers to the HOME MISSION MONTHLY to become Sitka Builders by—by—why, by just subscribing and getting others to subscribe! The magazine does all the rest. Eleanor, that is perfectly fine. I am sure Jean and Elizabeth could just double their subscription list in no time at all with the help of this leaflet. Why, just the title itself makes one feel all-overish. It makes me think of Nehemiah—perhaps it was Ezra. Well, anyway, whichever one said, 'Arise and build, and the Lord be with you,' I am going to tell Jean she has to—"

"Here is another leaflet," Eleanor said. "Definite Information Secures Definite Results.' We shall need that too, for of all hazy people Presbyterians are—"

"O, now Eleanor—"

"Margaret, they are; they don't know New Mexico from old Mexico, or a totem pole from a pueblo, and don't you remember when we made an appeal for our Indian missions, a lady gave us some money and said impressively, 'Please send

this directly to Ramabai?' You are all right, Margaret, and as sweet as sugar, but even your lips twitched and your voice trembled, and you had a perfectly dreadful time explaining."

"I remember," laughed Margaret, "but they are not all so bad as that; and they will do better when they learn that only definite information brings definite results, for they do dearly love to see 'results!'"

"We'll hope so!" said Eleanor. "In the meantime, I am just dying to know what are all those purple and gold little bags. Do hurry and get them out! They must have something to do with Sitka, for purple and gold are the school colors—I know that much!"

"And gold is one of the principal productions of Alaska. I know that much!" responded Margaret.

"But why the bags should be in this package—Oh, I see," Eleanor said, "they are something new for Sunday schools, for which, O be joyful!"

"What do you mean, Eleanor?"

"Just what the paper tells me—that the special object for the Sunday before Thanksgiving (*our* Sunday, you know) is the Sitka Training School—the current expenses for the year. There will be a program—something new too, I should think from this description—and each scholar is to have one of these bags to fill with money (and when filled each bag will be a gold 'nugget,' as it were). After the service, the classes will send them up to be placed on a big scale. On the other side will be Sitka School, and if the bags have enough money in them the scales will balance, and if not, they—won't. But I know one thing—in our school they *will*, for I am going to tell the children stories about the Sitka School till they are simply wild to fill their bags, and I don't think it will be any harm, either, if their fathers and mothers and big brothers help them to fill them."

"And perhaps after that," murmured Margaret, looking at the picture on the bag, "they may be trusted to know a totem pole from a pueblo!"

Eleanor was thinking. "Margaret," she said, "I am not going to rest until I get our superintendent to say that he will give out the bags and the leaflet and use the program on the Sunday before Thanksgiving. Just you see!"

* The October number of this magazine will contain a fac-simile of the girls' poster.

"*Splendid*," said Margaret. "And Eleanor, we can have samples on our tables. And we'll ask the officers to try to have every school in the presbytery use the 'program'—"

"Would not dear old Sitka have a pile?" said Eleanor with enthusiasm.

"Well, it needs it," said Margaret. "Let's put all our strength into this, Eleanor, and just see what we girls can do."

"Yes; but, Margaret, I thought I saw another book, and a scarlet box."

"You did, my dear, but they are something so new and delightful that I was saving them for the last. Here they are though—if you cannot wait."

"Margaret, isn't that box just too fascinating? Why, it is a jig saw puzzle! Oh, *wont* the children be delighted? And they will never forget the subject of it—which is missionary, of course."

"Yes," said Margaret, "the children will be delighted, and the grown people as well, the same as when they take children to a circus—purely for the children's sake, of course."

"Is there anything more?"

"Well, I should say—here are maps and sheets of pictures to make 'progressive' maps of the United States. Directions are given in 'Pioneers' and in 'Studies on the Call of the Waters.' It must be perfectly fascinating. I wanted to make them with my boys last winter, but had not the pictures: they are awfully cheap too—six sheets for twenty-five cents!" Margaret paused, then she

said, "*Eleanor*, let's make a set for our October exhibit—what do you say?"

"Agreed," said Eleanor, "with all my heart. But, Margaret, you have not shown me that other book."

"Haven't I? Here it is, 'Home Mission Handicraft—Ideas for Work and Play in Mission Bands'; price, in paper, fifty cents, but this cloth copy is seventy-five cents. It tells you how to work out the whole story of the settlement of America with some clothes-pins and paper!"

"It *does*?"

"Were you about to remark that that would be something new for bands?" said Margaret, with mischief in her eyes.

"The very last thing in the package is the Prayer Calendar for 1910. I am glad," Margaret says, "that the cover is not new, for I think the present one is lovely;—but it has things new and fresh *inside*—of that I am sure."

There is a call to luncheon, and the girls prepare to answer it.

The contents of the package are scattered all about. The girls stand gazing at the array.

"The fountain seems still to gush," said Margaret, demurely.

"Yes," said Eleanor, heartily; "I admit that the stream has not run dry."

"Yet," she added meditatively, "I suppose that next August, notwithstanding all this sparkling evidence of perennial springs, our leaders will be heaving the same old sigh—for something new."

"*And they will get it*," said Margaret, the loyal.

"No higher service can an American Christian Woman render her generation than by advancing within her own country, the kingdom of our Lord."

—MRS. DARWIN R. JAMES.

"HAVE YOU EVER BEEN A DELEGATE?"

By a Presbyterial President

NOTICING in our own Presbyterial gatherings that many churches are always represented by the same women, year after year, it occurs to me to ask this question through the pages of our

magazine. Truly, we should sorely miss the earnest, sympathetic faces of these women who, for so long, have borne the burden and heat of the day in this work, but if the Annual Meetings hold anything of

inspiration and uplift, should not the helpfulness be more evenly distributed? If they also represent, as in a sense they do, a burden to be borne, should the same ones always be left to bear it? May I then say a word to those of our Christian sisters who can never be persuaded to go to the larger gatherings as delegates? You freely say, "Oh, let the other women go, who like that sort of thing! We hate to be entertained by strangers!" You sometimes, perhaps, speak with a suggestion of scorn of "the kind of women who are always running around the country as delegates to things, leaving their homes and children to take care of themselves!" Well, quite possibly there are women who have developed a passion for that sort of publicity and whose homes and children are the sufferers thereby. However, that is no argument at all against a perfectly proper method of doing work which could not possibly be carried on without *organized* effort. Our "Boards," and all the organized gatherings answerable thereto, are absolutely necessary to the building up and extension of Christ's Kingdom. Suppose it

selfish if we are so ready and willing that others should *always* bear this "Cross"? Is it quite fair? But let me say to you that I have found out that it *isn't* a cross at all to be entertained by strangers. (Are you sure you have always thought it so in purely social matters?) Christian women



THE FIRST MEETING-PLACE OF A PRESBYTERIAN MARICOPA INDIAN CHURCH, SALT RIVER, ARIZONA

are never strangers long, and meeting in that way, the presumption is that we have much in common. One often finds oneself soon talking in a very heart to heart way—a way that stirs one with a real sense of Christian sisterhood; one's zeal and ardor are kindled anew in the interchange of experiences; one is helped oneself, and often finds a precious opportunity to bring some encouragement and help to another. Christian women, I feel very sure that you are yourselves the losers of much in-

valuable spiritual stimulus in thus absenting yourselves. The thing you dread and shirk, if it were a cross, would bring to you the benediction of Him who said, "If any man will come, after Me let him take up his cross and follow Me!" But in reality I believe you would soon confess that you had been blessed



INDIAN GRASS HOUSE, SUMMER ARBOR AND TEEPEE

were so very disagreeable to go as a "delegate" and be entertained by strangers; may I ask, does it not sound just a little bit

and helped in your own soul when you put aside prejudice and consented to fill the roll of the objectionable "delegate."

SHELDON JACKSON

By Mrs. Joseph T. Kelly

IT is most fitting that, as a Woman's Home Missionary Society, we should do honor to the man to whose far vision and untiring energy we owe our organization. History holds fast what memory might lose; and those who do not know the hesitancy, the opposition, the struggles of the early days, can read the record for themselves.

Five years ago, at the General Assembly, Dr. Jackson was asked to tell of the beginnings of the Woman's Board. He said: "It will be necessary to speak in a personal manner. I was sent to the frontier as a young missionary to do missionary work among the Indians, but as I looked over the field I could do little without the aid of a missionary teacher. I wrote Dr. Kendall, then secretary of the Board, that we must have a teacher to go out into the homes of the Indians, to gather the children and to open the way for the minister. Later I came in contact with the Mexicans, with the same result. To my appeal, Dr. Kendall replied that the Board did not have a cent to devote to employing missionary teachers. 'We can send you a preacher, though.' To which I wrote back: 'They won't come to hear preachers; send us a teacher.' Still there was no money for teachers. I said to Dr. Kendall: 'We must have a Woman's Society for Home Missions.' Dr. Kendall saw that there was something lacking for effective work on the field and tried to secure the organization of a woman's national home missionary society for the Presbyterian Church. The original of this Woman's Home Missionary Society had two members—both *men*!—Dr. Henry Kendall and myself. Dr. Kendall was president and I was secretary. While at the General Assembly we would announce that there would be a Woman's Home Mission rally, and it was not hard to fill the largest hall or church with women who would come in response to such an invitation, but an organization was not effected for some years. It was not easy to convince the women of the necessity for such an organization. The first recommendation of the General Assembly was that in addition to its box work, the women should be encouraged to give money toward Home Missions. In

the two following Assemblies it was recommended that women should organize definitely for this work.

"Finally, in response to repeated solicitations, a meeting was called in Pittsburg. The women coming together there became convinced of the necessity for organization, and took the work then and there out of my hands, and they have carried it on with great success ever since."

Let us remember with gratitude to God that from this small beginning has grown, as the oak from the acorn, this large and efficient evangelistic agency. I have spoken of our debt to him who made a place for us to work in the uplifting of our countrymen and the shepherding of their little children. But we are as one among many. When I seek to bring before you the list of debtors to his devotion I am amazed at its length. If he carried a million-mile-long message of hope, he also left an equally long trail of those who were under obligation to him. The western-bound emigrant, taking his family into the untried wilderness, rises up to call him blessed who prepared the way with church and school.

The miner in his cabin, far from either the encouragements or restraints of civilization, recalls to-day the man who sought him out, gave him reading matter, cared for his soul, and revived in his heart the old home memories which bring in their train aspiration and resolve.

The aboriginal tribes from the frozen north to the Pueblos of New Mexico have felt his friendly touch and trusted to his care their children for the Eastern schools. They remember Sheldon Jackson, and his name is precious at council and camp fire.

Who shall number the households into which he came, bringing the light and blessing of the Gospel ministry; the Sunday schools established; the churches organized?

"He crossed the prairie as of old

The pilgrims crossed the sea,
To make the West as they the East
The homestead of the free."

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilder-



"HE SAVED THE NATIVE RACES OF ALASKA BY INTRODUCING REINDEER"

ness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold—beside the care of the churches." II Cor. 11:26, 27, 28.

Not in vain did Godly parents dedicate him to their God and to His service when he was less than five years old; and from that time he had no other thought than to fulfill their vows, and give himself, as they had given him, to the ministry.

Forty years ago see him taking possession of the land for Christ at the Hill-top prayer-meeting, and then going forth as Presbyterian bishop of Nebraska, Dakota, Idaho, Montana, Wyoming, and Utah. "Bishop" I rightly say, for Ruskin tells us that a bishop is one who sees, numbers the flock and is ready at any time to give account of it. Did Sheldon Jackson "see"? His was the eye of the explorer which always rests on the horizon; but it was also the sympathetic eye which "condescends to men of low estate" and overlooked none who needed his help. Francis Willard said of him, "God's most friendless children turn to him the eyes of pathos and hope."

He was the man of the mountain top and of the vision: but no visionary was he, with his keen business ability and fine common sense, his patience, persistency, kindly helpfulness and self-denial.

Of Sheldon Jackson's service to his country and to humanity in his Alaskan work no human estimate can be made. Charles Halleck says: "His eleemosynary and executive work in Alaska was absolutely the chief corner-stone of its Christian civilization and good order as well as the salvation of its natives, body and soul, and in more recent years, the helpful promoter of material comfort and commercial dispatch

(by his reindeer scheme) in the rigorous sub-Arctic winters."

Dr. Spinning said at the General Assembly over which Dr. Jackson was made Moderator: "The future historian will write of this broad-minded statesman and great-hearted philanthropist, 'In a time of famine and distress, when their food supply was gone, he crossed the ice regions of the North, penetrated into the fastnesses of Siberia and saved the native races of Alaska by introducing large herds of reindeer for their subsistence and support.'"

He was indeed the "man sent from God" to Alaska, and it was his clarion call which aroused the slumbering church to its duty.

The leaders of men are the ones with eyes open for opportunities. Sheldon Jackson, with true prophetic vision, saw the possibility, seized the opportunity, put his shoulder to the responsibility and Alaska was governed, taught, provided with industries, fed and evangelized! Time would fail me to tell all the story. It is a unique chapter in the Modern Acts of the Apostles; and it is a bit of United States history full of adventure, daring and glorious success.

"Then a wreath, bring a wreath for the faithful and true

Who in spite of the many dared stand with the few;

Not of blood spattered laurel for enemies braved

But of broad, peaceful oak leaves for citizens saved!"

But even of the Presbyterian Society of Washington, D. C., cannot wholly regard Sheldon Jackson in the light of history either civil or ecclesiastical. To us among whom he lived he is more than traveler,

statesman, educator or preacher. He is a warm personal friend. We love him; and to-day we are "sorrowing most of all that we shall see his face no more."

In our Presbyterian Society we have been favored more than we realized in having Dr. Jackson at hand during our entire life, for counsel, inspiration and help. He was with us in our feeble beginnings, encouraging us in the time of our weakness; and he

has rejoiced with us as we grew strong, ever stimulating to greater endeavor.

The sunset gates toward which his face was turned have opened to him and he has gone into the glory beyond. Can we not hear his voice ringing back to us from the heights, "There remaineth yet very much land to be possessed. Go up at once and possess it, for ye are well able."

(Read before the Washington Presbyterian Society.)

FROM THE SECRETARY'S DESK

HOW SOME SOCIETIES HELPED PAY THE DEBT

By Ella A. Boole

IT has been very interesting to read the letters from auxiliary societies and individuals who have responded to the appeal for help in paying off the deficit on the work for last year. The response has been cheerful, and because the many have helped the burden has been lightened.

One good woman, long a missionary in Alaska, by personal solicitation secured ten dollars. Two societies, hundreds of miles apart, apologized for not having sent money earlier because of a smallpox scare.

One president had the appeal from the Board printed and sent a copy of it, with a personal letter, signed by all the officers, to every member; they secured over two hundred dollars. Another president sent personal letters to all the members of her society and secured a large amount.

Several presbyterial presidents wrote personal letters to those who are not giving largely for Home Missions and were surprised at the large sums received, and at the cheerfulness with which the money was given.

One society felt it could give nothing, but the minister's wife said, "We ought to give five dollars, anyway." Another lady said, "We ought to give twenty dollars," and those present offered to help, with the result that they finally sent thirty dollars.

Many, many presidents called special meetings, or saw some of the members and sent the money within twenty-four hours after receiving the appeal. Others sent the money as a personal gift. The response to personal letters was most gratifying, some of the donors thanking us for giving them the opportunity to help.

A new president was so perplexed when she received the appeal that she felt she

could do nothing, but confiding in one of the members, the lady said, "I cannot do much, but here is something toward our share." With this as a beginning, the matter was presented to others, with the result that twenty-five dollars were given. One weak society planned it this way: Five women were asked to be responsible for a dollar each, and five dollars were sent.

Only five were present at the meeting of one society but each woman gave a dollar.

The president of a society made up of factory people felt she could not present the appeal. The year had been a hard one, many of them had been out of work, and they had given more last year than before. But because she did not want them left out, she decided to give a dollar herself and tell them about it. At the close of the meeting a dollar was put in her hands, and before she went home she had the five dollars asked for in the circular letter.

When one presbyterial president received the appeal she said, "We were three hundred dollars behind on our pledges last year so we owe part of that debt and we must pay it." She wrote every society, and they paid their share.

There were more than eleven hundred gifts of five dollars each.

May 15th was the date set in some of the letters, that we might report the amount at the Annual Meeting, and in the three days nearest that date nearly five hundred letters were received in the Treasury Department, all containing money for the debt.

Up to date about two thousand societies have helped, and there are more than two thousand more that could help, but perhaps had closed their meetings for the sum-

mer, or in some way passed the appeal by. We need at least ten thousand dollars to wipe out the entire deficit. Who of those who have not given anything will help by sending direct to Miss Lincoln, *before*

October 1st, five dollars—more or less—designated “for the debt”? Do not take the money from the treasury, but gather it as a free-will offering—an extra—and tell us how you did it.

SCHOLARSHIPS, SPEAKERS AND SUNDRY SUGGESTIONS

By M. J. Gildersleeve, Associate Secretary

Scholarships. The following from the experience of Prof. E. P. Childs, of our Normal and Collegiate Institute, Asheville, N. C., speaks for itself:

“The splendid work in the schools under the Woman’s Board, which has been made possible by the generosity of its friends, must continue to broaden and improve in methods and facilities to meet the demands of modern education. The many pupils in these schools who have been helped through scholarship funds have received the best of training, given freely and liberally, and it would not have been possible for them to obtain it without this assistance. There has been many a heart-ache among these aspiring boys and girls, caused by the reply to their applications to school principals which has often to be made: ‘Our scholarship funds are limited and the demands upon them great for this year; there are so many deserving applicants eager for school privileges who must have liberal assistance in order to enter, that I cannot place you on our list now.’

“Over and over again we receive such an appeal as this: ‘I am a poor girl, the oldest of a large family of children; my parents are unable to give me any help in preparing for school. Can I work my way in your school?’ Or, ‘What is the least amount of money that will take me through your school for a year? I must make my own way and have so little, but I am eager to fit myself for a teacher, so that I can help my people.’ Judging by the surprise expressed by many visitors from the North, when they see our work, very little is known throughout our great Church of the work of the schools. If it were better known in a personal way, the number of full scholarships for the work of the schools would be greatly increased by societies and individuals who are so deeply interested in a general way in the great mission work of the Church.”

Speakers. Plans have been formulated by which all but one or two synodical meetings will be provided with speakers. Arrangements are also under way for the fall and winter for a number of itineraries through the various synods, looking to in reased interest through increased information.

If any synodical society or presbyterial society is particularly desirous of the visitation of missionaries or speakers during the coming winter, a communication to that effect will receive careful consideration.

Knowledge of the field, presented to the women in our churches, stimulates to increased effort. With the needs from the field pressing so heavily, and the necessity for the most careful administration of funds, your officers recognize the necessity for spreading the news far and wide, in order that every woman in the Church may know that her co-operation means the fortifying of the work at strategic points.

Bands. In order that all the young people not enlisted in Westminster Guilds, Young People’s Societies and Cradle Roll Tens, may have a share in winning our land for Christ, we urge the organization of bands in all churches where none exist. If the women’s missionary societies in the local churches would make themselves responsible for these organizations, the boys and girls would soon be formed into line.

The question of interesting bands has been fully answered by our charming study books, “Alaska for Juniors,” “Coming Americans,” “Pioneers.” The subject matter of these books will attract our restless youth, and the building of accompanying maps give hands as well as heads something to do.

The Industrial School at Sitka is the special object assigned to bands. A subscription of fifty cents per year will bring

to the band meeting each month a copy of "The Thlinget." "The Thlinget" is a paper published by the boys of the Sitka School, full of good, crisp, fresh news of the doings in Sitka and the surrounding villages.

Cradle Roll Tens. The rapidity and enthusiasm with which these organizations for the little folks have been effected is exceedingly gratifying. We need, however, to urge on the good work until every child

in the church is enrolled. The amount of good accomplished is beyond calculation. The training of the children, the interest awakened among parents, and the providing of kindergartens among foreign-speaking people are the direct results expected.

Were one of the vice-presidents of local societies put in charge she would find this work satisfactory in bringing in large returns.

Which is it—duty or love—which actuates you as a member of the missionary society? "Duty does what it ought; Love does all it can."

DEMONSTRATING METHODS

By S. Catherine Rue

UPON entering a well-ordered book shop in these days of business progressiveness, cases or tables of classified publications suggestively and attractively labeled greet the eye, and the uses and values of the books displayed are made so apparent that irresistible longings for possession seize the beholder.

These effective methods of arranging sales tables appeal to the secretary of literature whose desire to win success in displaying missionary publications is quite equal to the zeal of the business man who uses them for his own financial benefit. Indeed, many of these secretaries in our missionary societies watch for suggestions in the most progressive book stores within their reach, and the results in their work prove the wisdom of the method.

It has therefore come to pass in a missionary meeting that instead of having one table on which little piles of miscellaneous literature for sale are placed, several small tables with a few leaflets on each, placarded with prices and suggestions for use, are placed in studied locations so as to command attention. In presbyterial meetings these may represent the monthly topics.

Instead of a dozen or more Prayer Calendars piled in a corner on a table near the door of the room in which a meeting is held, the enterprising secretary of literature, knowing that a judicious repetition of the same thing makes an impression upon the mind, fastens a string in some convenient corner in front of the audience

and, using little clips for the purpose, hangs the entire number in a row. A placard advertising the calendar and its price is then placed just above, where every one cannot fail to see it.

When planning a presbyterial display the secretary of literature should consider the needs and the financial ability of her local societies. Then she should aim to exhibit literature that will meet both. The methods demonstrated should be up-to-date, practical, and so carefully developed in every detail that they command approval. They should so appeal to the local worker that she shall experience the same longing to adopt them that possessed the visitor in the attractive book store.

It would be advantageous for many missionary societies to start an inexpensive circulating library for their members, but the selection of books requires time and research, and frequently the question of expense is an obstacle. Ten good book titles with prices, printed by hand, on a placard for display at presbyterial meetings would help many local secretaries of literature to decide the matter. "Request members to donate one each of these books to the society" might be appended as an aid to the solution of the financial difficulty.

The "loan leaflet library" which has in some places proved acceptable to leaders and readers alike has really been adopted in but few organizations. Let the presbyterial display include such a library made

up of the leaflets sent out during this past year under the "New Leaflet Subscription Plan," topically arranged in numbered envelopes, and see if the plan does not receive more general adoption.

When demonstrating the use of study class aids exhibit a hand-made map illustrating one or more of the studies suggested.

One efficient presbyterial secretary of literature has obviated the difficulties of the judicious distribution of free literature at presbyterial meetings by placing it in packets which are previously addressed to the local societies. When the delegate who reports for a local society leaves the platform the parcel of leaflets intended for her organization is placed in her hands and she becomes responsible for its safe deliv-

ery to the one who will make the best use of it in her society. This idea of the packet is such a good one that it is capable of larger uses. The presbyterial secretary of literature may include a written message and leaflets which have been purchased to meet the special needs of the societies.

Very little financial outlay is required to develop any or all of these suggestions, but care and thought should be given to work them out in such perfect detail that those who see shall at a glance appreciate them.

Forget not the great motive in all this work. That we may send the Gospel to hungry souls in destitute portions of our own land we must scatter information about their spiritual needs.

Missionary Creed

We believe in God the Father, and in His Son, Jesus Christ; and in the Holy Spirit, whom He hath sent.

We believe it our duty to tell those who know not, of the plan of Salvation that God has provided through the death of His Son, and applied through the agency of the Holy Spirit.

We, therefore, believe it our duty to send them the bread of life by the hands of our missionaries, and to pray for our missionaries, and to do all in our power for the spread of the Gospel, that Christ's kingdom may come.

METHODS WORTH WHILE

NO EXCUSE FOR LACK OF MATERIAL

A California society has a model literature secretary. Each member pays annually fifteen cents for the literature fund. With this the secretary buys leaflets and missionary books. She has a couch which opens, and there the leaflets and clippings are kept in little piles—topics together—and so displayed that instantly she can see all her missionary possessions. One month in advance she puts all the leaflets on the topic in a large envelope and gives it to the leader, so there is no excuse because of lack of material for preparation; leaflets to be returned for further use.

DAUGHTERS' DAY

We had what we called Daughters' Day,

and a class of girls, fifteen and sixteen years of age, had charge of the program.
DECATUR, INDIANA.

THE THIRTY-THREE CIRCLE

Here is a plan which has proved successful and which could be made to work not only in city churches, but in larger towns, and even in some prosperous rural churches where the congregation is large. One member acts as financial chairman of the Circle, which is composed of thirty-three persons, each of whom pledges a five-cent car fare each day for one year. The sum total reaches \$600 and a little more—enough to support a missionary, which the Circle may choose for its very own if it so desires. Of course, this new pledge of a

car fare a day must not interfere with any offering the respective members have been accustomed to give. The idea is to interest the women who are not giving to Home Missions at all. "The privilege need not be limited to the women," suggests our correspondent. There will be more to say about this plan in the future, when reports come in from those who are trying it. Meantime others should engage in the extension of the plan. Report to the HOME MISSION MONTHLY as to your success.

A PROGRESSIVE MISSIONARY TEA

I sent to headquarters for literature on the subject for the month. (If the theme is a distinct field, as Mountaineers, or Porto Rico, or Alaska, for instance, it is easy to procure what is needed.) I thus procured an abundance of twelve different leaflets—interesting little accounts of persons and things, little stories, reports from schools, special work done at the different mission stations, names of missionaries and where stationed, etc. I arranged three rooms with some decorations to suit the subjects chosen; provided a good-sized table in each room, containing a number of copies of four of the different kinds of leaflets; appointed a leader for each table; divided the company into three divisions, sending one to each table. The leader in charge of the table gave a graphic résumé of the literature on the table and discussed it with those around her, she having previously prepared for the work. At the end of ten minutes a bell was rung and the divisions changed or "progressed" to another room and table. As one woman remarked, "there was something doing all the time," and you were alive to know what was coming next. I planned to have it so, and they begged to remain at the tables longer, but we didn't. This consumed one half hour. The time could be prolonged to three quarters of an hour profitably, perhaps, but I wouldn't advise longer unless there were unusually good leaders well prepared. After this came our business meeting and then the

company was invited to the porch for refreshments, which were very plain, but served in courses or "progressively." The members certainly took great interest in the affair and I felt fully repaid for the labor it involved. It gave variety to the regular exercises and so created interest. I hope some may be able to make use of our "tea" and perhaps add to it and make it still better.

A PENNSYLVANIA MEMBER

MISSIONARY DEBATE

A spirited and profitable meeting is assured by considering a series of questions. As for example:

The Emergency Fund—What does it mean? Should our society contribute?

Whole Dollars—What is required? Should our society adopt the practice?

The Sitka Builders—What entitles to a share? How many shares should be secured in our society? How many subscriptions have already been secured?

The General Fund—For what is it used? Has our society a part in it?

Such a discussion, preceding the presbyterial meeting, would prepare delegates to better understand the business and reports. "May I whisper this?" queries a correspondent: "When the treasurer read her report at our Presbyterial meeting there was, 'Emergency \$1.' She said, 'Can any one tell what this means?' It happened that our society had sent that dollar, and I could tell."

WHAT A NEW SECRETARY DID

We take the liberty of quoting from the experience of an Ohio secretary of literature: "I have been very anxious to get fifty subscribers for the HOME MISSION MONTHLY; I have received sixty-seven subscriptions. I wrote eighty-six letters and sixty-six postal cards. I had to do much writing to get started in the work right, but was glad to have so many new subscriptions. The magazine gives us the things we want to hear from our workers on the field."

Rule for Study Classes—Here is a formula given by our President, Mrs. Bennett: First catch your leader. Next select a topic and let it be something definite. Prepare thoroughly until saturated with your subject. Know the text book. Read widely on the subject. Do not open with the mission end. Give first a substratum of facts, then show the needs, then the mission work.

OUT OF THE ORDINARY

SOMETHING a little out of the ordinary form of a calendar is a little four-page folder issued by the Lansdowne, Pa., Society which serves the double purpose of an informing circular and announcements of meetings combined. Its title page bears the words,

Our Purpose

Our Plans

The Result

The "Purpose" as stated is, by prayer, contributions, and the spread of information, to aid the Woman's Board of Missions.

The "Plan" includes a statement of the place and times and *kinds* of meetings. For instance, in July and August one all-day meeting, with basket-lunch, is held each month, at the home of a member of the society; a Praise meeting in November, a "Tea" two or three times a year, and a "Rag Carpet Sewing" whenever opportunity offers; while the regular meetings are designated and take place in the church parlor. Under this same head of "Plans" appears also the objects toward which the society contributes information concerning contribution receptacles, birthday and summer offerings and box work.

The "Result" is suggestive and we quote in full:

"We pursue the round of missionary society duties here in our small corner; we

catch a glimpse of the wide field, and sometimes question the 'worth while' of the little we do, and give. The year closes and the outlook broadens, for from North, South, East and West the littles, the individual efforts of almost 150,000 auxiliary members, have been gathered into a grand total; and the result, summed up in the annual reports of the Woman's Board, proves that the service of every woman counts.

"But we do not wait for the close of the year to learn results. Month by month we turn the pages of our magazines and read therein of character moulded, souls saved. The letters from our comrades at the front, those in the thick of the fight, tell us how the standard they bear has been placed here and there; the weapons they use are not carnal, but spiritual; the victories bloodless; but the effect will reach through eternity.

"Another thought. It is being a part of it all that awakens a deeper longing for a more consecrated life; we have higher ideals and richer conceptions. Oh, yes, it is a glorious work.

"Dear friend, we ask your interest, your co-operation in Our Purpose, Our Plans. What if we are never known outside of our own little circle on earth—are only mentioned among the 'many women'! In some wonderful, mysterious way, the dear Lord will take our poor bits of service and turn them into pure gold."

NUGGETS OF EXPERIENCE

A DISTINCT ADVANTAGE

We formerly held our meetings the first week in the month; now we hold them the second week, for the reason that we receive our magazines, look them over and use them in the meeting when they are fresh and new. We give each member during the year something different to do, making each feel responsible. Much of the success of our society is due to a well-informed president and a wide-awake secretary of literature.

AN OHIO SOCIETY

PRAYER AND WORKS

Whatever measure of success we have had under God's blessing, has been in answer to prayer. We are not a large society but a consecrated band of women who have been praying earnestly for the baptism of the Spirit and the coming of the Kingdom. The women of

the church are divided into two societies, the Woman's Missionary Society and the Ladies' Aid. These two departments conduct a weekly Saturday Exchange, where they sell home-made bread, pies, cake, dainty dishes of salad, fresh vegetables or fruit, canned fruit or jelly, and sometimes a roll of fresh butter or dressed chicken—anything they can furnish from their own homes that would find a purchaser. Of course, it is not on a large scale, but it seldom brings in less than two dollars, often three or more. A number of people have come to depend on the Exchange for bread and cake. In our Missionary Society we try to vary our program, to keep from falling into ruts. None of our contributions are large, but they are given regularly at each meeting. I wish I might impress this upon every one, that it is not numbers, nor talent, nor much means that are needed, but earnest, believing prayer, giving

our Father a chance to vindicate Himself by the quickness and largeness of His answer.

AN ILLINOIS AUXILIARY

NO OMISSIONS

No month goes by without a meeting. If the weather is too inclement at the regular time, the service is held the next week. Every member, in her turn, leads a meeting. Every three months a Sabbath Praise service is conducted and an offering taken for missions.

A MISSOURI SOCIETY

ALL HAVE A PART

Our rule has been for *each member* to have something to do and to do it, if it is only answering roll call with a verse of Scripture containing a given word.

A DELAWARE MESSAGE

A MISTAKEN IDEA

Many churches do not have missionary societies, thinking their members are too scattered for them to have regular meetings, and that it requires many members to form an auxiliary. This is a mistake, for a host of country missionary societies have been made successful.

FROM VIRGINIA

THE BASIS OF SUCCESS

We have been trying to see the needs of others and to help supply them. We try to give systematically and as the dear Lord has prospered us. I might tell you of one instance of our prayers being answered. Before our Praise meeting in November we were short in our pledges. I am sure that earnest prayers went up to our Father at that meeting. The first to make an offering gave a gold piece, and others followed, and we had enough for our pledges and some left over. We have difficulties, plenty of them, but the more consecrated we are to the work and the more faithful in prayer, the more successful we are. We cannot, must not depend upon ourselves; only in His name can we succeed.

FROM CALIFORNIA

TWO COLORADO PLANS

Our society has adopted the plan of having one all-day meeting every year, it being held on the first regular day of meeting after the presbyterial meeting. We call this in memory of our president, who had charge of the society for many years, our "Margaret Lee meeting." We have reports from the presbyterial meeting, interesting, alluring topics, etc., with special music and noon luncheon and a social hour. These occasions have proved very delightful and bring in a number of women who do not very often attend. We also invite the members of the country society to meet with us on this day. I believe other societies will find this plan helpful.

COLORADO

SURPRISE PACKAGES

One of the best ways of arousing interest and incidentally raising money is a surprise party given at the home of one of the members. Invitations were sent to every one in the church, each to bring a package for the society—mon-

ey, groceries, fancy work, seeds, eggs, etc. After the packages were opened they were sold and converted into money. We all had a good time and we raised \$23. Another plan is to have each bring a foot of fagots, about sixteen fagots in a foot, I think. (These fagots may be cents, nickels, dimes, quarters, half dollars or dollars.)

COLORADO

HELPFUL MATERIAL DID IT

We used to have the dulllest meeting of about six or eight members, who read little extracts, but now we have from eighteen to twenty-four all the time, with the brightest and most instructive programs. We had a visitor last month who said, "I never knew a missionary meeting could be so thoroughly delightful and instructive. I almost feel as if I should like to be a missionary, and I know I have enjoyed it as much as I ever did a regular reception." We meet at the various houses and after the study part is over, we have a social half-hour with light refreshments.

We have a regular program, with a leader who gives out the various divisions of the topic to other helpers, and thus all the members take some part; we have no drones at all. It has done so much for the church, too, in arousing enthusiasm and keeping it alive. I am very enthusiastic over my society, for when I think of what it used to be and what it is now, it seems marvelous. I think most of the change came about by getting the literature and giving it to the people, as they don't mind getting up papers when they have the material at hand.

A KENTUCKY AUXILIARY

WORKING OUT A FREEDMEN PROGRAM AT INGLESIDE SEMINARY

I am wondering whether any other society had a more interesting meeting last April than we. I put the list of the Board's schools among the Freedmen, as given in the magazine, on the blackboard in the chapel, and as each one was read, I called for information on the school from one who had visited or attended it. Nearly every institution was represented by an eye-witness, and many were able to give vivid descriptions of the work and workers. Our meeting was two hours and a half long; and, strange to say, we did not think it too long, and were only sorry when we had to close at ten o'clock. I called upon a senior to speak for Ingleside, and I wish you could have heard the story of her life as she told it; how she was led to want something better than the old life by meeting one of our graduates and seeing her carry her Bible with her. She asked her what there was in it that made her read it so much, and the graduate told her about Ingleside, and how we taught the Bible every day in the class room; and so she persuaded her parents to let her come to Ingleside, too. She was converted the first year she was here, and has become an earnest Christian. She also told how she could now cut and make a dress, cook almost any dish, clean up a house, etc. I wish you might have heard our girls sing the old songs!

NOTES FROM THE YOUNG PEOPLE'S DEPARTMENT

M. Josephine Petrie

IT is a long time since any echo from an **International Christian Endeavor Convention** has been heard from this page of the magazine, but a few of the "good things" may be helpful to those planning fall and winter rallies.

The dominant note of the program was "Thy Kingdom Come," and the sessions divided under the following sub-topics: In the Individual, In the Home and Society, In Civic and Social Life, In Civic and Church Life, In Business Life, In All the World. From 8.45 to 9.45 every day, the "School of Methods" was in session in four or five different churches. One was given to Junior work, one to general C. E. methods, one to missionary methods, (five sessions under the sub-topics, The Committee, How to Make the Meetings Effective, Study Classes, Literature and How to Circulate It, Systematic and Proportionate Giving), one to conferences for pastors, and one for Bible study.

Neither descriptions nor pictures could do justice to the beautiful exercises of the **Junior Rally**. The Minneapolis Juniors gave "The Message of the Nations" in song, in which the children of Great Britain and America (dressed in patriotic colors) sang "Christ for the World," while groups of Indians, Chinese, etc., gathered about them from all sides of the mammoth platform and received the "Message" in several familiar children's hymns. The St. Paul Juniors gave an original and wonderfully effective exercise under the supervision of the author, the State Junior Superintendent. The marching was almost perfect, and the "Bow of Promise" seemed like a dream. The first company, dressed in white, marched to raised seats at the rear of the platform. At a signal each child removed the white paper which disclosed a colored collar; at another signal each put on a small cap of the same hue, and then the line rose and repeated a "rainbow promise." The verses were Deut. 7:9, Num. 23:19, Gen. 6:21-22, Isa. 47:10, Isa. 65:24, II. Peter 3:9, I. Kings 8:56, Acts 13:32-33, and as the last was given we gazed on the beautiful blending of colors in the "real live rainbow." After a verse of "How Firm a Foundation," another company of children came forth, the girls in white and gold, and the boys with red caps and red collars over their dark clothing. (What wonders can be wrought with paper and thin muslin!) They marched and counter-marched until, with the girls on the outside and the boys in the center, we saw a magnificent white and red C. E. monogram. Then more marching until a great star was formed on each side of the platform, one star composed of the white girls and the other the red boys. The original song, "Minnesota for Jesus," caused wild enthusiasm. The next marching placed the boys up, down, and across the raised seats where their red decorations formed a huge cross, with the white and gold girls as

the "filling." These living emblems of Christian service left an indelible picture on one's memory.

A FORWARD MOVEMENT

(a) **In Organization.** We need leaders. The report of the chairman of young people's work in a city presbytery tells of eleven churches with no organization of young people. This is not an unusual record. Whose privileges have been neglected? A newly-appointed presbyterial secretary asks: "Do you think it advisable for me to visit societies, and how shall such visits be brought about? In churches where there are no young people's organizations is it my duty to attempt to organize them, and if so, how and through whom shall I do the work?" Perhaps this willing worker is in your presbytery. Do you know of one such to be found there? It is rather embarrassing to invite oneself, and then the expense of traveling often prohibits such visits. Where a careful itinerary has been planned, the societies have gladly met the expenses. The synodical officers of Indiana decided that such personal visitation was a necessary expense, and voted that each presbyterial contingent fund should meet this expense for the young people's secretary. The great difficulty lies in the fact that most of our young people's meetings are held on Sabbath, and mission bands meet only monthly; therefore, much of the organization work must be done through the mails. But the work assigned to this department is that of presenting Home Missions to the organizations already in existence, and a glance at the financial report of the Board will show that large corners of the field have not responded to cultivation. How can you co-operate in preparing the soil for this work for the Master? Statements on this page answer the question.

(b) **In Information.** A recent symposium on the "Worth While" Christian Endeavor missionary meetings brought out several interesting statements, one of which was the order of topics, which have been most effective. From about fifty missionary chairmen the testimony was as follows: I. Giving. (Topics, "Tithing," "Shareholders," etc.) II. Study. ("Missionary Books," "Our Literature," Reviews by a study class, debates, contests.) III. Heroes. IV. Travel. While nothing entirely new is gleaned, a few thoughts are worth repetition in view of our September topic. Prepare early. Always have a definite aim for every program. Condense. Give facts. Advertise. Do not try to cover the whole earth in one meeting. Do not "throw open" the missionary meeting as you do others unless you are sure of your audience. Utilize helps furnished by your Boards. Have frequent reviews, and an occasional quiz.

The Y. P. M. M. and Interdenominational Committee of the Woman's Boards decided on the study of "The Negro" for the coming fall and winter. The book for the young people is

entitled "The Upward Path"—the same book as the one for women's societies under the title "From Darkness to Light," with additional helps prepared especially for young people. But thousands of young people's organizations have not studied any of the Home Mission textbooks, and we therefore urge again the study of "The Frontier" for new study classes, and those who have already followed this topic will be interested in the post-graduate course referred to elsewhere in this magazine.

(c) **In Gifts.** In outlining the work of the

year we again asked for a fifteen per cent. advance from our young people for Home Missions. Last year young people's societies gave \$32,650.37 for this cause, a slight decrease over the previous year. Surely it is not too much to ask fifteen per cent. advance on such an amount, and we should bring our advance in the *method* of giving. Growth along this line will bring about a large increase in the amounts sent to the treasury of the Board. Let us set the example of *systematic giving* and *systematic sending*.

PROGRAM FOR OCTOBER MISSIONARY MEETINGS

(Published in advance to allow for proper preparation)

Topic—The Mormon Field

Our Work: Its Three Divisions.

- (a) The mission day school.
- (b) The academies.
- (c) The evangelistic work.

Hymn.

Bible Lesson—Ps. ciii. Theme: The mercies of God.

Prayers—In behalf of our teachers and workers on the Mormon field. For the children of Mormon parents. For the children of Gentile parents living among the Mormons.

Hymn.

Map Talk on our mission day schools and academies. Have on the wall a large map of Utah and Idaho, showing Presbyterian mission stations. As each one is named show its location on the map, by the placing of gilt stars.

Personal Items—As each station is pointed out give some item relating to the people, the station, or the missionary. (See Helps at end of program.)

Paper—Showing the necessity of these schools, especially those that provide for higher education. The academies, etc.

Sentence Prayers—For our teachers (by name) and their needs.

Papers—Contrast the evangelistic efforts of the Mormon church with those of our own.

Show what our church has done in the past; what the present crisis demands it should do.

Sentence Prayers—For our teachers (by name) and their needs.

Hymn.

Helps—Consult files of HOME MISSION MONTHLY for October; "Prayer Calendar," pages 93-101; "Presbyterian Home Missions," leaflets on schools (see catalogue), and Report of Superintendent of School Work, 1909.

Forecast and Business—As November is the month for Home Mission Praise services it would be well to begin plans for that service at the October meeting. Have the secretary of literature tell of the new material for such a service. Show samples of invitations, envelopes for gifts, programs, devotional helps, etc. Also plan for the exercises in the Sunday school the Sunday before Thanksgiving.

Sitka Builders—Repeat announcement of plan whereby every woman in the society, by becoming a subscriber to the HOME MISSION MONTHLY, may help in the erection of the new and sorely needed buildings at Sitka. See editorial note on first page of August number. Ask how many will subscribe at once and thus become active participants in making the plan successful.

ELSIE K. MUSSELMAN

Synodical Secretary of Literature for Michigan

LIFE MEMBERS, 1908-1909

Eighty-four additional life members have been recorded in the past twelve months. While a life membership of the Board carries with it no special emoluments or privileges beyond the fact of such enrollment, it is a very gracious way of honoring one who has given faithful service to the interests of the society. The amount necessary to secure a life membership is twenty-five dollars.

Mrs. R. S. Adams, Lisbon, No. Dak.—Oakes Pres.

Mrs. J. P. Anderson, Huron, So. Dak.

Miss Grace Badger, Minneapolis, Minn.—First, Merry

Gleaners.

Mrs. Selina S. Butterworth, Morristown, N. J.—First.

Mr. J. Maude Balsley, Syracuse, N. Y.—Fourth, Y. P.

S. C. E.

Rev. Henry Alford Boggs, Philadelphia, Pa.—Princeton.

Mrs. J. C. Burgess, Berkeley, Calif.—Knox.

Miss Mary E. Boyer, Philadelphia, Pa.—Temple.

Miss Edna E. Bush, Redding, Calif.—Sacramento Pres.

Miss Catherine Berry, Pasadena, Calif.—First.

Mrs. O. F. Berry, Carthage, Ill.

Mrs. Ella R. Bingham, Albion, N. York.

Miss Annie H. Craig, Norristown, Pa.—First.

Mrs. Cort, Huron, So. Dak.—Central Dakota Pres.

Mrs. Anne Crusoe, Berkeley, Calif.—St. John.

Mrs. G. W. Cooper, Sumner, Ill.

Miss Lola Campbell, Scotland, So. Dak.—Y. P. S. C. E.

Miss Emilie S. Coles, New York, N. Y.

Mrs. E. Cosgrove, Hammond, Ind.—Chicago, Wood-

lawn Park

Miss Emma H. Crew, Chico, Calif.—Sacramento Pres.

Mrs. L. P. Crawford, Los Angeles, Calif.—Pasadena,

First.

Mrs. Margaret Daniels, Claremont, Calif.—Nordhoff.

Mrs. Chas. D. Darling, Minneapolis, Minn.—Stewart

Mem'l.

Mrs. M. D. Edwards, St. Paul, Minn.—Dayton, Ave.

Mrs. C. F. Fleming, Crafton, Pa.—Washington, 2nd Non

Nobis Circle.

Mrs. Alice Fonner, Broadlands, Ill.—Fairfield.

Mrs. A. S. Gray, Chickasha, Okla.

Mrs. G. N. Gilbert, Pana, Ill.

Mrs. Sarah J. Graves, Minneapolis, Minn.—Bethlehem.

Mrs. Geo. Gray, Minneapolis, Minn.—Bethlehem.

Mrs. Ella M. Gallison, Minneapolis, Minn.—Shiloh.
 Miss I. Maria Grabill, Minneapolis, Minn.—Westminster.
 Mrs. Wm. Harvey, Germantown, Pa.—Second
 Mrs. E. Higginson, Wichita, Kansas.
 Mrs. H. Helzerson, Canastota, So. Dak.
 Mrs. Sue Seymour Young Hopkins, Geneva, N. York.
 Mrs. E. J. Harper, Los Angeles, Calif.—Knox.
 Miss Florence Hubbard, Indianapolis, Ind.—Mrs. New-comer.
 Mrs. T. J. Hood, Sioux City, Ia.—Second.
 Mrs. H. B. Hukill, El Reno, Okla.
 Mrs. Hugh Jackson, Niota, Ill.—Appanoose.
 Miss E. R. Johnston, Steubenville, Ohio—Second.
 Mrs. John Keller, Stanford, Ill.
 Miss Lillie Kirkpatrick, Pana, Ill.
 Mrs. C. W. Kerr, Tulsa, Okla.
 Mrs. S. A. Kemmerer, Assumption, Ill.
 Mrs. G. W. Lewis, St. Paul, Minn.—Dayton Avenue.
 Mrs. A. H. Ladin, San Francisco, Calif.—Howard.
 Miss Jane Long, Minneapolis, Minn.—Westminster.
 Mrs. M. A. E. Moore, Hutchinson, Kansas.
 Mrs. D. J. Meese, Mansfield, Ohio.
 Mrs. Rebecca McNair, Hazleton, Pa.—Lehigh Pres.
 Mrs. J. C. McCune, El Reno, Okla.
 Mrs. A. C. MacKenzie, Santa Rosa, Calif.
 Mrs. A. McLennan, Los Angeles, Calif.—Central.
 Miss Josephine McCord, Paris, Ill.
 Mrs. J. C. Oakley, Minneapolis, Minn.—Bethlehem
 Mrs. Asa Platt, Sac City, Iowa.
 Mrs. E. J. Parent, Abilene, Kansas.
 Mrs. L. E. Phillips, Syracuse, N. York—South.
 Miss Katherine Peck, Grand Rapids, Mich.—Westminster.
 Mrs. Edward H. Pence, Detroit, Mich.—Port St., Rhea Mission Band.
 Mrs. Jesse Peterson, Lockport, N. York—First.
 Mrs. Wm. E. Prentice, Batavia, N. York.
 Mrs. L. E. Richards, Stamford, N. York.
 Mrs. M. Blake Richardson, Santa Rosa, Calif.
 Mrs. Edw. Russell, West New Brighton, N. York—Calvary.
 Mrs. J. F. Robinson, Oakland, Calif.—Union Street.
 Mrs. F. H. Robinson, Berkeley, Calif.—First.
 Mrs. T. M. Sinclair, Philadelphia, Pa.—Woodland.
 Mrs. E. B. Smith, Santa Ana, Calif.
 Mrs. Wm. J. Schieffelin, New York, N. Y.—Madison Avenue.
 Mrs. Caroline E. Scofield, Brockport, N. York.
 Mrs. Margaret M. Small, York, Pa.—Westminster Pres.
 Mrs. Mina P. Stair, Minneapolis, Minn.—Westminster.
 Mrs. M. J. Thomas, Berkeley, Calif.—First.
 Mrs. Frank L. Taylor, Assumption, Ill.
 Miss Hattie Vile, Covington, Ky.—Cincinnati, Walnut Hills.
 Mrs. W. P. White, Philadelphia, Pa.—Phila. North Pres.
 Mrs. Elmer Wilson, Huron, So. Dak.—Central Dakota Pres.
 Mrs. James H. Woods, Los Angeles, Calif.—Immanuel.
 Mrs. J. Foster Wilkin, New Philadelphia, Ohio.
 Mrs. W. O. Winston, Minneapolis, Minn.—Westminster.
 Mrs. Robert C. Young, Wooster, Ohio.—Lisbon, No. Dak.

How About Annual Reports which are given at presbyterial and synodical meetings? Are they confined to bare statistics? Everybody knows that figures do not tell the whole story. Do they duplicate each other? Plan so that they shall not retell the same items.

* * *

Well Defined. The synodical society performs a work of importance. It has the duty of unifying presbyterial aims and objects, of developing and strengthening those who might otherwise lack information and stimulus, and of recognizing and abetting those who are doing their share well.

The presbyterial society gets nearer the local society than is possible for any other organization. Presbyterial societies are of all degrees of efficiency. There are some content simply to hold an annual meeting, receive reports, and go through a perfunctory routine. There are other women who have brought their societies to a plane not often reached. They have instructed their officers in business methods,

have brought the objects for which we work before the women in a way that has promoted and sustained interest.

At a presbyterial meeting, with most societies represented, after the giving of the financial report, showing first how much was given to regular pledges and specials, those were asked to stand who could tell what were our regular pledges and amount of same. As expected, no one stood, so they wrote down these things, and were asked to take them home, and explain to their society what our work is, confident that they will be more interested with better understanding. One delegate said that was the first time she had a clear idea about the work; it seemed as if they had been asked to do the same thing over so many times, and she never understood anything about it before.

Baltimore Synodical will meet in the First Church, Washington, D. C. Executive Committee meeting, October 26, at 2 p. m. Annual Meeting, October 27, at 2 p. m. Young People's Meeting, October 26, at 8 p. m. Popular Meeting with Synod, October 27, at 8 p. m., celebrating John Calvin anniversary.

West Virginia. The Woman's Synodical Society of Home Missions of the Presbyterian Church in the synod of West Virginia will meet in Clarksburg, West Virginia, on Friday, October 22, 1909.

As this meeting is a most significant one, marking, as it does, the fifth anniversary of the organization of the Synodical Society in Parkersburg, West Virginia, in October, 1904, it is hoped a large representation from the different organizations will be present. In connection with the program reports of the work accomplished since our organization will be given by the different officers.

The invitation from the women of the Presbyterian Church at Clarksburg comes full of the greatest cordiality, and warmest hospitality, expressing the wish that we may have a full attendance at the meeting.

Every organization connected with the Presbyterial Society is entitled to one delegate.

The names of those attending the meeting, together with time of their arrival at Clarksburg, should be reported to Mrs. H. G. McClelland, 411 Lee Street, Clarksburg, West Va., Chairman of Committee on Arrangements, not later than Wednesday, October 6th.

MRS. W. E. ALLEN, President,
 MRS. BERTHA E. CALDWELL,
 Corresponding Secretary.

Red River Presbyterial Society held its twenty-first annual meeting at Maine, Minn., June 17. Special features were, a chain of prayer in the opening service, led by the president, which seemed to bring the members to the very throne of God; practical papers and interesting letters; an address by Miss Marion Long, missionary teacher from Pikeville, Ky. The officers, who, with the exception of the corresponding secretary, were re-elected, were made to feel the responsibility of their trust by a simple but very impressive installation ceremony. The special objects of last year were re-adopted, and a fifteen per cent. increase to the General Fund was strongly urged. The

meeting closed with the thoughtful singing of Rev. Johnson Oatman's impressive hymn, "Higher Ground"

Texas Items. A teacher in the State Normal School at San Marcus organized a class of seven girls for studying "The Frontier" and "Aliens and Americans." As a result of this class, two of the girls dedicated themselves to God as home missionaries; two others consecrated their lives "for the service of God wherever and however He shall choose to use us." The ceaseless march of all kinds of foreigners into that part of Texas furnishes a commentary to the books. The little Mission Presbyterian Church has trained some German girls

so well, that they have gone out among their own people, organized Sunday schools, superintended them, and as a result have led many German-speaking people to the Savior. Many students attending the State Normal School have been led to Christ in this little church, and have gone out as teachers to the border counties, taking the Gospel with them.

The Woman's Missionary Society of Abilene Presbytery, now three years old, has twelve societies, 116 members, and raised \$365 last year; it is full of hope and courage for the future. The women sent their president as a delegate to the Annual Meeting of the Woman's Home Board at Denver.

ADELINE G. GEORGE

RECEIPTS OF WOMAN'S BOARD

FROM PRESBYTERIAL SOCIETIES FOR JULY, 1909

	Home Missions	Freed-men		Home Missions	Freed-men		Home Missions	Freed-men
Alabama			Missouri			Oregon		
Birmingham	\$30.24		Iron Mountain..	\$20.00		Grande Ronde..	\$13.75	\$6.50
Florida	5.00		Kansas City	170.58	\$21.69	Pendleton	3.00	1.00
Arkansas			Kirksville	32.75	1.25	Portland	465.75	64.01
Fort Smith	16.20		McGee	70.00	8.70	Southern Oregon	18.80	7.00
White River	3.60		Ozark	88.00		Willamette	52.00	20.35
Atlantic			St. Louis	817.50	121.75	Pennsylvania		
Hodge		\$1.00	Salt River	51.50	5.00	Beaver	36.75	25.00
Baltimore			Sedalla	89.00	3.00	Carlisle	563.27	256.94
Baltimore	258.00	10.00	Montana			Erie	146.50	50.00
Washington City	71.25		Butte	27.00	14.00	Huntingdon	87.00	60.00
California			Nebraska			Kittanning	120.00	
Benicia	21.00		Hastings	39.00	16.50	Lackawanna	289.80	70.25
Nevada	16.25		Kearney	118.00	58.00	Lehigh	98.00	10.00
San Francisco	82.50		Omaha	25.00		Northumberland	332.00	31.00
San Joaquin	309.44	12.00	New Jersey			Pittsburg	1,639.58	748.50
San Jose	198.80	45.40	Jersey City	1,013.50	42.00	Washington	257.47	84.75
Colorado			Morris & Orange.	350.00	25.00	Westminster	504.06	
Gunnison	13.00	10.00	Newark	111.36		South Dakota		
Pueblo	312.05	58.85	New Brunswick	171.41	1.50	Aberdeen	40.00	18.00
Idaho			West Jersey	129.50		Tennessee		
Boise City	17.00	8.00	New Mexico			Columbia A	47.25	
Illinois			Pecos Valley	4.50		Holston	12.00	
Alton	119.60	10.50	Phoenix	12.75		Obion-Memphis ..	6.40	1.25
Bloomington	307.05	42.55	Rio Grande	3.40		Nashville	96.65	
Chicago	1,079.50	110.32	Sante Fe	5.00		Union	63.00	10.85
Ewing	59.50	29.50	New York			Texas		
Mattoon	60.95	34.00	Albany	489.73	86.75	Abilene	21.50	
Ottawa	31.00	5.00	Binghamton	182.00	23.00	Denton	2.50	
Peoria	261.00	30.00	Brooklyn	269.00	32.54	Fort Worth	8.00	
Rock River	162.45		Buffalo	227.50		Houston	36.20	
Rushville	61.58	9.00	Cayuga	90.00	35.00	San Antonio	14.25	
Springfield	216.72	43.50	Champlain	12.00		Waco	135.00	1.00
Indiana			Chemung	36.00	11.00	Utah		
Indianapolis	385.91	104.69	Genesee	85.12		Salt Lake	39.65	12.50
Logansport	133.10	77.38	Hudson	137.00	31.00	Washington		
New Albany	29.10	9.65	Lyons	19.00	45.00	Bellingham	6.00	3.00
Whitewater	92.75	28.60	New York	681.48	25.00	Central Wash.	45.00	12.40
Iowa			Otsego	37.00		Columbia River ..	14.75	4.40
Cedar Rapids	372.93	127.75	Rochester	65.00	67.50	Olympia	39.63	9.72
Cornell Bluffs	2.50		St. Lawrence	105.00	9.00	Seattle	120.16	43.32
Cornlng	78.00	23.00	Steuben	139.50	77.00	Spokane	59.50	20.15
Des Moines	174.30	7.50	Syracuse	57.00	9.00	Walla Walla	15.50	4.00
Waterloo	57.90	13.50	Utica	288.00	98.00	Wenatchee	9.15	2.86
Kansas			Westchester	534.12	267.25	Wisconsin		
Emporia	9.50	13.00	North Dakota			Synodical	1,351.00	
Larned	104.15	5.25	Fargo	2.50		Chippewa	120.40	16.00
Osborne	42.60	9.50	Minot	7.50		Madison	57.00	8.00
Topeka	217.99	54.28	Mouse River	9.40		Milwaukee	39.00	
Wichita	3.00		Pembina	24.00		Miscellaneous	7,207.81	
Kentucky			Ohio			Legacies	76.91	
Ebenezer	56.00	5.00	Athens	66.00	3.00	Tuition	4,838.77	
Louisville	119.00		Bellefontaine	74.00	23.00	Literature	256.73	
Michigan			Chillicothe	148.85	23.50	Rent & Sales	1,973.25	
Flint	12.00		Cincinnati	363.71	63.50	Less refund to Lan-		
Grand Rapids	51.00	18.00	Cleveland	941.59	191.56	sing Pres. June a/c.	10.00	
Kalamazoo	50.90	5.00	Columbus	75.00	25.00			
Monroe	102.00	35.00	Dayton	231.13	45.00			
Minnesota			Huron	74.50	30.00			
Minneapolis	468.37	55.50	Lima	82.05	8.50			
St. Paul	50.00		Marion	74.40	42.30			
Winona	38.76		Maumee	46.85	14.00			
Mississippi			Portsmouth	40.00	14.00			
New Hope	35.27		Wooster	126.15	14.50			
Oxford	34.75		Zanesville	50.27	87.10			
Oklahoma			Oklahoma					
El Reno	25.00		El Reno	25.00				
Muskogee	20.25		Muskogee	20.25				

\$37,103.76 \$4,369.36

\$37,093.76

Grand Total

\$41,463.12

ERRATA.

Receipts for June, August number, Iowa Presbytery read \$108.96; Iowa City Presbytery \$127.50.

HOME MISSION MONTHLY

VOL. XXIII

OCTOBER, 1909

No. 12

EDITORIAL NOTES



THE extent of Mormonism is difficult to calculate, for, through the systematic work of its missionaries, converts have been made in almost every section of our land, and a following of considerable size is to be found in most of our large cities as well as in more isolated country sections. In Utah and in certain adjacent States where Mormons are more largely massed the extent of Mormonism is more tangible. "Utah has more than twice the area of Ohio; eastern Idaho is also almost solidly Mormon and contains nearly another Ohio; while the Mormon districts of western Wyoming, Colorado, Arizona, New Mexico, Nevada and Oregon have perhaps still another equal area; and there are large Mormon regions in Mexico and Canada."



It is undeniably evident that Mormons do not confine their field of missionary effort to Utah, or even to its adjoining territory. In the effort to meet Mormonism, is Christian America covering equal ground? As a church, the work of our organizations is limited by means contributed and our workers are sent to Utah only. How small our effort in proportion to the field before us! There is need of work at our immigration ports where girls, women and whole families are coming from the Old World countries by every steamer—Mormon converts en route for American Mormon colonies. Even in the early days of Mormonism the South yielded many converts, and there now, as in many parts of our country, much should be done to ward off the emissaries of the church.



To the uninformed the representations made are so plausible, so earnest, and apparently so little different from other religious bodies that there is imperative need that some one should show them the false-

hood and error and rescue them before they have fallen into the clutches of the new faith. Mormons come to our small rural communities asking for the privilege of using the school-house or church for a meeting. Those who have the necessary authority, it frequently happens, are so uninformed or have been so misinformed as to the present status of Mormonism that they grant the privilege, feeling that in so doing they are evidencing a to-be-desired breadth of mind. Or it may be the matter is given but the careless thought that it will at least do no harm, that few will attend. Perhaps so, but what if the seeds be sown for even one conversion.



WHAT can we do since the field for effort is so appallingly large? We can spread the knowledge that we have concerning Mormonism. We can inform ourselves and our neighbors through our societies and clubs so that the Mormon missionary at our own door may be answered by one who knows whereof she speaks; so that the tracts handed by Mormons to our children at our school-house doors will be fruitless; so that our husbands and fathers may meet Mormon demands, whether it be for the use of a school-house or a seat in Congress, with the denial which comes from well-grounded opinions of the right.



THE two great centennial celebrations of the early fall have a noteworthy feature in common. Both the Hudson-Fulton week of festivity, of naval and land parade and pageant, and the St. Louis week of great events in commemoration of the incorporation of that city, are to be opened on the Sabbath day with many religious services. In St. Louis there will be the ringing of all church bells at sunrise, followed later by services of an historical character in virtually all of the city's churches. Even the section of the city where once stood churches but which is now given over to business will, for the

day, be thronged with church-goers, for there will be the unveiling of tablets to mark the site of early churches and also in memory of religious leaders of the early days. Of Protestant denominations, at the present time, Presbyterians lead with forty-two churches. The city, originally largely Catholic, has now seventy-six Catholic churches.

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THE Alaska-Yukon Exposition at Seattle is another large secular demonstration which bears the marked influence of Christianity in our nation. The closing of the exposition grounds each Sabbath day and the orderly procedure throughout the week as a result of the enforcement of temperance regulations mark a new epoch.

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THROUGH the articles of the month by those who have intimate knowledge wherefrom they speak, there is shown in these pages the quiet but persistent progress of Mormonism. Also there are the evidences of the leaven of Christianity. In the larger cities and towns there is a more liberal spirit, on the part of many, toward the Gentile element, of which there is a fair proportion. The pastors of the Christian churches are more encouraged than ever before. In June the beautiful First Presbyterian Church of Salt Lake City paid off its debt of fifty thousand dollars. This church, which began with the assistance of the Board of Home Missions, has long since become a strong, self-sustaining agency of Presbyterianism. The Third Presbyterian Church in this same city is fast recognizing its own power. Two

years ago it was receiving seven hundred dollars from the Board of Home Missions, while now it receives two hundred fifty dollars.

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RESULTS are hailed with joy, especially in our mission schools among Mormons, for so often the waiting time seems long. From one of our academies comes the word: "The happiest day of the year was when twelve of our boys and girls stood in a row across the front of the church and after being publicly baptized were accepted into the church." This was the culmination of the year's effort, and not without struggle on the part of the young people. One young man, though deeply interested, has not yet taken the step of uniting with the church because his family, for whom he has deep affection, threaten to disown him if he does so. His teacher writes: "I often wonder what I would do under similar circumstances. I am thankful that I have never been put to the test."

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THIS question is constantly asked concerning the Mormon work: "Is not the expenditure larger than the results justify?" From Utah comes the answer: "The work is hard, but it does pay. The Utah of to-day, with the wonderful improvements of the past twenty-five years, is largely the result of Christian education. So I say it is worth while even though there are few who heed. This year in our school five of our girls made a public profession of their faith in Christ and united with the Presbyterian Church. Where will the influence of these young lives end?"

ADMINISTRATION CHANGES

ON October first there will be many changes in the official personnel at the headquarters of the Woman's Board. After six years of faithful and efficient service, Mrs. Ella Alexander Boole will retire from the office of Corresponding Secretary, and her place will be taken by Miss Julia Fraser, of California. Miss Fraser has grown up in the Home Mission service and comes to this new opportunity peculiarly well qualified to fill the position she has accepted; the daughter of a home missionary, a presbyterial and syn-

odical officer, speaker, and later Field Secretary for the Pacific Coast under the Board, Miss Fraser knows both field and administration work.

Miss S. F. Lincoln, who for twenty years has been the loyal and painstaking Treasurer of the Woman's Board, seeks a well-earned and needed rest; on November first the responsibility for that department will be assumed by Miss V. M. White of New York City, a member of the Board for many years.

Rev. R. M. Craig, who has served as

School Superintendent, will leave that work to present to the churches and societies the Home Mission cause and his place will be filled by Dr. David R. Boyd, long President of Oklahoma University, who has during the past twelve months been Special Commissioner, visiting the mission fields in which the Woman's Board is working with the view to recommending necessary changes and adjustments and bringing the work to the highest state of efficiency.

We believe that we need not ask of Home Mission women that they give to these new officers that same loyal devotion that made lighter the work of those

who are retiring, or that they bear on their hearts both retiring and incoming officers and carry them often to the throne of grace.

Miss Lydia Hayes, so well-known as missionary worker and as a speaker, becomes Field Secretary for the East; a hearty welcome awaits her, as always, we are sure.

Miss Edith Hughes, Field Secretary for the Southwest, whose valuable services are widely known, retires from the work, temporarily only it is hoped.

M. KATHARINE BENNETT,
President.

Sitka Builders: Letters have gone to Secretaries of Literature explaining just how a society may gain the honor of one or more "shares" in the Sitka building, with a certificate to be filled when the conditions are met.

POPULAR IDEA OF MORMONISM

By a Prominent Citizen of Utah

LAST summer five men were gathered in the smoking room of an overland Pullman, and, in the comradeship fostered by a long, monotonous journey, began to make acquaintance. One, a business man from New York, told something of financial conditions, giving incidents from his business life. The second was a Californian, and all Californians must boast their fruit and climate. The third was from Oregon, "the most wide-awake and prosperous section of the United States." The Iowa farmer told of the grain and stock of the Middle West, "enough to feed the entire country." Then the fifth began, "I am from Utah—," but he got no further. He was interrupted by a general laugh and questions: "How many wives did you leave at home?" "Utah is a good place for a bachelor to go, isn't it?" and others of like order. The Utah man was a rather warm-tempered Gentile lawyer, and he broke into their banter vigorously. "Gentlemen, you have each been boasting for your own State. You have told us of your fruit and crops and timber, and we listened. But when I began to speak of Utah, a State that is unequaled in many of its mineral and natural resources, you could think of nothing but Mormons and polygamy. It isn't right.

It isn't fair to us who are not Mormons and who are proud of our State. Utah is no joke!"

And so to many of our people the "Mormon Problem" is just a joke. It suggests only polygamy and other queer beliefs held by a few people away out in the mountains by themselves where they will not trouble anyone if they are let alone. There are those, too, who think that this problem will solve itself; that the Mormons cannot continue to live in civilized America, surrounded by modern culture and advancement, without naturally growing out of their fanatical nonsense and becoming decent Christian citizens.

Both views are dangerously, almost criminally, wrong; for we ought to know better. Let me state a number of the real facts dogmatically, and then illustrate their present strength and methods by one concrete instance.

It is said that Mormonism is very quiet just now, and that is taken to mean that it is at a stand-still, or decreasing. Mormonism was never stronger or more aggressive than to-day. Mormons are carrying out their plans for spreading and strengthening their organization almost undisturbed—for the people of this country cannot be persuaded that there is a Mormon problem.

They hold the balance of political power, and so the real political control, of probably five States. They have one of their highest church officials, one of the twelve apostles, Reed Smoot, in the United States Senate, and on one of the most important of the Senate committees. Their president, Joseph F. Smith, confessed before a committee of the United States Senate that he was living with five wives. Was anything done about it? Was there any effective protest? Does not our acquiescence give our tacit approval to such manner of life? Why should the Mormons not be quiet?

Meanwhile they are constantly growing. Their missionaries are all over the world, preaching from the Bible, preaching a harmless sort of message, as far as any preaching can be harmless that denies to Jesus Christ His place as ruler and leader of all men. Their new converts must be nourished on "the milk of the gospel" until such time as they have become strong in the faith. Then they gradually learn what Mormonism really means, and that polygamy is still the chief corner stone. In this quiet way they are building up magnificent schools and colleges, well equipped and modern. They are building their churches, or ward houses, and Sunday-school buildings and amusement halls for their young people. They have their brightest men at work building up the theological and philosophical structure of their creed, trying to render it more logical and less open to attack; trying to make it so plausible that only trained minds will be able to show its weaknesses. They are becoming more liberal toward Christian churches, almost patronizingly so, for they no longer fear them.

Now for a concrete illustration of their methods and organization. On a recent Sunday I visited one of the Mormon Sunday schools of Salt Lake City. The school was in session from ten until twelve, with a teachers' prayer meeting of thirty minutes before the opening of the school. The opening exercises occupied the first forty-five minutes, taken up with prayer, singing, a communion service presided over by boys and young men, notices, etc. With a very few exceptions the children were all in their places before the opening hymn, and the door was closed for the first few minutes, that no one might disturb the exercises by entering late. The punctuality and order were better than in the average

Christian Sunday school, as far as my experience goes. A full hour was given to the study of the lesson, in separate class rooms. All the young men and women were in "theology classes," where they are taught Mormon theology and are given training to fit them for Sunday school or other active work. The secretary's report showed an attendance of three hundred fifty-five the Sunday before, a larger number than was gathered in any Christian Sunday school in Utah, if not in the entire intermountain region. And this was only one of fifty-three similar schools in Salt Lake City and suburbs—the Gentile city of Utah, in which only two out of five of the population are Mormons. The teachers seemed capable and well trained. The Mormon organization is so perfect that every teacher and pupil is under the direct supervision of the church officials at all times; each one is given to feel that he is a vital part of the organization, and he knows that his conduct and capability will be known and reported. Then, too, their social and business life is so closely woven in with their church life that their religion is not a thing apart from every-day affairs as it sometimes seems with us Christians. This may tend to a mechanical religion, but it is at least firm and aggressive.

But are the Christian churches and Christian schools making no impress upon Mormonism—are they having no effect? They have done much, and in many ways. I have purposely put the dark side of the picture first, that it may appear that there is yet much land to be won. But the Lord has already done great things for us, whereof we are glad. The hope for Utah is in the young. Many have attended our schools for the sake of the educational advantages, and they have gone away Christian Americans. Their influence has spread; even those who have not accepted Christianity have caught a glimpse of Mormonism as it really is, and they are moving together toward independence of thought and freedom from priestly control. It is thought that this may mean an open revolt from the organization by the "Young Mormons," or that it may break their church into several divisions. However that may be, it is certain that it has and will increasingly offer a great field to the Christian church and school, a field which we must be prepared to reap.



CRATER OF A HOT POT, PROVO VALLEY, UTAH

THE HOT POTS OF HEBER

By Joan De Budreaux

THE SCENE OF MANY A MYSTERIOUS GENTILE DISAPPEARANCE IN THE
EARLY DAYS OF MORMONISM

AFTER a day in the beautiful Provo Cañon, the little town of Heber proved to be very dull and commonplace. On our way we had caught a charming glimpse from the car window of a small river, and a fishing excursion was planned for the following morning.

The drive to the river was delightful. The cool, sweet mountain air was exhilarating as wine, and the spirits of the party were overflowing with mirth and gaiety, but as the carriage turned toward the grand, snow-covered peaks of the Oquirrahs all were hushed and silent as if in a cathedral.

The spell was not broken until our most enthusiastic fisherman, as he saw the river with its willow fringed banks and heard the sweet music of its clear rippling waters, shouted:

"An ideal home for the speckled beauties; plenty of them here or I am no judge."

As the carriage stopped, amid a laughing scramble, rods and baskets were soon

in the hands of all as each tried to be first at the river.

A shrill scream from one who had alighted first, as she stepped upon a large log, caused the men of the party to hasten to her assistance.

"Look! look!" she screamed, and pointed to three large snakes gliding from under the prostrate tree.

All rushed to the spot and a fierce battle with the reptiles was begun, for the river bank was literally swarming with the loathsome creatures. We had been told that Utah's watchword was always "profusion." Certainly the line had not been drawn at snakes. There was an astonishing variety, too—several rattlesnakes, one or more copperheads so hard to kill, flat-headed vipers, bull snakes: it seemed as if every species of crawling creature we had ever heard about were here. They were killed as fast as rocks and clubs in the hands of strong men could do the work, but still they came upon the scene

until, dismayed and disgusted, it soon seemed that only in retreat was safety. As we were climbing into the carriage, a small, bare-footed boy, mounted on a very large horse, appeared. Seeing the rods and baskets, he waved his hat and yelled: "Aint no fishin' in this river. Nuthin' but snakes."

We drove swiftly away, fully convinced that sometimes appearances are very deceitful.

"Now we are off for the 'Hot Pots,'" said our guide.

"What a strange name! What are they like? Have you been there and are there snakes about them?" asked one of the ladies.

"Yes, I have been there many times, and as for snakes, of course, since we are in Utah."

"How far is it?"

"Look at that sign." On a rough board was written in large, black letters, "9 miles to Hot Pots."

When within two miles of the first "Pot" to be visited, we were suddenly startled by a hollow, rumbling sound beneath us. It was not like the sound of passing over a bridge, but reminded one of it.

The road now lay around the side of a mountain about two hundred feet above the plain below and a wall of rock twenty feet high had been built along the roadway for protection. The rocks had been torn from the mountain by the hands of the road builders as they excavated; no need of blasting here. The carriage was stopped and a piece of the rock of which the wall was built was brought to us. It seemed no heavier than a piece of sponge of the same size. It struck us that it was a flimsy foundation for a roadway, even though two hundred feet in depth.

Coming down the mountain we had our first view of a "Hot Pot." It measured eighteen feet high—a white cone with a crater six feet across.

One by one we were carefully led over its sloping rough side to the top. To within a few feet of the open crater it was filled with hot water of a bright green color, clear as crystal, bubbling and circling

round and round as if stirred by some Titanic, invisible force.

"How deep is it?" was the first question.

"No line has yet reached the bottom of any 'Hot Pot.' Their depth has never been fathomed."

Holding fast to the hand of our guide, we again looked down that ever widening mysterious crater. It seemed to us we could see for miles, so clear were those green, swirling waters. We counted nineteen of these singular, aptly named "Hot Pots." They were of different sizes, but more or less cone shaped with the open crater or "Hell's Mouth." There was one, eighteen feet high, a perfect cone, shining in the afternoon sun as if it were pure white marble. We carefully climbed to its top and looked down into its crater, nine feet in diameter. Our guide threw into its gaping mouth a piece of rock about a foot square. Slowly it circled round and round following the contour of the ever widening vortex. It was eight minutes by the watch before it was out of sight. It may easily be imagined it is still swirling in its cease-



RIM OF A HOT POT, PROVO VALLEY

less round in those mysterious caverns. The largest of these mysteries is one hundred twenty-five feet high. Its crater is forty feet in diameter. Rude steps have been cut in the lime rock so the climb to the crater was comparatively easy. To look into the clear unfathomable depths of that mighty caldron of hot water with its ceaseless swirl is an experience never to be forgotten. Shuddering we hastily turned away, climbing down the uneven stairway with nervous haste. Gratefully our feet

rested upon the solid bosom of Mother Earth.

A hole has been drilled into this "Hot Pot" near the surface of the ground and the water piped into a large tank for a

bathing pool. But it has never been popular. There is a natural aversion to the green waters. They are neither medicinal, nor pleasant, and the bathing pool has been a failure.

THE MOLDING OF MORMONISM

By A. H. Burkholder

MORMONISM is a live issue to-day. From all that has been said about the change in Mormonism and the promises made when Statehood was received by Utah, it is thought by some that it is no longer a problem. This is a mistake.

The Mormon Church as an organization—and in this is its great strength—is as firm as at any time. Its members are held in line by rigorous oversight of the ward bishop and other officers. The members are filled with the spirit of the church. Scarcely a man can be found who has not been on a mission. In order to show their loyalty to the church and maintain their standing of respect, young men are urged to offer themselves as missionaries.

There is no longer the gathering of the converts into Utah, but local colonies are formed, presided over by those well instructed in the faith.

There is less done in direct proselyting of Gentiles in Mormon communities than formerly. The cruder methods of disposing of opponents have been tempered by time. The more effective method of crushing out the commercial life until the opponent leaves is pursued.

The Mormons of the present are more

liberal toward the Gentile element than in the past. In many instances they are cordial in their associations. There is no doubt that a change is going on in the Mormon Church. Education, travel and the coming in of Gentile people have had their beneficial effect. Among these modifying influences comes the mission work, including the schools.

Spiritual life is now preached, although in a perfunctory manner, by Mormon officers, and dimly understood by the rank and file. There are already what might be called the higher critics in the ranks, who are insisting that some of the old absurdities can no longer be maintained and advocate a more reasonable basis.

The conclusion of some of the more intelligent apostates is that the church is a great mass of deluded people directed by religious mercenaries and fanatics, and as the light of a wide horizon is made to penetrate the life of the individual the peculiarities will be more and more modified until ideas common to all will be established.

Our work is to kindly, yet firmly, hold before the Mormon Church a true standard of Christianity and let them know by our life and teaching that there is a different and better life.

STARTLING SPREAD OF MORMONISM

By Rev. John D. Nutting

Herewith are given recent statements by Mr. Nutting, who is conducting vigorously and faithfully the Utah Gospel Mission, an undenominational but Christian campaign against Mormonism.

THE present great lack of clear doctrinal conceptions on the part of most persons lays many open to the attacks of Mormon missionaries who would otherwise be invulnerable. And the house-to-house, crafty, personal, persevering methods of the Mormon "elder" are satanically adapted to finding out and snaring these souls—very likely getting a death-grip on even church members

before the pastor or any other friend who is able to help them knows anything of their danger. Nearly 2,000 Mormon emissaries are thus quietly working from house to house all the time, in this and other lands. As long as there remain multitudes of people who can easily be deceived, together with such general ignorance of what Mormonism really is and such lack of general knowledge of Bible

truth, there seems to be no stop in sight to the continued growth of Mormonism. But its growth can be ended by general information on these subjects, and its continued existence even in the West will also be eventually stopped by Gospel efforts. Nothing can stand before the truth of God, if it be wisely and diligently used. But small efforts cannot adequately cope with a great evil. We must help many more to see the truth, and we ought to do it quickly. With its immense tithing receipts Mormonism is almost without financial limitations; and with practical control over the lives of its youth it can command all the workers it needs, as well. And these workers are willing to undergo much hardship to advance the cause of their system; none of them receives any salary, though expenses are often provided in whole or part by friends. Such work means an immense amount of success, in spite of the truth and of all else with which they have to contend. And we need not expect anything else but the continued spread of the wicked system until we can do far more than has ever yet been done to forefend against its attacks and to deliver its own people from their error. Mormonism is at work outside of Utah with practically unlimited resources.

Appeals for help come from both the South and East. From a Mississippi minister come these words: "The Mormons are as busy as bees here, and are literally honey-combing this southern country. They are sowing their literature unsparingly, visiting from house to house, preaching on the streets, and devising every possible way to delude the people. Nice, respectable people are selling their property and going West with these Mormons.* * * We need to get to work here immediately.* * * I had no idea till recently of the gigantic strides this evil had made in our Southern States; it is appalling. A banker was recently telling me of many intelligent men who are accepting their teaching and becoming their followers.* * * A preacher told me this week of several nice families that had just gone from——to join the Mormons in the West."

A recent Mormon paper tells of eight places in western Pennsylvania and Maryland where "elders" were then working with success, in four of which regular services were being held. Of one sizable place it was said that "Things look rosy enough for a harvest there before long." Many people have never read the awful revelations of duplicity, pagan doctrine and polygamy in the Smoot trial, and others have forgotten them; while the "elder" now claims that Mormonism was "vindicated" by the United States Government in that trial. As these words were being written another Mormon paper brought the

FIGURES OF THE MORMON "EUROPEAN MISSION"

"There have been shipped during the year, through the Liverpool office, 1,297 persons, including elders returning and infants." It also says: "There has been a marked increase of the work performed over that of the previous year. During 1908 nearly five and one-half million tracts and more than one hundred and sixty thousand books have been distributed, and there have been a little over twelve hundred baptisms."

The same paper also gives the report of the

NORTHERN ILLINOIS (MORMON) CONFERENCE

"We have distributed 2,540 books of Mormon [at 50c. each, bringing in \$1,270], 145 other standard works, 9,932 smaller books, 133,385 tracts, 8,073 Liahonas, 426 Liahona subscriptions [\$1 each], 55,800 families visited, 8,122 families revisited.....67,522 gospel conversations, 887 hall meetings held, 837 cottage meetings, 598 open air, 118 priesthood meetings, 38 fast meetings, 17 children blessed, and 33 baptisms..... In the city of Chicago we have been very successful in getting the Book of Mormon catalogued in several of the largest mail-order houses of this city, through which we are receiving at the present time good return for our labors, and we look forward to see the time come when the Book of Mormon will become as common in the homes of the people as the Bible is to-day."

The above paragraph is the report merely from northern Illinois. There follow in the report similar statistics from the Eastern States Mission, the Southern States Mission, the Central States Mission, the Northern States Mission, the Western States Mission, the Northwestern States Mission, California and Australia Missions.

Almost every Mormon paper mentions new places where meetings have been established. "Elders" are often successful, to the discredit of our journalism be it said, in getting editors to publish their deceptive matter in order to advertise their work in a place where they are to hold meetings and seek converts. The Book of Mormon has also been advertised on Chicago and Minneapolis street-cars during the year.





UTAH'S MOUNTAINS, BEAUTIFUL IN ALL SEASONS

UTAH'S APPEAL

By M. Katharine Bennett

INFINITE variety in landscape, heterogeneous admixture of nationality, widely divergent faiths—this is Utah.

Towering peaks, snow-clad yet in June; dark and abysmal cañons through which tumble and roar streams of no mean magnitude; vast stretches of plain and forest—this is Utah in her charm of nature.

Irrigation schemes, so great in extent that they rival the marvelous accomplishments of the Incas; vast deserts redeemed and made to "blossom as the rose" by means of these feats of engineering; unwatered regions producing abundantly—two blades made to grow where grew none before—because of scientific "dry farming"; towns and villages bearing the unmistakable impress of prosperity—such are some of man's contributions to the sum total of Utah's attractiveness. As one sees the fertility of the soil, the abundant crops, the full harvests, the richness of forest, hill and plain, quite suddenly one knows the fascination of the great open land,

"Here, in the waves and the troughs of the plains

Where the healing stillness lies,
And the vast, benignant sky restrains
And the long days make wise."

Throughout this country the people have become accustomed to the new amalgamation, that, fusing together the many peoples of the earth, is forming that new nation that is yet to be in this land—that nation, now in process of making, which it is prophesied shall control the destinies of the globe. An interesting study of the virile forces that go to the compacting of opposites is this: there in Utah one comes into the very laboratory—into the work-

shop, where not only results but processes may be followed. And, as all the elements of this composite mar or better, it is to every one of the nation's people a question of vital interest as to those charges placed in the crucible by this Utah—this State with an area almost twice that of Pennsylvania, but with a population only about one-twentieth as great, yet capable of supporting a number at which credulity staggers. And they will come, those people who will make of Utah a State populated as closely as are the Eastern States, laughter-loving Irish, stolid German, thrifty Scandinavian, black-browed Italian, sullen Slav, close-reckoning Jew—all of these will travel the shining highways to the land of promise, and from it glean not only a material existence, but also a mental image and a spiritual ideal. There they will mingle with the forces already in possession and from the whole will result a new amalgam. To-day, Utah, with its sparsely settled land, is in a formative state; to-day, more easily than at any time in the near or far-reaching future, may there be made upon her an impress that shall so mold that to the making of a nation she shall bring her best and only her best. If, as said Mazzini, "Democracy is the progress of all through all," self-interest as well as altruism claims our attention for Utah. The boys and girls of to-day will be the men and women of the second decade, their force for good or evil will make the imprint upon the State's character that shall give it its place in the roll call of the Union; then how vital the training of the present and the direction of the impetus.

From many sources is Utah's popula-

tion compounded: the descendants of those early settlers who went in with Brigham Young in that memorable 1847; groups of strangers brought over the ocean by zealous Mormon missionaries; American and other immigrants attracted by the opportunities of so fertile a region—all have brought new elements and all have added the momentum of competition. Easterners, yet accustomed to seeing the dominant names of a community those that show unmistakably their derivation from a Northern European language, and also used to a vast immigration of "hewers of wood and drawers of water" from Southeastern Europe, surprisedly find in this western State that these latter have here more definitely found themselves in the new life and are themselves becoming leaders. So Utah seems the seething caldron in which fusion of a not usual kind is taking place, and we pause to ask ourselves—what will come therefrom?

The answering of this question finds its great complication in the domination within that fair State of Utah of a religious hierarchy, un-American, absolute, aggressive. Never has there been successfully carried out an effort to superimpose upon a political democracy a religious oligarchy—shall America be the first to allow this?

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" So with this instinctive thought uppermost, we go up and down through the land of Utah, among a people, prosperous, cordial, friendly; yet we find hovering the shadow of a great darkness—we find the spiritual life cramped by a materialistic conception of the divine and the holy; we find a material life lacking that high and other-world conception of the divine that keeps it strong and pure; we find a community life that al-

lows of impurity, that fails in high ideals, that is satisfied to seek less than the best. We find communities held in priestly domination that dictates not only the spiritual, but, where the Church's position is assailed, the political, commercial or social life of the individual or the group. And our hearts sadden as we think of those genial folk, as we recall the hesitation and the careful utterances when Church control is the subject broached, as we learn the utter dejection of those who sorrowfully disclaim for themselves hopes of an outcoming, but who beg that their children may be freed from the thrall of Mormonism and be brought out into a clearer light.

Where there is a social life impregnated with low ideals, where community consciousness finds expression in amusements that tend to lowering of standards, where community conscience is not aroused by gross misconduct, then the safety of the boy or girl of adolescent years demands removal from such surroundings into those where the best is ever the ideal toward which we strive. "Environment affects the individual, heredity affects the race"; one by one must these girls and boys be reached. So the boarding academies of the Woman's Board in Utah become of ever-increasing value, their dormitories being, with one exception, the only ones in the State outside of a few connected



SALT LAKE COLLEGIATE INSTITUTE PUPILS AND TEACHERS

with Mormon institutions. The State has a public school system well developed, especially in the northern and most populous part of the State, with fine buildings, modern equipment and up-to-date methods. The present State Superintendent of Schools, himself a Mormon, has forbidden the teaching of "religion classes" in the school buildings, and if this be done at all it is only in the smaller and more isolated communities. But secular education, though brought to a high state of perfection, is not in and by itself sufficient for "the saving of a nation"; neither can be the teaching of a faith which does not make for uprightness of living, nobility and purity. One may know a fact academically, but to be suddenly brought face to face with it, as a living, influential, actuality, shows it in another light. And therefore to hear a young girl say as a most matter of fact, and everyday statement, "That nice house is where one of the wives of Bishop.....lives; he has three others in other towns," brings one suddenly face to face with an evil blighting in its moral effect in America just as surely as in any land of the earth. We have no panacea, no cure-all, in these United States, by means of which we may be healed when we transgress well-proven laws—as from the break of dawn down through the ages we too shall pay the penalty. And not only the individual polygamist, but the church leaders have arrayed themselves as law-breakers against the Government, and against the moral sentiment of the nation, as witness their own testimony in the Smoot trial before the Senate Committee at Washington. An ecclesiastical despotism which makes one person out of every five a church officer, has a compelling power and a supervision that may readily become—and we doubt not often does—inquisitorial in character.

Waking at daybreak to hear "a hurry of hoofs in a village street," we asked the cause and learned that the custom prevails among the farmers of living in the village and riding out each morning, often miles, to the farms. This allows of careful church oversight of the people, and prevents their defalcation from its tenets.

This very gathering together in towns should also be the opportunity of the Woman's Board in a field where the work should be strengthened and enlarged. Fif-

teen hundred young men and women are gathered at Logan in beautiful Cache Valley, attending the State Agricultural College, dominated by Mormon influence, and the Brigham Young College; many of these are but boys and girls in years, as the work is largely academy grades; yet there are but few of this number in dormitories; most of them are living free and unrestrained in boarding and lodging places in the community.

How largely public dance halls figure in the social life of Mormon towns it is hard for one not there to understand; those in Logan are attended by the large majority of the pupils of the two large institutions, who find time and strength for the weekly dance, prolonged to late—or shall we say early—hours. From these gatherings the young people go unchaperoned to their rooms. What must be the result—not alone in Utah, but anywhere—of such a social system? There at Logan the Woman's Board has placed its protest; this protest taking the form of New Jersey Academy, which, with its dormitories and the constant care of its students, stands for another system, stands for the belief that "the secret power of the system (of Mormonism) is the people's belief in the divine inspiration, and hence infallibility, of the priesthood," and that this can be combated only by "Christian education and the preaching of the Gospel."

The women of New Jersey have long borne this special field on their hearts. Could they but see that new, simple, but up-to-date and adequate dormitory, could they but share the delight of teachers and pupils in the conveniences, and the cleanliness, and could they but gain inspiration from the glorious hills and cañons, and from the fertile valley—Logan's surroundings—they would go to the new task they have set themselves, with renewed vigor; they would know that the need has not passed, that there remains yet "much land to be possessed." For this year New Jersey Academy opens its boarding department to girls only, and the Presbyterian women of the loyal eastern State are to remodel and renovate the old dormitory that more students may be accommodated.

Again the work of the Woman's Board needs enlargement at Wasatch Academy, at Mt. Pleasant, the most southern of the Utah academies. Here long years of use

have seen buildings grow shabby and unfit, and have also seen a growing need and a readiness to be aided, but the limit has been reached until there are new dormitories and renovation of the old Academy building. What better investment than in centers of saving influences for the boys and girls of the nation?

Readjustments have been made in Utah schools, but it is only to build better upon the foundations laid by Presbyterian women that these are made; it is to make strong the weak places and to intensify

the effort where opposition is most keen. An American State, crammed to the full with possibilities of future greatness and goodness, but fettered by a power, the influence of which has not been for law-abiding citizenship on the great lines of national loyalty, and which does not make for those things that are best, Utah cries aloud for Christian education for her young people, and for the support and help of those away from these influences. The schools of the Woman's Board are one answer to these appeals.

OUR FOUR PRESBYTERIAN ACADEMIES

SALT LAKE COLLEGIATE INSTITUTE

The Salt Lake Collegiate Institute is emphatically a *preparatory school*. *Thoroughness* is its watchword.

The year past has been prosperous. The attendance has been one of the largest and has continued through the year the best in its history. Every room except one in the girls'

building was occupied, the boys' home was comfortably filled, and the dining room was crowded.

In addition to the usual High School or College Preparatory work, the Bible is a required study throughout the course of four years. The general tone of the school life seems to be affected by this work, and many of the students have shown moral growth and advance in strength of character. Eight students, four young men and four young women, began Christian lives and united with the First Presbyterian Church during the year.

WASATCH ACADEMY MT. PLEASANT, UTAH

The work at Wasatch is in a prosperous condition.

The total enrollment last year was one hundred thirty in all departments, and the prospects are that the attendance will be much larger the coming year.

We have nothing of which to complain in the way of pupils and opportunities to work. The school's greatest need at present is progress in the way of buildings and equipment.

The religious work has been very encouraging. A number have shown much interest in religious things and I believe the foundation is laid for very effective work during the coming year.

NEW JERSEY ACADEMY LOGAN, UTAH

It has been decided to make New Jersey Academy a boarding school for girls, boys to be admitted only to the day classes. The new dormitory is a source of great enjoyment. It is modern in all its arrangements. In the basement are pantry, kitchen, dining room, laundry, furnace room, and fruit closet. Parlor, music room and sewing room are on the first floor, and sleeping rooms on the second. Everything contributes to-



WASATCH ACADEMY, MT. PLEASANT, UTAH

ward pleasure and comfort, even to the attic used as a trunk room and for general storage.

The Home is a revelation to many of the girls, and it is surprising how quickly they adjust themselves to the new environment.

HUNGERFORD ACADEMY SPRINGVILLE, UTAH

The work of the past year was very satisfactory. The attitude of the pupils toward the school was excellent and we were able to hold to a good standard of class requirements.

Our dormitory will not accommodate all the girls who wish to come. Several families have

requested girls to keep for their board. While we cannot assume responsibility for their care we can bring more under our school influence than otherwise. As far as it can be made to apply, we keep these under school regulations. We do not let any go to Mormon homes.

We need a larger dormitory for the girls. An additional story on the present building would be the most economical solution of the situation. Last year every pupil in the Home was brought to a confession of Christ. It is a matter of much regret that while we are here for the work we cannot use our influence to the widest extent possible. A small expenditure would enable us to reach many more.



YOUNG PUPILS OBSERVING ARBOR DAY AT MT. PLEASANT

A SUNDAY IN SALT LAKE CITY

By Ella A. Boole

IT is but natural that tourists visiting Salt Lake City should go to the Mormon Tabernacle on Sunday afternoon, for they have heard of the great organ, the chorus of five hundred voices, and that the Mormon leaders are the preachers, so when they find a notice on the bulletin board that because that particular Sunday is Fast Day there will be no services in the Tabernacle, disappointment follows.

But this particular tourist soon learns that instead there are to be services in all the ward meeting houses at 6.30 p. m., and plans to go. When she enters one of these and is conducted to a front seat, she is delighted to find that it is the annual meeting of the Primaries, which

correspond to the Children's Day services in our own church.

The house is crowded with men, women and children, while the platform is filled with the five grades of children in charge of their teachers.

The Mormons make much of music in all their services, and each division of the program ended with a song by the children of that grade. Sometimes the words and music were the same as ours, sometimes the words were changed.

The tiny little tots gave memory verses, some were from the Bible, others from the writings of Joseph Smith. The second grade told what they had been learning, in their regular weekly meeting, about

Heaven. Again Bible verses and quotations were so mingled that it was difficult for the children to distinguish between them, except, perhaps, that what Joseph Smith said was more emphasized. The third grade told of Joseph Smith's revelations in regard to wisdom, and repeated what the Bible said also. The fourth grade told of the sacraments of the church, and gave as the reason for using water at the communion that only such wine could be used as had been made by a Mormon, and as it was difficult to secure it, Joseph Smith had a revelation that they should use water instead. The fifth grade was divided in two sections, with boys in one and girls in the other, and summed up the teaching of the Primary.

After all had finished, there were short addresses by leading women of the ward, and a closing address by the president. The substance of it all was: "Be cheerful, be good, send your children each week to the Primary classes, then, when they are

older, to the religious classes, when still older, urge them to join the Mutuals (the mutual improvement society of young men and women), and later they will be officers in the church and perhaps be missionaries." Each closed with, "In the name of Jesus Christ, Amen."

The care and effort put forth in the education of the very little children made a deep impression, and showed why it is so difficult for the missionaries to win the children from Mormonism. The Bible and the teachings of Joseph Smith are so interwoven in their memories that they have equal authority, or rather Joseph Smith has the greater. It called to mind the sermon on the Mount, where so many times Jesus says, "But I say unto you"; in Utah they say, "But Joseph Smith had a revelation," and that settles it. Pray for the teachers in Utah, that they may be given power from on High to present the *truth* in such a way that these deluded people may be led to follow Jesus.

IS MORMONISM NO LONGER A PROBLEM?

MORMONISM IS NOT SLEEPING

By Harriet Elliott

IN this town of one thousand inhabitants there is scarcely a family who have not been Mormons or are not children of Mormons, but some of these have become Christian Scientists, Seventh Day Adventists, and more have become infidels.

Our little chapel school has been here for many years. I know the Mormon people have had long years in which to hear the Gospel story, and results have been few compared with some other fields, but without our mission schools those living in these little towns would have been left to be either Mormons or infidels.

Mormonism was never more active than at present. If there seems less antagonism, there is a reason. I have never noticed a child fussing when he had everything he wanted. Why should not the church *seem* quiet? Mr. Smoot retained his seat; the balance of power of our Rocky Mountain States is being rapidly gained; the people in the East say: "The Mormons have as much right to their religion as we to ours."

Mormon elders are in almost every city and State and many converts are being made. If we were half as much awake as the Mormons, something would be accomplished not only in Utah, but in the East, where the Mormons are working. Their attitude—in heart—is the same as always to Gentiles. There is an apparent indifference, but I would say, with very great earnestness, it is only apparent. Mormonism, however, is changed and has had to change, largely because of our schools.

Though they still believe in polygamy, it is not practiced as much as formerly, and when practiced is done so more secretly. Life is not now in danger as it once was.

While there are not many of the young people who have accepted Christ, there are many who are breaking away from the Mormon Church, and the lives and work of those who have become Christians count much for our cause.

To sum up briefly: The Mormons are as active as ever; their policy toward us now is not opposition but *apparent* indifference, while they are watching every move. Mormonism is spreading, gaining

converts in the East and South and abroad, as well as in their own Mormon States. The Mormons themselves *visit every home in Utah*, and their missionaries do house to house work in the cities and country places where they are sent, an older worker generally with a younger one. I am sure the Presbyterian work is showing in the individual lives that have come out from Mormonism, and throughout the whole State. I believe it is impossible to think what Utah would be to-day had our church not gone in.

MORMON METHODS

By Abbie E. Sawyer

Our work is progressing slowly, as all Christian work in the Mormon land must. In Utah, Mormonism is very active and spreading rapidly. Mormon missionaries are sent to all parts of this great world and converts are constantly being brought to Zion, as this State is called. Two thousand or more are scattered as missionaries. Formerly only men were sent, but now women are sent out as helpers. Recently

a woman went as a missionary from this town to Missouri. This spring a young man left for a tour of the Southern States. At one time the idea existed that it were better to bring all to Utah, but now colonies are being planted in all the States. Headquarters are located in New York, Chicago, San Francisco, Denver; in fact, all the large cities on the globe have places from which Mormon literature is distributed, and where the missionaries assemble for information, as they travel from place to place. Certain portions of the Bible are used and methods are similar to those of Christian denominations. Laying on of hands, as by the Apostles of old, is used; anything to gain followers for the Prophet Joseph Smith. After reaching Utah the convert finds circumstances very different from the way pictured, but the web has been managed so well that escape is difficult.

In some localities the Mormons are more liberal and changes have been brought about through the efforts of Christian education, for the schools are advancing in methods of teaching.



SPRINGVILLE, UTAH, WHERE HUNGERFORD ACADEMY IS LOCATED. PRESBYTERIAN CHURCH AND ACADEMY BUILDINGS AT THE LEFT

MORMON EFFORT VERSUS CHRISTIAN EFFORT

By Walter W. McKirahan

THE zeal of Mormons for their church is worthy to be imitated. Believing, as most of them do, that their church is the only church approved of God, there is nothing too great for them in the way of sacrifice and effort.

A large part of their converts are from foreign countries. These they bring over and settle in communities. Mormon families are all the time moving into the more newly settled parts of our States and forming Mormon communities from which their power and influence spread. It perhaps would be a matter of surprise if the American people knew just what a foothold they are getting in almost every State in the Union.

The secret of their growth is their method of doing missionary work. They have a great number of active, zealous men, young and old, all over the world all the time. To every place to which Christianity has gone to any extent, they go. If this work were a voluntary work the number of missionaries would no doubt be much less, but they are literally compelled to go. Each one provides for his own expenses largely. This missionary work not only helps the spread of their church, but, I think, is the most powerful method

of keeping their young men in line and making them zealous advocates of Mormonism.

In communities where there are a number of Gentiles the Mormons are inclined to be quite liberal. But there are many who are very bitter. The very nature of Mormonism makes impossible that liberality and good-will which is found between other churches. There will be conflict as long as Mormonism exists.

The results of Presbyterian effort are very apparent, but not to a superficial observer, perhaps. Some of the results are: the present system of public schools; the better observance of national holidays and reforms that have been made in the Mormon church. Although we do not have many names on our church rolls, yet there are hundreds of men and women all over this State who have been affected very vitally by our work.

The value of our schools cannot be overestimated. There is a great work for them yet to do, but all are sadly in need of better equipment. Something needs to be done to acquaint the Presbyterian Church with the real conditions, the great need and opportunities, that we need not be hampered for lack of material things with which to work.

WHY HAVE WE MISSIONS IN UTAH?

FROM AN ADDRESS AT THE ANNUAL MEETING IN DENVER

By Leva T. Granger

TO look at the inner aspect of Mormonism we will go away from Ogden and Salt Lake City, with their healthful and helpful Gentile influence, into the remote sections of the State where we can see Mormonism in all its hideousness.

Why have we mission schools in Utah?

Why do we send earnest, consecrated women as missionaries to the Mormons, or Latter Day Saints, as they prefer being called?

Why can we not fellowship with the Mormons, since they profess to be Christians?

Do you—can you—realize the Mormon's conception of God?

If you do realize this, then all my questions are answered and you understand fully why we *must* have Christian schools and teachers in Utah.

But for fear you do not realize fully the situation, let us look at the Mormon conception of God.

Mormonism is a mighty institution—the very perfection of organization. It holds its members socially, politically, and commercially. To the members of this organization, God was once as we are. Now He is exalted, but is forever

changing, ever advancing, though never reaching perfection.

The Mormon church teaches that Adam is God, the creator of this world and the only God with whom we have to do; and that Jesus Christ is His son by natural generation.

It places the Book of Mormon and the Book of Doctrine and Covenant on a par with the Bible.

It teaches a plurality of gods, and that these became gods, having once been men.

It requires faith in Joseph Smith and the books he produced, and in continuous revelation.

It teaches that an unmarried woman can never be exalted to the future life, since a woman must be called by her husband on the resurrection morn.

It teaches infallibility of the priesthood; the celestial order of marriage; redemption for the dead by vicarious baptism.

It teaches that God is a material being, with body, parts and passions like ourselves.

Does it not seem sacrilegious, almost blasphemous, even to speak such things? Yet in these Mormon beliefs is answered my first question, "Why do we need work and workers in Utah?"

The mission school is the one hope for the boys and girls in Utah to-day. You cannot realize—even were I to attempt to describe the social conditions—the moral laxity that exists to-day in many places. The young people, especially in the remote sections, do not understand the moral standards that to you and to me seem essential. Happy, innocent, trustful comradeship, clean, pure love are unknown.

If you, who are mothers, could see the sights and hear the words that are so common on the streets of the villages of Utah, you would never rest until every town had its Christian school and teachers, every boy and girl an opportunity to know and accept higher, better, cleaner, purer living.

In charge of our day schools are consecrated women, who, by their pure, Christ-like lives, are setting an example before the youth, the influence of which cannot be estimated, so far-reaching is it. It has been well said that the mission teacher is, in the truest sense, the pioneer missionary, the forerunner of Christian educational work in Utah. What Utah is

to-day educationally and religiously, it owes largely to the Christian schools.

It is very difficult to reach, touch or convert an adult Mormon, but the children are ready to hear, to learn and to believe. It is impossible for the Mormon's conception of Christianity and the tenets of the true Gospel to dwell together in a child's mind. As he sees the Gospel story unfold, exemplified by story and song, and set before him daily in the life of his teacher, it sinks deeply into his heart and becomes a very part of his being. I do not believe it possible for a boy or girl to be a member of one of our schools during the formative period and remain untouched by God's truth. Perhaps he never comes out openly and publicly confesses Christ, yet his life must be higher and purer for having been a member of a mission school.

Have you ever stopped to think of the size of Utah? Out of it you could carve all the New England States and still have land to spare. And it is pre-eminently a land of children. Fully one-fourth of the population of the State is composed of children of school age—children between the ages of six and eighteen. Besides the day schools supported by the Woman's Board, there are four academies, and in addition to these is the Westminster College in Salt Lake City, a Presbyterian institution, although not under the auspices of the Board. The academies are doing up-to-date, thorough work and, above all else, they provide Christian homes where the young people have watchful care and are grounded in the upright morals and the Christian courtesy of a home in the highest and truest sense.

We, on the field, are constantly being asked, "Does it pay?" and we realize that you in the home churches who support this work by your prayers, your interest, and your means, have the right to ask this question. Some results we can see. We see the children learning to speak the truth, forgetting rough and profane language. We see the Christ love gradually growing within them and frequently we see them standing before the altar and publicly confessing Christ. We see men and women in all walks of life, educated, redeemed, saved through the medium of the mission school.

When the graduating classes of the four academies leave their portals to take their places in the world as men and women,

the large majority go out as Christian men and women. There are to-day in our schools and academies about fourteen hundred scholars, in the Sunday schools thirteen hundred, and about three hundred in the Y. P. S. C. E. A glorious band of hopeful, enthusiastic boys and girls. Yes, indeed, it pays!

If you are discouraged and feel sometimes like giving up, come out and see us and don't stop at Salt Lake City, where Mormonism is on parade for the benefit of visitors like yourselves, but come into the remote districts and I assure you, you will go away convinced of the necessity and results.

UTAH PRESBYTERIAN TEACHERS' ASSOCIATION

By David R. Boyd, Ph. D.

THE twenty-seventh annual meeting of this association occurred August 19-25 at Springville, Utah. A large number of teachers and home missionaries were present. The opening address by Rev. Josiah McLain, D. D., on the theme of "Utah's Changed Condition and Present Needs" presented a powerful contrast between conditions now and those which prevailed when the work of the Presbyterian Church was begun thirty years ago. Dr. McLain pointed out that there is now an excellent opportunity for securing a hearing in almost all localities; and that as a result of the active work of our missionaries and teachers in giving instruction in the Bible the Mormons are now emphasizing the Bible as a guide for conduct and are pressing instruction in it.

"Bible Study and Training for Teaching the Bible" was given each day by Dr. W. M. Paden of Salt Lake. Interest in the discussion was intense, the response to questions and to the opportunity for statements was very general, and the result was practical and available.

Professor Welsh, Assistant Superintendent of Schools in Salt Lake, gave effective instruction in English Literature, while Prof. Sweazey of the Salt Lake Collegiate Institute gave a helpful drill in Bible study.

On Sunday all joined with the congregation of Springville in the communion service conducted by Dr. R. G. McNiece assisted by Dr. G. W. Martin. Dr. David R. Boyd, Commissioner of Education for the Presbyterian Board of Home Missions, gave an address in the even-

ing on "Christian Education, Its Needs and Prospects."

All the lectures, drills and devotional periods were of a high order and were characterized by sympathetic and intelligent interest.

There is no question but that the field in Utah is more open and receptive now than at any previous time. The hard, discouraging work of the past years is showing its result in the generally changed conditions. The workers feel very much encouraged, and all that is needed in Utah is more missionaries, and a development of our boarding schools.

The principals of the four academies are preparing for the opening of the year with optimistic energy. Their great depression comes from the necessity they are all under of turning away many applications for places in the schools. Instead of increasing the capacities of these schools the Board, on account of a lack of funds, has been obliged to reduce the appropriation for their support. It is very unfortunate that retrenchment is necessary at the time when the need is so great. There is a large Gentile element coming into many of the communities that needs to be reached and cared for. Indeed, this is the phase of reaching the conditions growing out of the influence of the Mormon hierarchy that should not be neglected.

The young men and women in our schools and theological seminaries should look prayerfully to the Utah field. It is now open and inviting, and is responsive to intelligent and consecrated effort as never before.

STATIONS AND TEACHERS AMONG MORMONS

UTAH

FAIRVIEW. Miss L. E. Rolofson.

FERRON. Rev. J. K. MacGillivray, Mrs. J. K. MacGillivray, Miss K. B. Taylor.

GUNNISON. Miss M. E. Messick

LOGAN. (New Jersey Academy.) Mr. J. M. Cathcart, Miss M. R. Forsythe, Miss S. M. Williams, Miss L. E. Stevenson, Miss M. L. Pitman, Mrs. N. B. Fleming.

MENDON. Miss L. B. Stumbaugh.

MONROE. Miss R. M. Lowry.

MOUNT PLEASANT. (Wasatch Academy.) Mr. W. W. McKirahan, Miss J. H. Martin, Mr. C. B. Scoville, Miss Edna McGraw, Mrs. E. D. Waddle, Miss E. B. Sidebotham, Miss L. E. Schwab, Miss Edith Montgomery, Mrs. W. W. McKirahan.

PANGUITCH. (Patterson Memorial.) Miss Emily Fleming, Miss Myrtle Nelson.

PAYSON. Miss Fannie Page, Miss Mary Young.

SALINA. (Crosby Chapel.) Miss Harriet Elliott.

SALT LAKE CITY. (Collegiate Institute.) Mr. G. B. Sweazey, Miss L. R. Paden, Miss E. W. Wade, Miss Hattie Buckles, Miss M. K. Moore, Miss Elizabeth Furry.

SPRINGVILLE. (Hungerford Academy.) Rev. A. H. Burkholder, Miss M. H. Martin, Mr. Roy Hastings, Miss E. C. Herron, Mrs. A. H. Burkholder, Miss E. F. Thorpe, Miss M. F. Terry, Mrs. Emma Hostetter.

ST. GEORGE. Miss Elizabeth Wilson, Mrs. F. M. Wilson.

WOMAN'S CONFERENCE OF HOME MISSIONS AT NORTHFIELD

THE Third Women's Home Mission Conference for the East, held at Northfield, July 14-20, presented many fine features.

The conference opened with inspiring addresses by Mrs. F. S. Bennett and Mrs. Williams. The lectures given by Prof. E. P. St. John of Hartford Pedagogical Seminary were especially fine—a treat beyond the ordinary, presenting from a psychological standpoint the best methods of teaching missions to children. Always enjoyable and helpful were the spoken and sung words of the Rev. Frank Hall Wright, an Indian missionary to the Indians—his father an Indian, his mother a New England woman, and both father and mother missionaries to the Indians. Most entertaining and instructive were the presentations in native costume by Miss Isabelle Crawford of the manners and life, and especially her use of the sign language, of the Indians among

whom she labors. The model auxiliary meeting conducted by Mrs. N. H. Lathrop was the occasion of many amusing hits at certain foibles of members, which those who participated set forth most cleverly. The lesson on the use of the "Home Mission Handicraft" book, by Mrs. E. D. Page, was full of greatly appreciated points. The Study Class conducted by Mrs. F. S. Bennett proved a very decided success, the text book being the new book for the year, "From Darkness to Light," a study of the conditions and needs of the Negro in America. Of particular enjoyment were the missionary addresses each morning at eleven. "Simply fine" was the verdict. Dr. Charles L. Thompson closed the conference with a characteristic address, impelling along the forward line of march for Home Missions. Various others participated during the sessions in a most satisfactory manner.

THE SUMMER SCHOOL OF MISSIONS AT BOULDER, COLORADO

THE third session of the Summer School of Missions of the Rocky Mountain Region was marked by increased attendance, the total registration this year being 470, while that of last year was 389. Representatives of twelve denominations were present, the Presbyterians leading the list with 160 names. Nineteen States, the Hawaiian Islands and the Panama Canal zone were represented.

Mrs. D. B. Wells and Mrs. Helen Barrett Montgomery again bore the "burden and heat of the day." Mrs. Wells, with her usual ability, lectured upon the home study book, "From Darkness to Light." She presented the subject in a broad and fair way not usual in discussions of that vexed question. Mrs. Wells gave, also, the helpful and inspiring Bible study series, illustrating appropriate devotional exercises for the various occasions presenting themselves to missionary meetings.

Mrs. Montgomery lent the charm of her personality to her subject, "The Gospel in Latin Lands." If those who heard her do not know how to present the subject to study classes, it is not Mrs. Montgomery's fault. Her inspiring address on Sunday afternoon drew an audience of 600 people.

There were two most helpful study classes; one led by Miss Carrie Barge of Delaware, Ohio, on "From Darkness to Light," the other led by Miss Florence Fensham, on the book of which she is the author, "A Modern Crusade in the Turkish Empire." Miss Fensham was Dean of women in the Woman's College of Constantinople for nineteen years, and gave that delightful touch which only personal knowledge of the subject can lend.

Notable addresses were given by Dr. F. W. Gunsaulus of Chicago; Dr. Howard Agnew Johnston, pastor of the First Presbyterian

Church of Colorado Springs; Mrs. Delos Edwin Finks of New York City, editor of the HOME MISSION MONTHLY; Mr. William Shaw of Boston, general secretary of the United Society of Christian Endeavor; and Miss Flora Robinson, secretary of the Student Volunteer movement.

A novel feature was added by singing in their native language by four Hawaiians. Miss Hart, one of Colorado's sweet singers, and daughter of Dean Hart of St. John's Cathedral, Denver, helped much throughout the meetings with her fine voice.

Mrs. Montgomery's "Story Hour" for children was unique. Little folks gathered in large numbers and listened with intense interest. Mrs. Montgomery's stories each had a moral tucked away and unlabeled, but which the most obtuse could not fail to get.

The young people held two well attended "Luncheon Conferences," devoted to the discussion of the work they are doing.

The social needs of the Summer School were delightfully supplied by the teas held on the Chautauqua hillside each afternoon at 4.30 o'clock, and by the all-day picnic on Saturday. Not many people attending summer schools can boast, as could these people, of being able to count sixteen distinct snow-capped mountain peaks from the spot where dinner was served.

All in all, the session was a great success, partly due to the efforts of the committee in charge and partly to the ability of those who appeared on the program. Those who attended went to their homes feeling that they had had a spiritual and intellectual uplift, and were better fitted to carry on the Master's business.

LIDA D. ROBINSON

S.T.S.
A Thank Offering Service

Prayer by
New
Method

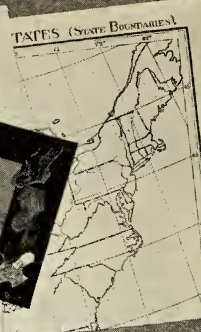
Offering to be
made
Friday

"Purple and Gold"

THE
SIOUX TRAINING SCHOOL

"Travel" Picture Puzzle

THE
SIOUX TRAINING SCHOOL



**STEREOPHONIC
ON HOME MISSIONS**

California
and the
Pacific Coast

Attractions
and
Scenery
Important
to the
People
of the
North

LETTER DEPARTMENT
Home Mission of the Protestant Church
245 Park Avenue, N.Y.C. 17, N.Y.

The Division

THE
SIOUX TRAINING SCHOOL

**Bible
Exercises for
Children**

1. Trees
2. Flowers
3. Birds
4. Animals
5. Luck Things
6. Children

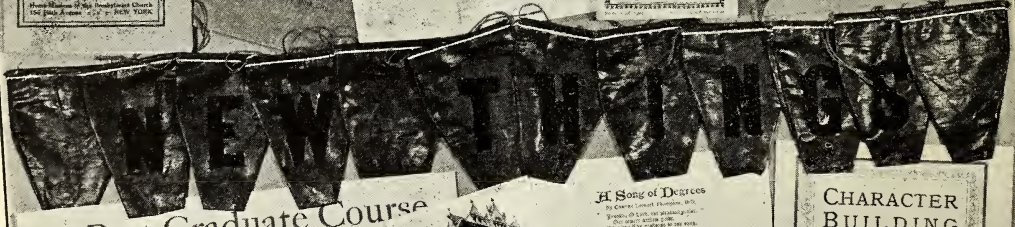
Suggestions for Use

For the purpose of this book, the exercises are arranged in a series of lessons, each containing a story, a set of questions, and a set of exercises. The exercises are designed to be used in the classroom or at home, and are suitable for children of all ages.

**HOME MISSION
HANDICRAFT**

IDEAS FOR WORK AND
PLAY IN MISSION BANDS
AND JUNIOR SOCIETIES

BY
LINA AND ADELIA B. BEARD



**A Post-Graduate Course
ON THE FRONTIER**
by **Bartharia R. Crowell**
Topic: HOME MISSIONS OPPORTUNITY
(A series of lectures for the Northwest)



A Song of Desires

by **Charles Linnell**

For the purpose of this book, the exercises are arranged in a series of lessons, each containing a story, a set of questions, and a set of exercises. The exercises are designed to be used in the classroom or at home, and are suitable for children of all ages.

**CHARACTER
BUILDING**

A Series of Bible Studies

by **Bartharia R. Crowell**

1. Faith and Courage
2. Helpfulness
3. Obedience
4. Kindness
5. Generosity

TOOLS IN TYPE

TOOLS IN TYPE

MAY 20, 1910

For the purpose of this book, the exercises are arranged in a series of lessons, each containing a story, a set of questions, and a set of exercises. The exercises are designed to be used in the classroom or at home, and are suitable for children of all ages.

**Carauta
Goes to School**

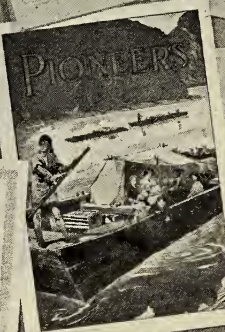
What? When?

1910

A Calendar for the Protestant Church

THE DENVER SPECIAL

OF HOME MISSION LITERATURE



Prayer Calendar

MCM IX

Prayer Calendar for the Protestant Church

**HOME
MISSION
HANDICRAFT**

IDEAS FOR WORK AND
PLAY IN MISSION BANDS
AND JUNIOR SOCIETIES

"DORT"—A Suggestion

by **Bartharia R. Crowell**

**When Christmas
Comes to Porto Rico**

ON the opposite page is a fac-simile of the poster promised in "Something New," which appeared in the September HOME MISSION MONTHLY.

YOUNG PEOPLE'S DEPARTMENT NOTES

PERHAPS you are a college graduate at home this fall for the first time in several years, or it may be that you are still a school girl, but have attended one of the summer conferences where you have gained the vision which only a mountain top affords, and are now ready, like many others, to do something out in the world. But your circumstances now that you have descended are so narrow! Are they? The Word says, "Go home and tell." The disciples upon descending from the Mount of Transfiguration found work awaiting them. There is your own church. The young people's organizations are needing trained leadership. Many of the young people are not organized at all, for lack of leaders. There are Sunday-school classes needing teachers who will give them broader conceptions of their own lives and of the needs of the Kingdom. Having gained the vision at the top of the mountain, will you be true to the duty at the foot? "If ye know these things happy are ye if ye do them."

THE text-book issued by the Young People's Missionary Movement for fall and winter study is "The Upward Path," a book on the problem of the Negro. Our literature department is prepared to furnish the text-book (35c.), a five dollar reference library, and the ten-cent booklet of suggestions to leaders. The

Freedmen's Board (513 Bessemer Building, Pittsburg, Pa.) provides leaflets on the denominational work.

Only a small proportion of our societies last year followed the study of "The Frontier," and the fact that so many young people have chosen the "Frontier" classes at the summer conferences shows that the theme has not been exhausted. We are making history rapidly in these days, and the "post-graduate" course will be welcomed alike by the new classes and those desiring supplementary study of this fascinating topic.

THE first study course for the Westminster Guild Chapters (October, November and December) will be the one on Home Missions and, because of the many requests, we have an outline of six studies on "The Land of the Totem." Look up the books on Alaska in the public libraries and the many descriptions of this "Great Land" to be found in the numerous accounts of the Northwestern Exposition.

THE fall edition of the field letters is issued this month and contributing societies should be hearing the messages from their representatives. Then, too, with October begins the last half of our fiscal year, leaving only six months in which to improve on last year's record.

MEMORIAL

We, the members of the Missionary Society of the Hanover Church, Indiana, mourn the death of our first president, and feel that we are sorely bereft, for we were always sure of her interest in our welfare and of her interceding prayers. Her life has been a particularly long, eventful and useful one, and we have the sympathy of her colleagues in the Freedmen's Board, with which she was connected for seventeen years. The Church at large will miss her, for she was a faithful attendant at synodical and presbyterial meetings, well qualified to speak on Foreign Missions from her early experience, and ever urging the necessity of Home work, and our debt to the colored race.

Mrs. Caroline E. (Crowe) Coulter was born in Hanover, Ind., March 24, 1827, and united with the Presbyterian Church at the age of fourteen years. Her father was pastor of the little church and founder of the college, and she grew up in a refined, Christian home, one of a family of twelve children, all now safe in the fold. She was married to Mr. Moses S. Coulter, Jan. 1, 1849, and sailed with her husband for China Feb. 24 of that same year, arriving in Ningpo August 24, after a long, tiresome journey, seasick most of the way, and the only woman on board the sailing vessel. She found only five treaty ports open to foreigners,—Canton, Amoy, Ningpo,

Shanghai and Foo Chow. Mission work was carried on only at Canton and Ningpo, with six members in the Ningpo church. Her husband was superintendent of the Printing Press, and along with her study of the language, she gave her evenings to the young printers, helping them with English and reading the New Testament with them, and at the same time receiving help in the Chinese.

But her work was not to be done on foreign soil, for after a brief service in China, her husband was called to his Heavenly home. In 1854, Mrs. Coulter returned to her father's home, a widow with two small boys. Her next duty was to care for these sons, and well was she rewarded, for one is Dr. John M. Coulter of Chicago University, and the other Dr. Stanley Coulter of Purdue University.

On July 4, 1909, Mrs. Coulter was called to her home, while residing with her son, Dr. Stanley Coulter, and her remains were brought to the old home place, and laid beside father, mother and other dear ones—the last of the family.

We desire to express our appreciation of her long, pure, self-sacrificing life, and of the great amount of work she was enabled to do, though always delicate from childhood. She was truly filled with the Spirit of God, and to all who knew her, her presence was a benediction.

PROGRAM FOR NOVEMBER MISSIONARY MEETINGS

(Published in advance to allow for preparation)

Topic—The Mexican in the United States

Hymn—America

Responsive reading—The Home Land (See Explanation given below—No. 1.)

Prayer

Business

Where and Whence? (2)

Paragraphs illustrating the Mexican's religion (3)

Hymn—(First stanza) "I love to tell the story."

Roll call of schools (4)

Reading—"One was out on the hills away." (5)

The Mexican as an American citizen (6)

Offering

Solo—"I will sing the wondrous story."

Chain of prayers for the Mexican in the U. S.

The Lord's Prayer

N. B.—November is an excellent month for securing subscriptions to the HOME MISSION MONTHLY, sufficiently near the time when many subscriptions expire and not dangerously near the Christmas time.

Explanations and References

1—"The Home Land" is a responsive reading which can be procured from the Literature Department.

2—Location and origin, being in part a map talk.

Craig. Our Mexicans.

Doyle. Presbyterian Home Missions.

Ladd. The Story of New Mexico.

Presbyterian Home Missions among the Mexicans. (Leaflet, 5 cts.)

3—Quotations. For instance, concerning the Gomez Bible, the Penitentes, etc. Same references as above.

Also Mexicans in the U. S. (Stereopticon lecture. 10 cts.)

4—Eight or ten of the leading schools should be assigned previous to the meeting, asking for brief responses showing the value of the schools along both religious and educational lines.

Prayer Calendar.

Report of Superintendent of Schools for 1909. (Leaflet.)

Mexicans in the U. S. (Stereopticon lecture.)

Doyle. Presbyterian Home Missions.

5—HOME MISSION MONTHLY, Nov. 1907, p. 5.

Other readings:

Pictures from our New Mexican Mission Fields. 2 cts.

Benito. 1 ct.

6—Outline for paper:

What constitutes a good citizen?

Does the Mexican prior to contact with Protestant missions answer these conditions? (He is ignorant, indolent, degraded, essentially a foreigner.)

Effect of missions:

Industrial training

Educational training

Religious training

The Outlook. Feb. 7, 1903, p. 431.

Doyle. Presbyterian Home Missions. pp. 218-19.

Presbyterian Home Missions Among Mexicans. (Leaflet.)

See also the November numbers of HOME MISSION MONTHLY and *Assembly Herald* for all topics above.

MINNIE M. ORR

Synodical Secretary of Literature of Ohio.

Over Sea and Land. Plans for 1909-1910.

"Here and there all over the land, the Watch Fires for Missions are being kindled. Are they burning in your church? Do the children feel the glow?"

With these words *Over Sea and Land* opens its fall circular. Two prize contests in hand-work last season proved so popular that three are planned for this year. Leaders are enthusiastic over results. Boys and girls are eager to begin again. Reading Missionary Books is the new contest; the others call for Pictures Traced, for Maps and Note Books. These contests will furnish the leader with both incentive and material for attractive and interesting missionary study. Expert leaders have given practical assistance and warmest commendation.

Each month *Over Sea and Land* outlines work for two grades in the Sunday school. It gives full and varied suggestions to the Band and Junior leader. Children love their magazine. "I can hardly wait for it to come!" wrote a boy lately; others echo his message.

Fires need fuel. "Let the children bring their fagots and feed the flame! Fagots of latest news—Fagots of stories and pictures—Fagots of enthusiasm. Where shall they get their fagots? In *Over Sea and Land*!"

A statement of increase of *Over Sea and Land* subscriptions by Presbyterian Societies will appear in the HOME MISSION MONTHLY.

Boxes for Missionaries. When applying for names of families for whom to prepare boxes, remember to indicate the date when your society will consider the matter, as applications from missionaries cannot long be spared from the office. Societies undertaking this work for the first time should give some idea as to the amount of help they can render, whether their gifts will consist of new goods, including a new suit for the missionary, or of second-hand articles. We can thus more intelligently select suitable families. The Board does not favor the sending of second-hand goods to missionaries; such supplies, if in good condition, are sometimes acceptable for distribution in needy communities.

We have a large number of requests from remote points in the West; also from families in which the children have come to an age when the problems of clothing and education are most perplexing. As nearly all societies stipulate that the applicant be "not remotely located" and that the family consist of "small children," the difficulty of gratifying such preferences is apparent. Will not some of our friends help us with these more difficult cases? Cash donations may be sent to the distant fields, in lieu of boxes, thus avoiding the cost of transportation. When such gifts are to be made we should be so informed.

A Utah Worker. Miss Leva Granger, who has long done faithful and effective missionary service as a commissioned worker of the Woman's Board, has recently retired to become the wife of Mr. Stephen Longstroth. The best wishes of her many friends made in the work follow her.

Freedmen Leaflets. Several new leaflets and mite boxes have been prepared by the Freedmen's Department. Among these leaflets, "We Is Rising," by Rev. S. J. Fisher, D. D., is especially good, presenting in brief and comprehensive form the improved condition of the negro at the present time. For Freedmen's literature, address Freedmen's Department, 513 Bessemer Building, Pittsburg, Pa.

Pennsylvania Synodical. The Annual Meeting will be held in the Market Square Church, Harrisburg, October 28, 29. The Presbyterian Society of Carlisle will meet at the same time and place. Mrs. S. M. McCauley, 13 South Front Street, Harrisburg, is chairman of the Entertainment Committee.

New Jersey Synodical. The Thirty-second Annual Meeting of the Woman's Synodical Society of Home Missions will be held at 9.30, on Thursday, October 14, in the First Presbyterian Church at Princeton, New Jersey. A union devotional service will be held from 9.00 to 9.30, at which it is hoped as many as possible will be present.

HARRIET L. HONEYMAN, President.

New York Synodical. The Twenty-seventh Annual Meeting will be held in the First Presbyterian Church, Gloversville, N. Y., October 20, 21. Three delegates from each presby-

terial society are entitled to entertainment; names of delegates must be sent to the chairman of the Entertainment Committee, Mrs. A. E. Stanton, 8 Helwig St., Gloversville, not later than Oct. 15. Dinners will be furnished by the ladies, Wednesday and Thursday, at twenty-five cents. The Kingsborough and The Windsor are the leading hotels—rates \$2 per day and upward, according to room. Delegates' certificates and further particulars will be sent presbyterial officers.

MRS. GEORGE C. YEISLEY, President.

Kansas Synodical. The Woman's Synodical Society will hold its Twenty-fifth Annual Meeting at Hutchinson, Oct. 19, 20. The first session will be Tuesday at 9.30 a. m. Miss Lydia A. Hayes, Field Secretary for the East, will represent the New York Board. The silver offering for the girls' dormitory will be reported at this time. Send names of delegates to Mrs. Flora A. Reitz.

ELLEN D. HOAG, President.

Synodical Meetings.

Synod	Date of Meeting	Place
Baltimore	Oct. 27	Washington
Catawba	Sept. 8	Wilmington
Colorado	Oct. 20-21	Rocky Ford
California	Oct. 22-23	San Jose
Illinois	Oct. 6	Quincy
Indiana	Oct. 20	Logansport
Iowa	Oct. 20-21	Dubuque
Kansas	Oct. 19-20	Hutchinson
Kentucky	Oct. 27	Bowling Green
Michigan	Oct. 5-7	Lansing
Minnesota	Oct. 6-7	Minneapolis
Mississippi	Nov. 3-4	Corinth
Missouri	Oct. 13-14	St. Joseph
Montana	Sept. 24-25	Helena
Nebraska	Sept. 29-30	Beatrice
New Jersey	Oct. 14	Princeton
New York	Oct. 20-21	Gloversville
North Dakota	Oct. 14	
Ohio	Oct. 13-14	Ironton
Oklahoma	Oct. 5-7	Enid
Pennsylvania	Oct. 28-29	Harrisburg
South Dakota	Oct. 8	Sioux Falls
Tennessee	Oct. 19	Knoxville
Texas	Sept. 24	Hillsboro
West Virginia	Oct. 22	Clarksburg
Wisconsin	Oct. 13-14	Oshkosh

RECEIPTS OF WOMAN'S BOARD

RECEIPTS FOR THE DEBT FROM PRESBYTERIAL SOCIETIES, APRIL TO AUG. 31, 1909.

	Home Missions	Freed-men		Home Missions	Freed-men		Home Missions	Freed-men
Alabama			Riverside	\$5.00		Illinois		
Birmingham	\$13.25		Sacramento	11.50		Alton	\$53.78	
Huntsville	16.50		San Francisco	15.00		Bloomington	122.45	
Arkansas			San Joaquin	10.00		Cairo	5.00	
Arkansas	21.75		San Jose	15.00		Chicago	1,401.08	
Atlantic			Santa Barbara	5.20		Ewing	5.00	
Fairfield	5.00		Colorado			Freeport	74.50	
Baltimore	4.00		Boulder	35.00		Mattoon	70.10	
Baltimore	120.00		Cheyenne	5.00		Ottawa	28.00	
New Castle	144.00		Denver	75.25		Peoria	49.25	
Washington City	311.75		Gunnison	20.75		Rock River	53.65	
California			Pueblo	57.50		Rushville	67.00	
Benecia	21.25		Idaho			Springfield	60.55	
Los Angeles	416.65		Boise	8.00		Indiana		
Oakland	16.75		Kendall	14.00		Crawfordsville	77.50	

RECEIPTS OF WOMAN'S BOARD

	Home Missions	Freed- men		Home Missions	Freed- men		Home Missions	Freed- men
Arkansas			California			Colorado		
Ft. Wayne	\$319.70		Hastings	\$17.10		Oklahoma		
Indiana	52.75		Kearney	40.00		Armore	\$5.00	
Indianapolis	121.00		Nebraska City	35.00		Cimarron	25.00	
Logansport	66.80		Niobrara	32.35		El Reno	10.00	
Muncie	14.80		Omaha	98.25		Hobart	5.00	
New Albany	33.00		New Jersey			Muskogee	10.00	
White Water ...	20.00		Elizabeth	254.25		Oklahoma	50.75	
Iowa			Jersey City	162.75		Tulsa	27.50	
Cedar Rapids ..	52.00		Monmouth	208.65		Pennsylvania		
Cornlng	52.25		Morris & Orange	420.80		Beaver	50.15	
Council Bluffs ..	44.00		Newark	176.00		Blairsville	82.25	
Des Moines	103.75		New Brunswick	227.10		Butler	228.50	
Dubuque	29.80		Newton	79.85		Carlisle	318.30	
Ft. Dodge	28.65		West Jersey	216.00		Chester	128.25	
Iowa	104.00		New Mexico			Clarion	63.85	
Iowa City	47.90		Pecos Valley	5.00		Erie	200.60	
Sioux City	86.00		Phoenix	19.00		Huntingdon	44.00	
Waterloo	46.90		Santa Fe	5.00		Kittanning	36.00	
Kansas			Southern Arizona	5.00		Lackawanna	249.15	
Emporia	25.00		New York			Lehigh	102.00	
Highland	34.50		Albany	252.75		Northumberland	204.00	
Larned	28.50		Binghamton	104.30		Philadelphia	500.35	
Neosho	53.00		Boston	92.75		Philadelphia North	201.69	
Osborne	22.00		Brooklyn	298.00		Pittsburg	468.15	
Solomon	70.75		Buffalo	408.20		Redstone	88.80	
Topeka	62.85		Cayuga	224.50		Shenango	43.25	
Wichita	27.00		Champlain	57.00		Washington	43.00	
Kentucky			Chemung	93.50		Wellsboro	15.25	
Ebenezer	69.00		Columbia	66.25		Westminster	221.00	
Logan	19.00		Genesee	49.00		South Dakota		
Louisville	171.25		Geneva	96.00		Aberdeen	18.00	
Princeton	36.00		Hudson	68.50		Central Dakota ..	20.15	
Transylvania ..	35.00		Long Island	30.50		Dakota	20.00	
Michigan			Lyons	5.00		Southern Dakota ..	37.00	
Detroit	421.50		Nassau	58.00		Tennessee		
Flint	29.75		New York	1,576.78		Chattanooga	23.25	
Grand Rapids ..	47.00		Niagara	81.00		Cookeville	5.00	
Kalamazoo	26.00		North River	46.00		Columbia	16.75	
Lake Superior ..	37.00		Otsego	56.00		French Broad	77.82	
Lansing	29.40		Rochester	120.10		Holston	30.55	
Monroe	60.67		St. Lawrence	47.00		Hopewell Madison ..	5.00	
Petoskey	25.00		Steuben	41.80		Nashville	29.50	
Saginaw	30.00		Syracuse	376.00		Obion Memphis	22.80	
Minnesota			Troy	80.35		Union	32.25	
Adams	5.00		Utica	115.80		Texas		
Duluth	45.00		Westchester	189.15		Abilene	18.15	
Mankato	15.25		North Dakota			Amarillo	18.90	
Minneapolis	102.15		Fargo	12.75		Austin	29.00	
Red River	10.25		Minot	5.00		Dallas	10.00	
St. Cloud	21.50		Minnewaukon	10.00		Denton	5.00	
St. Paul	69.23		Mouse River	15.00		Ft. Worth	20.00	
Winona	8.20		Oakes	49.54		Jefferson	11.30	
Mississippi			Pembina	12.50		Paris	61.85	
Bell	22.91		Ohio			San Antonio	10.25	
Oxford	21.50		Athens	31.75		Waco	73.00	
Missouri			Bellevfontaine	32.00		Utah		
Carthage	56.50		Chillicothe	48.00		Salt Lake	5.00	
Iron Mountain ..	101.30		Cincinnati	128.00		Washington		
Kansas City	45.00		Cleveland	334.40		Central Washington	5.00	
Kirksville	45.85		Columbus	52.50		West Virginia		
McGee	34.55		Dayton	88.05		Grafton	79.70	
Ozark	85.30		Huron	35.00		Parkersburg	7.60	
St. Joseph	136.50		Lima	64.50		Wheeling	124.25	
St. Louis	5.00		Mahoning	59.75		Wisconsin		
Salt River	74.50		Marion	39.70		Chippewa	33.00	
Sedalla	7.50		Maumee	39.96		La Crosse	24.00	
Montana			Portsmouth	69.65		Madison	49.45	
Butte	15.00		St. Clairsville	55.25		Milwaukee	40.00	
Helena	5.00		Steubenville	50.00		Winnebago	90.50	
Nebraska			Wooster	36.55		Miscellaneous	2,867.40	
Box Butte	5.00		Zanesville	112.63		Grand Total	\$22,397.87	

RECEIPTS OF WOMAN'S BOARD FROM PRESBYTERIAL SOCIETIES FOR AUGUST, 1909.

Alabama			Minnesota			Pennsylvania		
Florida	\$50.00		Duluth	\$35.00	\$25.25	Beaver	\$18.00	\$20.00
Baltimore			Minneapolis	10.00		Chester	317.95	26.50
Washington City	150.00		Missouri			Erie	189.15	15.50
California			Carthage	36.78	2.00	Philadelphia	635.11	28.00
Sacramento	40.80	\$4.65	New Jersey			Redstone	87.15	38.00
Colorado			Morris & Orange	106.00	20.00	Shenango	25.05	5.00
Pueblo	10.00		Newark	335.21		Texas		
Illinois			New Brunswick	115.00	55.00	Jefferson	2.40	
Bloomington	115.00		Newton	11.00	15.00	Washington		
Ewing	5.15		New Mexico			Walla Walla	20.00	
Ortava	50.00	34.00	Santa Fe	3.00		Miscellaneous	5,494.13	
Rushville	58.22	40.00	New York			Interest	168.33	
Iowa			Binghamton	55.00		Tuition	1,245.62	
Cornell	50.25	2.00	Brooklyn	241.57	76.00	Literature	170.62	
Ft. Dodge	82.00	2.00	Columbia	5.00	10.00	Rent & Sales	1,485.00	
Iowa City	73.00	35.00	Genesee	49.50	4.25			
Sioux City	39.00	6.00	Geneva	134.00	5.00			
Kansas			New York	25.00	5.00			
Solomon	81.15	5.00	Syracuse	24.00				\$12,258.14 \$555.64
Michigan			North Dakota			Less Refund to		
Grand Rapids	32.75	4.25	New罕won	34.00		Hastings Presbytery		
Monroe	40.00		Ohio	31.70	8.35	July account	11.00	
Saginaw	114.00	2.00	Indiana	110.55	16.50			\$12,247.14
			Zanesville	45.00	24.39	Grand Total		\$12,802.78

